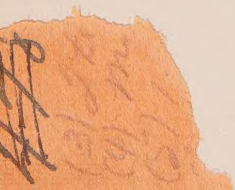
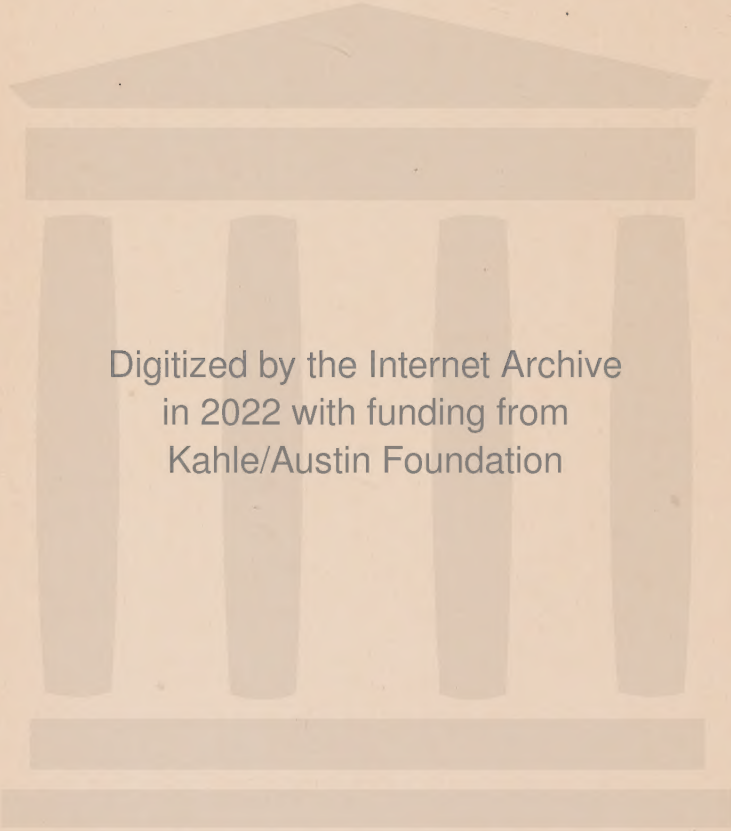


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BY

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PREFACE.

WITH this book *anyone* can learn not only *about* the Latin language, but can learn *the language itself*.

The editor has designed it as an aid to three classes of learners, and it is his confident belief that *they* will find it in practice to be of really invaluable service — first, *teachers*, both those rusty in Latin who nevertheless find themselves called upon to teach Vergil without much time for preparation; and also those who are “up” in Vergil, but still may benefit greatly, at the first, by having at their elbow a model for teaching and drilling which, like this, sets forth to the most minute detail each step in the parsing and the translation of every word in the text, and indicates to the eye clearly and correctly the scansion of every line — then *clergymen*, whose opportunities may not have permitted the acquisition of Latin, but who yet desire to possess themselves rapidly of so much of this language as a minister really needs for etymological, philological, and literary purposes, as well as for the simple satisfaction of emerging from a state of ignorance regarding a language so familiar to the educated — then *students*, both those who are not so situated as to have an instructor, but are still ambitious enough to study Latin without a teacher, and also students who, though members of a class, yet need the help of a complete model for translation and analysis and scansion, to be used, of course, under wise guidance. Again, it is not wholly unlikely that the perfectly competent teacher of Latin will find this book of service — not because of any need for assistance, but because of the advantage of comparing one's

own ways and opinions with the methods and views of another competent teacher, particularly if that other's ideas are not always in accord with one's own.

The following suggestions are made to aid any learner who may wish to use this book as a BEGINNER'S LATIN BOOK: Take any one of the Latin grammars referred to farther on in this preface; learn from it to distinguish and to decline the five Latin declensions of nouns; the first and second and the third declension of adjectives; learn also how to distinguish the four conjugations of the verbs and how to inflect the verbs; read attentively Latin Syntax, especially the coarse print portion of it. With this equipment, turn to any nude text of the First Book of Vergil's *Aeneid*—the TUTORIAL, for instance, or any other. Read a line or sentence or paragraph, noting carefully the cases and numbers of the nouns and adjectives, and the persons and numbers of the verbs. If without knowledge of the *meaning* of the words, turn to the interlined translation in this volume, using it *now* as a vocabulary; and then turning from this back to the nude text, *translate* the line, sentence, or paragraph—always in the Latin order of the words. Compare your version with the interlinear translation. After this transpose your line, sentence, or paragraph into the English order of the words, making as good English as possible, and then, not till then, compare your perfected whole with the English *translation in the margin*. Finally, look up the grammatical references as given in the footnotes, and examine the synonyms carefully, and thus develop a critical scholarship. Not only will rapid progress be made in the facility to translate Latin, but a certain degree of culture will be attained as the outcome of the process.

The text of this FIRST BOOK OF THE AENEID is based upon Papillon and Haigh's revision of the text of Ribbeck, with a few

orthographical and lectional modifications where the common acceptance of a form of spelling and superior MS. or editorial sanction of a reading in the text appear to justify the change. Instances of the latter kind are comparatively few, as the text of Vergil may be regarded as almost fixed, but when the chief Vergilian commentators disagree, reference is made to the fact in the footnotes, which discuss the grounds and estimate the value of the most noteworthy variations.

Every verse of the text is fully scanned, being divided off into its several feet (*e.g.* the first foot of verse 1, *Arma vi-*) with the first syllable of each foot accented like *arma* above; the principal *caesura* or break of every verse is indicated by the sign „ as after *cano* in the first verse of the text. Syllables or vowels which are elided by *Elision* or *Ecthlipsis* (which, with other matters relative to the hexameter, are explained in the footnotes) are printed in *italics*. It is necessary, in order to acquire a knowledge of the internal construction of hexameter verse and thereafter an appreciation of Vergil's unexampled mastery of this metre, — the metre of the *Iliad* and the *Odyssey* — that the learner should closely study in one of the grammars named later in this preface such of the final sections or chapters as are devoted to the rules governing the quantity of vowels and syllables, as well as those that treat of the Dactylic Hexameter in particular. Then he would do well to write out a few lines of the text and endeavor to mark off the feet, together with one or more (if there are more) of the *caesurae*; after a little practice of this kind and a comparison of the result with the scansional marking of the text, a good working grasp of the metre will probably be obtained.

The text is accompanied by a rigidly literal interlinear translation according to the Latin order of the words, and a passably literal translation in the order of English idiom in the margin;

the author has tried to perform the difficult task of keeping the latter from extremes of over-freedom or paraphrase on the one hand and baldness on the other.

The footnotes are both explanatory and critical. Every word of the text is parsed; and when the construction or metre seems to require it, reference is made to the Latin grammars of Allen and Greenough's Revised Edition, Bennett, Gildersleeve revised by Lodge, and Harkness's Revised Standard Edition. Mythological and historical allusions are treated at sufficient length for a correct understanding of the subject matter of the text.

Latin synonyms have been noted wherever they occur, and hints as to critical word study are given on almost every page. Grammatical references, and occasionally the synonyms, are repeated, especially in the first part of the book, in order that principles, grammatical and philological, may be kept continually before the reader's eye.

At the end of this volume is added a complete and continuous scanned Latin text, which will assist student and teacher alike, — the *former* in testing his grasp of the constructions and the interdependence of clauses, and his facility in translating; the *latter* in orally conducting a class whose members have prepared their work from the pages wherein text, translation, and footnotes are all found together. Moreover, this text will afford an opportunity for occasionally undergoing that best of disciplines, translation at sight. A further advantage it has is that it enables a student to obtain a bird's-eye view, so to speak, of the scansion of whole verses and whole paragraphs, thereafter to appreciate the melody and artistic beauty of the rhythm, and finally to commit passages to memory not only with ease, but with enjoyment.

ARCHIBALD A. MACLARDY.



ABBREVIATIONS.

<i>abl.</i>	= ablative.	<i>ind.</i>	= indicative.
<i>abs. or absol.</i>	= absolute.	<i>indecl.</i>	= indeclinable.
<i>acc.</i>	= accusative.	<i>indef.</i>	= indefinite.
<i>act.</i>	= active.	<i>infin. or inf.</i>	= infinitive.
<i>adj.</i>	= adjective.	<i>interrog.</i>	= interrogative.
<i>adv.</i>	= adverb.	<i>intrans.</i>	= intransitive.
<i>appos.</i>	= apposition.	<i>l.</i>	= line.
<i>A. & G.</i>	= Allen & Greenough's Latin Grammar, Revised Ed.	<i>ll.</i>	= lines.
<i>B.</i>	= Bennett's Latin Grammar.	<i>m.</i>	= masculine.
<i>cf. (cōnfer)</i>	= compare.	<i>n. or neut.</i>	= neuter.
<i>comp.</i>	= compound.	<i>neg.</i>	= negative.
<i>conj.</i>	= conjunction.	<i>nom.</i>	= nominative.
<i>cop.</i>	= copulative.	<i>num.</i>	= numeral.
<i>dat.</i>	= dative.	<i>obj.</i>	= object.
<i>decl.</i>	= declension.	<i>p.</i>	= page.
<i>dem.</i>	= demonstrative.	<i>pp.</i>	= pages.
<i>dep.</i>	= deponent.	<i>part.</i>	= participle.
<i>disc.</i>	= discourse.	<i>pass.</i>	= passive.
<i>distrib.</i>	= distributive.	<i>perf.</i>	= perfect.
<i>=</i>	= equals, equivalent to, or denotes.	<i>pers.</i>	= personal.
<i>e.g. (exempli grātiā)</i>	= for example.	<i>pluperf.</i>	= pluperfect.
<i>etc. (et caetera)</i>	= and so forth.	<i>plur.</i>	= plural.
<i>f. or fem.</i>	= feminine.	<i>poss.</i>	= possessive.
<i>ff.</i>	= following.	<i>pred.</i>	= predicate.
<i>fr.</i>	= from.	<i>prep.</i>	= preposition.
<i>fut.</i>	= future.	<i>pres.</i>	= present.
<i>G.</i>	= Gildersleeve's Latin Gram., Revised Ed.	<i>pron.</i>	= pronoun.
<i>gen.</i>	= genitive.	<i>rel.</i>	= relative.
<i>gov.</i>	= governs; sometimes = governed.	<i>sc. (scilicet)</i>	= that is to say; sometimes = supply.
<i>H.</i>	= Harkness's Latin Grammar, Rev. Stand. Ed.	<i>sing.</i>	= singular.
<i>i.e. (id est)</i>	= that is.	<i>subj.</i>	= subject.
<i>imperf.</i>	= imperfect.	<i>subjunct.</i>	= subjunctive.
<i>impers.</i>	= impersonal.	<i>subst. •</i>	= substantive.
		<i>superl.</i>	= superlative.
		<i>trans.</i>	= transitive.
		<i>viz. (videlicet)</i>	= namely.
		<i>I, 2, 3, 4</i>	
		with verbs	= 1st, 2d, 3d, 4th, conjugation.
		<i>1st, 2d, 3d, 4th, 5th.</i>	= 1st, 2d, 3d, 4th, 5th, declension.

- 1 *Arma virūnque canō, Troiāe qui, primus ab,* | I sing of arms and
 Arms and the man I sing of Troy who first from the hero who first
 from the coasts of

LINE I. *Arma*, acc. plur., gen. *armōrum*, n., 2d (no sing.); direct obj. of *cano*. The term includes all kinds of warlike accoutrements, weapons and armor. In the Aeneid Vergil combines the warlike deeds such as Homer describes in the Iliad with the personal adventure of the Odyssey; see *virum* below. — *virum*, acc. sing. of *vir*, *virī*, m., 2d; direct obj. of *cano*. *Vir* is used for (1) *man*, as distinguished from woman; *homo* distinguishes *man* from other animals; (2) *hero*, as here. The reference is to Aeneas, whom Vergil represents as the ancestor to Romulus and the national hero of Rome. — *que*, enclitic conj., joining *arma* and *virum*. Observe, with regard to the copulative conjunctions, that: *et* simply connects; *que* closely joins together two members internally connected, and is appended to the second word so joined; *atque* (written *ac* before consonants, except *c, g, qu*) adds emphasis to the second of the words it connects, and is sometimes used specially to join a third member of a series. A. & G. 156, a; B. 341; G. 475, 476, 477, and NOTE to 481; H. 554, I. — *canō*, 1st pers. sing. pres. ind. act. of *canō*, -ere, *cecini*, no supine, 3; its subject is *ego* understood. A pers. pron., when standing as subj. in a sentence, is not expressed except for purposes of distinction or emphasis. A. & G. 206; B. 166, 2; G. 207; H. 446. There is a *caesura* after *cano*, i.e. a pause made by a word ending within a foot. A *caesura* occurs in each line always once and sometimes twice, most frequently, as here, after the 1st (rarely the 2d) syllable of the 3d foot; it is also common after the 1st (rarely the 2d) syllable of the 4th foot, as after *profugus*, l. 2, when it is usually accompanied by an earlier *caesura* in the 2d foot, as after *Italian*, l. 2. A. & G. 362, b, c; B. 363, 3; G. 784, and NOTES 1, 2, 3; H. 611. — *Troiāe*, gen. sing. of *Troia*, -ae, f., 1st; poss. gen. limiting *oris*. A city of Phrygia which the Greeks besieged for 10 years in order to: (a) recover Helen, wife of Menelaus, whom Paris, son of Priam, king of Troy, had abducted from her home; (b) exact vengeance for violated hospitality. — *qui*, nom. sing. m. of the rel. pron. *qui*, *quae*, *quod*, gen. *cuius*, dat. *cui*, abl. *quō*, *quā*, *quō*, acc. *quem*, *quam*, *quod*; subj. of *venit*, and in agreement with its antecedent *virum*. A rel. pron. agrees with its antecedent in gender, number, and person, but its case is determined by its own clause. A. & G. 198; B. 250, 1 and 2; G. 614; H. 453. As rel. clauses limit a noun or pron. which has gone before, they are adjectival in force. The rel. pron. usually stands first in its own sentence. — *primus*, nom. sing. m. of the ordinal adj. *primus*, -a, -um; agrees with *qui*, and qualifies *venit* with adverbial force. A. & G. 191; B. 241, 2; G. 325, REM. 6; H. 443. Some commentators translate *primus* as *old*, but it should probably be taken literally as *first*; Antenor (see l. 242) settled near the modern Venice, in Cisalpine Gaul, and not within the limits of ancient Italy. — *ab*, prep. with the abl., here marking *place from which*. It is written *ab* before words beginning with a vowel or *h*, and *a* or *ab* before words whose initial letter is a consonant. A. & G. 152, b, and 153; B. 142, 1; G. 417, 1; H. 434. *A* or *ab* is used to point out (1) agent, (2) place whence, (3) cause, (4) origin, (5) separation in time. — *ōris*, abl. plur. of *ōra*, -ae, f., 1st; governed by *ab*. *Ora* lit. means a *border limit*, hence *coast*; it is used more widely to signify *region*, *country*.

Troy came, an exile of fate, to Italy and the shores of La- vinium, having been much buffeted both on land and on the	óris Ítali,ám, „ fa,tó profu,gús, „ La,víniaque , 2 <i>the shores to Italy by fate exiled and Lavinian</i> vénit Lítora, , múltum il,le ét ter,rís „ iac,tátus 3 <i>came shores much he both on lands tossed about</i>
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LINE 2. *Ítaliám*, acc. sing. of *Ítalia*, -ae, f., 1st; marks *limit of motion* without a prep. In prose the prep. *ad* or *in* would be required, but here the ordinary rule, that *motion towards* a town or small island is expressed by the acc. without a prep., is poetically extended to include countries. A. & G. 258, *b*, NOTE 5; B. 182, 4; G. 337; H. 380, I and II, and esp. NOTE 3. There is a *caesura* before *fato*; a *caesura* in the 2d foot frequently accompanies a principal *caesura* in the 4th foot, but that in the 2d foot is sometimes the principal one. See the note on *cano*, l. 1, and A. & G. 362, *b, c*; B. 368, 3; G. 784, and NOTES 1, 2, 3; H. 611. — *fátō*, abl. sing. of *fátum*, -ī, n., 2d; abl. of cause, closely dependent on *profugus*. A. & G. 245; B. 219; G. 408; H. 413. — *profugus*, nom. sing. m. of the verbal adj. *profugus*, -a, -um, limiting *qui*. The reference is to the flight of Aeneas after the fall of Troy. The main *caesura* or break in the sentence follows *profugus*. See note on *Ítaliám* above, and esp. the references there given. — *Lávinia*, acc. plur. n. of *Lávinium*, -a, -um, qualifying *litora*. Lavinium was a town of Latium afterwards founded by Aeneas and called in honor of his wife Lavinia. In scanning, note that the two syllables *ia* are united to form one single syllable; the *i* must be slurred and given a *y* sound, i.e. *Lavinya*, in accordance with the rule for *synizesis* or *synaeresis*. A. & G. 347, *c*, and REM. on *d*; B. 367, 4; G. 727; H. 608, III, NOTE 2. Many who think Vergil would not at the outset have allowed himself such a licence read *Lavinia*, for which there is much MS. support. — *que*, conj., connecting *Ítaliám* and *Lávinia litora*. See note on *que*, l. 1. — *vénit*, 3d pers. sing. perf. ind. act. of *veniō*, -īre, *venī*, *ventum*, 4.

LINE 3. *Lítora*, acc. plur. of *lītus*, *litoris*, n., 3d; marks *limit of motion* without a prep. *Lavinia litora* = the single idea *Lavinium*. See note on *Ítaliám* above. The phrase defines Italy in an epexegetical or restrictive manner; the *whole* is first stated, and then the *part*. — *múltum*, acc. sing. n. of *múltus*, -a, -um, qualifying *iacatus* adverbially. A. & G. 238, *b*; B. 366, 7; G. 91, I, *c*; H. 304, I. The final *um* is suppressed before the vowel *i* of *ille*: the rule is that final *m*, with the vowel preceding it, is suppressed or *squeezed out* (*ecthlipsis*) before a word beginning with a vowel or *h*. A. & G. 359, *d*; B. 366, 7; G. 719, 2; H. 608, I. — *ille*, nom. sing. m. of *ille*, *illa*, *illud*, gen. *illius*, the demonstr. pron. of the 3d pers.; in appos. to *qui* which it vividly recalls; grammatically it is superfluous. The final *e* is suppressed by elision before the initial vowel in *et*. A. & G. 359, *c*; B. 366, 7; G. 719, 1; H. 608, I. — *et*, cop. conj. used correlatively. See *et* below, and A. & G. 156, *h*; B. 341, 3; G. 476, NOTE 5; H. 554, I, NOTE 5. — *terris*, abl. plur. of *terra*, -ae, f., 1st; locative abl., denoting place where. A. & G. 258, *f*; B. 228, I, *d*; G. 385; H. 425, II, NOTE 3. The plur. is used poetically for the sing.; but perhaps Vergil hints at the wanderings of Aeneas to Thrace, Crete, Sicily and Africa. — *iacatus*, nom. sing. m. of perf. part. pass. of *iacō*, -āre, *āvī*, *ātum*, 1; agreeing with *ille*. *Iacto* is the frequentative of *iacio*, *I throw*; cf. *canto*, frequentative of *cano*. *Iactatus* is used more correctly with *alto* than with *terris*, but there is a figurative allusion to *storm-tossings* on both elements. — *et*, cop. conj. used correlatively. See note on *et* above. — *altō*, abl. sing. of *altum*, -ī, n., 2d; strictly it is the neut. of the adj. *altus*, -a, -um, corresponding exactly to the *deep* instead of the *deep sea*. For the case of *alto*, see the note on *terris* above.

4 et , álto	Ví	superúm sae,váe „	memo,rém	deep by the vio-
and on the deep by might	of the gods above	cruel	mindful	lence of the gods
5 Iu,nónis ob , íram, .	Múlta quo,que ét	of cruel Juno's un-		forgetful anger; hav-
of Juno on account of the wrath	many things also	too		ing, moreover, suf-

LINE 4. *vī*, abl. sing. of *vīs*, f., 3d; acc. *vīm*; gen. and dat. very rare; plur. *vīrēs*, -ium = strength; may be considered either as an abl. of cause, or as an abl. of means. A. & G. 245, 248, c; B. 218, 219; G. 401, 408; H. 416, 420. — *superúm*, gen. plur. of plur. noun *superī*, gen. *superōrum* or in contracted form *superúm*; gen. after *vī*. The masc. of the adj. *superus*, -a, -um (comp. *superior*; superl. *supremus* or *summus*) is used substantivally; cf. *vicinus*, *neighboring*, as adj., a *neighbor*, as noun. With *superum* cf. *deum* for *deorum*, *virum* for *virorum*, and consult A. & G. 40, e; B. 25, 6; G. 33, REM. 4; H. 52, 3. Jupiter, Venus, Neptune, and other *superi* took an active interest in Aeneas. — *saevae*, gen. sing. f. of *saevus*, -a, -um, agreeing with *Iunonis*. — *memorem*, acc. sing. f. of *memor*, *memoris*, no neut. plur.; agrees with *íram*. Though strictly personal, this adj. is applied figuratively by poets to emotions and things. Note that the final *em* is not elided before *Iunonis* as the initial *i* is equivalent to *j*; cf. *iacio* and *jacio*. — *Iūnōnis*, gen. f. of *Iūnō*: subjective poss. gen. A. & G. 214, I; B. 199; G. 362, 363, I; H. 396, II. Juno (in Greek, *Hera*) was the daughter of Saturn, and the sister and wife of Jupiter. — *ob*, prep. gov. acc. — *íram*, acc. sing. of *íra*, -ae, f. Juno's resentment, which was directed against Trojans in general during the siege of Troy, and after its fall against Aeneas and his followers, had its origin in the slight put upon her by Paris, son of Priam, king of Troy, in assigning the prize of beauty over her head to Venus; cf. l. 27.

LINE 5. *multa*, acc. plur. n. of *multus*, -a, -um; gov. by *passus*. — *quoque*, conj., but generally classed as an adverb; not quite so strong in force as *etiam*. Observe that it never stands first in a sentence, but usually second, or even third if the second word is emphatic. A. & G. 151, a; 345, b; B. 347, I; G. 479; H. 554, I, 4. The final syllable *que* is elided before the *e* of *et*, in accordance with the rule that final vowels and diphthongs, except interjections, are suppressed before words commencing with a vowel or *h*. See *ille*, l. 3, and A. & G. 359, c; B. 366, 7; G. 719, I; H. 608, I. — *et*, conj. with the force of *etiam*; it is redundant after *quoque*, but has an intensifying effect; cf. the Greek *ἐτι δὲ καί*. — *bello*, abl. sing. of *bellum*, -i, n.; abl. of *specification*. Note that *bellum* is another form of *duellum*, a struggle between two (*duo*) adversaries. — *passus*, nom. sing. m. of the perf. part. of the deponent verb *patior*, *pati*, *passus sum*, 3; agreeing with *ille*, like *iactatus* with which it is connected by *quoque*, and governing *multa*. Deponent verbs are passive in form, but *active* in meaning. A. & G. 135; B. 112; G. 113, 220; H. 231. The reader should note that *iactatus* and *passus* are participles referring back to *qui*, and that *dum* . . . *Romae* is dependent on *passus*. Thus the relative clause to which *virum* is antecedent extends from *Troiae qui*, l. 1, to *Romae*, l. 7. It is quite unnecessary to construe *passus* as *passus est* with the *est* suppressed. — *dum*, temporal conj. It has two common meanings: (1) *while*, (2) *until*. With the subjunct. *conderet* it implies purpose or aim, and hints at the difficulties which preceded the founding of the city. *Dum* meaning *while* takes the pres. ind., even in reference to the past, and also in *oratio obliqua*; meaning *until*, it takes the ind. usually, but when purpose or doubt is implied, the subjunct. A. & G. 328; B. 293, III; G. 572; H. 519, II, NOTE I. — *conderet*, 3d pers. sing. imperf. subjunct. act. $\approx$ *condō*, -ere, *condidī*, *conditum*, 3; gov. by *dum*; the subjunct. indicates purpose.

fered much in war too, till he should found his city and bear his gods to Latium — whence arose the Latin race, the Alban fathers, and the walls of lofty Rome.	bel,ló pas,sús „ dum , cónderet , úrbem, <i>in war having suffered until he should found the city</i> Ínfer,rétque de,ós Lati,ó, „ genus , únde La,tínium <i>and should bring gods to Latium the race whence Latin</i> Alba,níque pa,trés „ at,que áltae , móenia , Rómae. 7 <i>and Alban the fathers and lofty the walls of Rome.</i>
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See note on *dum*. — *urbem*, acc. sing. of *urbs, urbis*, f., 3d; direct obj. of *conderet*. The city meant is Lavinium.

LINE 6. *Inferret*, 3d pers. sing. imperf. subjunct. act. of *inferō, inferre, intulī, illātum*, 3; gov. by *dum*. — *que*, enclitic conj., joining *conderet* and *inferret*. See note on *que*, l. 1. — *deos*, acc. sing. of *deus, -i*, m., 2d (voc. sing. *deus*; plur. irreg.: nom. *deī, dī, or dī*; gen. *deōrum* or *deūm*; dat. and abl. *deīs, dīs, dīs*); direct obj. of *inferret*. The Penates, i.e. household gods, included deified ancestors, whose statues were carefully preserved, as well as certain of the recognized gods. States, as well as families, had their Penates. — *Latiō*, dat. sing. of *Latium, -i*, n.; poetically used to express *end of motion*, instead of the acc. with a prep.; cf. the stock example *it clamor coelo*, Aen. V. 451, and see A. & G. 258, NOTE 3; B. 193 (specially); G. 358; H. 380, II, 4. Latium was a country of Italy near the Tiber, whose inhabitants, the Aborigines, were called Latini after their king Latinus. — *genus*, nom. sing. of *genus, generis*, n., 3d; subj. of *est* understood. The order may be simplified thus: *unde (est) genus Latinum, patresque Albani, atque moenia altae Romae*. — *unde*, conjunctive adv.; it is purposely vague, referring (1) to Aeneas (= *a quo*), (2) to his followers, (3) to circumstances already mentioned, e.g. *inferret deos* (= *ex qua re*). *Unde* has three common meanings: (a) *whence?* interrog.; (b) *whence*, relative to an antecedent *inde* expressed or implied; (c) *as here*, denoting origin, *whence, from which*. — *Latinum*, nom. sing. n. of adj. *Latinus, -a, -um*; agrees with *genus*. Aeneas united the Latin races of Latium and his Trojan followers under the name *Latini*. The reader should refer to ll. 265, *seq.*; we there learn that Aeneas reigned three years in Latium.

LINE 7. *Albānī*, nom. plur. m. of *Albānus, -a, -um*, agreeing with *patres*. Alba, or, as it is usually called, Alba Longa was a city of Latium; it was destroyed by the Romans in 665 B.C., and its inhabitants were carried to Rome. — *que*, enclitic conj. See note on l. 1. — *patrēs*, nom. plur. of *pater, patris*, m., 3d; connected with *genus* by *que*. *Patres* often means *senators*; here it suggests that the Albans were nobles or *patricians*, the *plebs* springing into being later on. — *atque*, cop. conj., throwing emphasis on *moenia Romae*. For the distinctions between *et, que*, and *atque*, refer to the note on *que*, l. 1. The final *ue* is elided before *altae*. See note on *ille*, l. 3, and references. — *altae*, gen. sing. f. of *altus, -a, -um*; qualifies *Romae*. *Altus* = *high*, looked at from below; *deep*, looked at from above. The city of Rome was built upon the Palatine hill originally, and afterwards extended to cover six other hills, Capitoline, Esquiline, Quirinal, etc. — *moenia*, nom. plur. of *moenia, -ium*, n., 3d; no sing.; joined to *patres* by *atque*. *Moenia* is specially used of defensive walls, or battlements; *murus*, the general word for *wall*, is also used for *city wall*; *paries*, as distinguished from *murus*, means the *wall of a house*. — *Rōmae*, gen. sing. of *Rōma, f.*, 1st; poss. gen. limiting *moenia*. See note

8	Músa, mi,hí cau,sás memo,rá, „ quo, númine,	O Muse, recount to me the reasons — how was her divinity insulted, or feeling what grudge did the queen of the gods force a hero
	O muse, to me the causes narrate what divinity	
9	laeso, Quidve doléns, re,gína de,úm „ tot,	
	being offended or what grieving for the queen of the gods so many	

on *Troiae*, l. i. Tradition has it that Romulus founded Rome on April 20th, 753 B.C.

LINE 8. **Músa**, voc. sing. of *músa*, -ae, f., 1st. There were nine Muses; the one addressed is Calliope, daughter of Jupiter and Mnemosyne, the special patron goddess of heroic poetry. — **mi,hí**, dat. sing. of the 1st pers. pron. *ego*, acc. *mē*, gen. *meī*, abl. *mē* (plural nom. and acc. *nōs*, gen. *nostrum* or *nostrī*, dat. and abl. *nostrīs*); dat. of remoter obj. The personality of Vergil as the author here appears; the invocation is in imitation of Homer's in the opening of the *Iliad* and the *Odyssey*. — **causas**, acc. plur. of *causa*, -ae, f., 1st (some write *caussa*, -ae); direct obj. of *memora*. The motives are suggested by *quo numine laeso*, and given in ll. 25-28. — **memorā**, 2d pers. sing. imperat. mood act. of *memorō*, -āre, -āvī, -ātum, 1, trans. and intrans. (*memor*, mindful). — **quō**, abl. sing. n. of the interrog. *quis, quae, quid*. — **nūmine**, abl. sing. of *nūmen*, *nūminis*, n., 3d (*nuō*, 1 nod); goes closely with *laeso* in the abl. abs. construction. It has a variety of meanings: (1) *noid*, (2) *wish* or *command*, (3) *godhead*, in the abstract, (4) *god*, *deity*. As to which particular meaning is suitable in this passage, see the special note appended below. — **laeso**, abl. sing. n. of *laesus*, -a, -um, perf. part. pass. of *laedō*, -ere, *laesi*, *laesum*, 3. *Quo numine laeso* stands in the abl. abs. construction, which is used in Latin where we should in English employ a subordinate clause. The abl. abs. is grammatically independent of the rest of the sentence, a noun or pronoun being put in the abl., with a participle in agreement, to mark the time, the circumstances, or the cause of an action. Thus the abl. abs. may take the place of a temporal, causal, conditional, or concessive clause. Read carefully A. & G. 255; B. 227; G. 409, 410; H. 431. — NOTE. *quo numine laeso*. This difficult passage is variously explained: (1) "*What god being injured?*" But Juno is clearly indicated, so this may be ignored. (2) "*What wish being frustrated?*" This is taken to mean that Juno knew that Rome would one day crush Carthage. (3) "*Her godhead being insulted in what?*" *Quo*, the adj., must be regarded as virtually adverbial; cf. line 181, *Anthea si quem videat* = "if he can ANYWHERE see Antheus," where *quem* is used adverbially. A. & G. 191; B. 239; G. 325, 6; H. 443, for the common form of this idiom. Most commentators prefer (3), though many support (2).

LINE 9. **Quid**, acc. sing. n. of interrog. pron. *quis, quae, quid* (other cases like *qui*); acc. after *dolens*, for verbs expressing *emotion*, though intransitive generally, may sometimes govern an object. A. & G. 237, b; B. 175, 2, b; G. 333, 1, REM. 2; H. 371, III. Some scholars prefer to consider it an acc. of respect = *in respect to what*; others regard it as the adverbial use of the neut. = *why? how?* — **ve**, enclitic disjunctive conj., joining *quid dolens* and *quo numine laeso*. *Ve* and *vel* (*vel* being probably the imperative of *volo*, and *ve* a weaker form of it) offer a choice between two alternatives: *aut* is employed when each alternative excludes

distinguished for his sense of right to endure so many misfortunes, to cope with so many hardships? Are there passions so strong in heavenly minds?

vólvere, cásus Ínsigném pietáte virúm, „ tot 10
to undergo calamities remarkable for piety a man so many
adíre labóres Ímpulerít. Tan,taéne „ ani,mís 11
to enter on labors drove. (Are there) so great in minds
coe,léstibus, írae?
celestial angers?

the other; *sive* gives a choice between two names of the same thing; the correlatives are *aut* — *aut*, *vel* — *vel*, *sive* — *sive*. A. & G. 156, c; B. 342; G. 494; H. 554, II, 2. — *dolēns*, nom. sing. of *dolēns*, -*entis*, pres. part. act. of *dolēō*, -*ere*, *dolui*, no supine, 2; agreeing with *regina*. This verb is ordinarily intrans. See note on *quid* above. There is a *caesura* after this word, and it is as strong as that after *deum*, but for the sake of uniformity the latter is marked in the text. See note on *Italiam*, l. 2. — *rēgina*, nom. sing. f., 1st; subj. of *impulerit*. Juno, the wife of Jupiter, is referred to. — *deūm*, contracted gen. plur. of *deus*, -*i*, m., 2d; gen. after *regina*. For peculiarities in the declension of *deus*, see note on *deos*, l. 6. *Deum* is shortened from *deorum*, and is common in poetry; cf. *virum* for *virorum*, and specially l. 4, *superum* for *superorum*, and consult A. & G. 40, c; B. 25, 6; G. 33, REM. 4; H. 52, 3. — *tot*, indecl. num. adj., qualifying *casus*. *Tot* is the demonstr. correlative of the interrog. *quot*; cf. *tantus*, correl. of *quantus*; *talis* of *qualis*, etc. — *volvere*, pres. inf. act. of *volvō*, -*ere*, *volvī*, *volūtum*, 3; dependent on *impulerit*; *volvo*, which here means to run the round of, has several other meanings: (1) roll, (2) ordain, see l. 22, (3) unroll, (4) roll over in the mind, *ponder*. The inf. is used prolatively, i.e. to extend the meaning of the verb; in prose *ut* with the subjunct. would be required. The *prolative* inf. is borrowed by the poets from the Greek, and is also used after adjectives. A. & G. 331, g; B. 326; G. 423, NOTE 1; H. 533, and cf. *contendunt petere*, l. 158. — *cāsūs*, acc. plur. of *cāsus*, *casūs*, m., 4th (*cadō*, I fall); direct obj. of *volvere*. *Casus*, literally a falling out, means chance or fortune whether good or bad, but it is usually employed for bad fortune.

LINE 10. *Insignem*, acc. sing. m. of *insignis*, *insigne*, adj., 3d (*signum*, a mark; hence *insignis*, marked); qualifies *virum*. — *pietáte*, abl. sing. of *pietās*, *pietātis*, f., 3d; abl. of cause, taking the place of *propter* with the acc. A. & G. 245; B. 219; G. 408; H. 416. *Pietas* does not mean *piety*, but rather *dutiful reverence*, that respect which a man owes to his parents, country, and gods. Similarly *pius*, the common epithet of Aeneas, means *dutiful* or *loyal*. — *virum*, acc. sing. of *vir*, -*i*, m., 2d; obj. of *impulerit*. — *tot*, indecl. num. adj.; qualifying *labores*. See *tot*, l. 9. — *adire*, pres. inf. of *adeō*, *adire*, *adivī* or *adivī* (latter more frequent), *aditum*, irreg.; prolative or explanatory inf. after *impulerit*; cf. *volvere*, l. 9, and see note. This transitive use of *adeo* is poetical. By *asyndeton*, *tot volvere casus* and *tot adire labores* are not joined by a conj.; cf. the stock example "*veni, vidi, vici*," and see A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — *labōrēs*, acc. plur. of *labor*, *labōris*, m., 3d; obj. of *adire*. Observe the contrast between *casus*, misfortunes to be met as they occur, and *labores*, tasks requiring personal initiation and calling for firmness and courage in their fulfilment.

LINE 11. *Impulerit*, 3d pers. sing. perf. subjunct. act. of *impellō*, -*ere*, *impulī*, *impulsum*, 3 (in and *pellō* compounded); its subj. is *regina*. The verb is in the

- 12 Ūrbs an,tíquua fu,ít, „ Tyri,í tenu,ére col,óni, | There was an an-
A city ancient there was Tyrian held (it) settlers | cient city — Tyrian
 13 Cártha,go, Ítali,ám con,trá „ Tibe,rínaque , lónge | settlers held it—Car-
Carthage Italy opposite and Tiber's far away | thage, fronting Italy
 from afar and the
 mouths of the Tiber,

subjunct., as it is the principal verb in the indirect question introduced by *quo numine laeso* (l. 8) which practically = *cur*. An indirect question is one introduced by an interrog. pron. or adv., and contained within a principal sentence; the verb of the contained interrog. sentence must be in the subjunct., and follows the rule as regards sequence of tenses. A. & G. 334; B. 300; G. 467; H. 528, 2, 529, 1. — *tantae*, nom. plur. f. of *tantus*, -a, -um; agrees with *irae*. *Tantus* is correl. to *quantus*, as *talis* to *qualis*. — *ne*, enclitic interrog. particle; it is used to introduce a question, and is appended to the emphatic word, as here to *tantae*. *Ne* simply asks for information; *nonne* introduces questions to which an affirmative answer is expected; *num*, questions suggested in the negative answer. A. & G. 210, a-d; B. 162, 2, c; G. 454; H. 351, 1 and 2. In scansion, the final *e* is elided before the commencing vowel of *animis*. See note on *ille*, l. 3, and references. — *animis*, dat. plur. of *animus*, -i, m., 2d; dat. of possession, with *sunt* understood. A. & G. 231; B. 190; G. 349; H. 387. *Animus* (as distinguished from *mens* = *mind*, *intellect*) means (1) *mind*, as the seat of the *will*, (2) *mind* or *heart*, as seat of emotions, (3) *mind*, in same sense as *mens*, (4) *passion*. It is here used with the meaning of (2). — *coelestibus*, dat. plur. m. of adj. *coelestis*, -e (pertaining to *coelum*); in agreement with *animis*. — *irae*, nom. plur. of *ira*, -ae, f., 1st; subj. of *sunt* understood. Nouns expressing emotion are frequently used in the plur. instead of the sing. in poetry. The copula *sum* is often omitted, esp. in the ind. and inf. moods. A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3. Such omissions of the verb are allowable with some other verbs in well-known sayings and where the context makes it obvious what is to be supplied.

LINE 12. *Urbs*, nom. sing. f., 3d, gen. *urbis*; subj. of *fuit*. — *antiqua*, nom. sing. f. of *antiquus*, -a, -um; qualifies *urbs*, and is used with reference to the time of Vergil, not of Aeneas; for cf. ll. 423 *seq.* where Aeneas lands in Africa and finds it just being built. — *fuit*, 3d pers. sing. perf. ind. of *sum*, *esse*, *fui* and *futurus*, no supine. It is here used in the sense of *to be*, *to exist*, and forms a complete predicate; the most common use of *sum* and its parts is as the copula, when it requires a complement in the form of a subst., an adj., or equivalent to complete the predication. The *caesura* after *fuit* is very decided. — *Tyrii*, nom. plur. m. of *Tyrius*, -a, -um (pertaining to *Tyros* or *Tyrrus*, -i, f., *Tyre*, chief town of Phoenicia); agrees with *coloni*. Similarly the adjectives *Phoenicius*, -a, -um and *Sidonius*, -a, -um are applied to Carthage and Carthaginians. *Tyrii . . . coloni* occurs here parenthetically, as often in explanations; cf. l. 150. — *tenuère*, 3d pers. plur. perf. ind. act. of *teneō*, -ēre, *tenui*, *tentum*, 2; its subj. is *coloni*. The perf. act. has two endings in 3d pers. plur. from early times, viz. *erunt* and *ere*; *erunt* is the usual form of classical prose; *ere* was a popular form, and was much used by poets, as it easily conforms to most metres in common use. — *colōnī*, nom plur. of *colōnus*, -i, m., 2d; subj. of *tenuere*. *Colonus* means (1) a tiller, one who cultivates (*colo*, 3), (2) a settler; cf. *colonia* (*colo*, 1 inhabit).

LINE 13. *Carthāgō*, -inis, f., 3d; nom. sing. in apposition to *urbs*. A city in N. Africa, founded by Phoenicians under Dido; cf. l. 338. In wealth and power it became a formidable rival of Rome, with which it waged the three famous Punic

rich of store and most fierce in war- like pursuits, which particularly, in pref- erence to all lands, Juno is said to have	<i>Ōstia</i> , , dīves opúm „ studi,ísque as,pérri ^a ma , bélli; 14 <i>mouths</i> rich of means and in the pursuits very fierce of war <i>Quám</i> Iu,nó fer,túr „ ter,rís magis , ómnibus , únam 15 <i>whic^h</i> Juno is said than lands more all alone
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Wars; it was destroyed by P. Cornelius Scipio Africanus Minor in 146 B.C. The final vowel is elided before *Italiam*; cf. *ille*, l. 3. — *Italiam*, acc. of *Italia*, -ae, f., 1st; obj. of the prep. *contra*. — *contrā*, prep. with the acc. *Contra* and certain other prepositions occasionally follow their nouns. A. & G. 263, NOTE; B. 144, 3; G. 413, REM. 1; H. 569, II, 1. *Contra*, *infra*, and other prepositions ending in *a*, were originally ablatives, and therefore the final vowel is by nature long. Observe that *contra* hints here at the rivalry of Rome and Carthage. — *Tiberina*, acc. plur. n. of *Tiberinus*, -a, -um (belonging to *Tiberis*, gen. *Tiberis*, m., 3d, = *Tiber*); agrees with *ostia*. The Tiber is a river of Italy, rising in the Apennines and flowing into the Etruscan Sea; Rome was built on its left bank. — *que*, enclitic conj. joining *Italiam* and *ostia*; cf. *que*, l. 1. — *longē*, adv. of place; here used to qualify *Italiam contra Tiberinaque ostia*, as if it stood in a participial clause with the part. suppressed, such as *Carthago longe distans*; Carthage is described as *fronting Italy*, but *from a great distance*, viz. across the Mediterranean.

LINE 14. *Ostia*, acc. plur. of *ostium*, -ī, n., 2d (*ōs*, *ōris*, n., 3d, a *mouth*); obj. of *contra*. The whole, Italy, is restricted by *ostia*, the *part*; cf. *Lavinia litora*, l. 3. The town called Ostia, at the Tiber's mouth, afterwards became the sea-port of Rome. — *dīves*, nom. sing. f. of adj. *dīves*, *divitis*, 3d; qualifies *Carthago*. Its case-forms are irreg., e.g. abl. sing. *divite*; gen. plur. *divitum*. The comp. degree is *divitior* or *ditior*, the superl. *divitissimus* or *ditissimus*. — *opum*, gen. plur. after *dives*; from *opēs*, *opum*, f., 3d, meaning *resources* or *wealth*. The nom. sing. *ops* only occurs as the name of a goddess; the other sing. cases, acc. *opem*, gen. *opis*, dat. *opī*, abl. *ope* are used with the meaning of *help*, *aid*; cf. *fruges* for like defectiveness, and see A. & G. 46; B. 57, 6, and 61; G. 70, *d*; H. 133, 1. *Opum* is a poetic gen. of specification, common after words expressing want or fulness. A. & G. 218, *c*; B. 204, 4; G. 374, NOTE 1; H. 399, III, 1. — *studiis*, abl. plur. after *asperrima*; from *studium*, -ī, n., 2d (*studeō* = *I apply myself to*); abl. of specification. A. & G. 253; B. 226; G. 397; H. 424. — *que*, enclitic conj. joining the adjectival phrases *dives opum* and *asperrima studiis*. In scansion the diphthong *ue* is elided before *asperrima*; see *quoque*, l. 5. — *asperrima*, nom. sing. f. of *asperrimus*, -a, -um, superl. of *asper*, *aspera*, *asperum* (comp. *asperior*); qualifies *Carthago*. *Asper* (*ab*, *spēs*) means literally *without hope*; hence *fierce* or *harsh* of moral, and *rough* of physical qualities. Adjectives in *er* form the comp. by adding *ior* to the stem of the positive, and the superl. by adding *rimus* to the nom. m. of the positive. A. & G. 89, *a*; B. 71, 3; G. 87, 1; H. 163, 1. — *belli*, gen. sing. of *bellum*, n., 2d; poss. gen. limiting *studiis*.

LINE 15. *Quam*, acc. sing. f. of the rel. pron. *quī*, *quae*, *quod*; agrees in gender and number with its antecedent *urbs*, and in the acc. case because governed by *coluisse*. A. & G. 198; B. 250, 1; G. 614; H. 445. *Quam* is not elided before *Iuno*, the *i* of which is equivalent to *j*; see *memorem*, l. 4. — *Iūnō*, gen. *Iūnōnis*, f., 3d; nom. case subj. to *fertur*. See note on *Iunonem*, l. 4. — *fertur*, 3d pers. sing. pres. ind. pass. of *ferō*, *ferre*, *tulī*, *lātum*, irreg., in agreement with its subj. nom. *Iuno*. *Fero* in its original sense means *I carry* or *I bring*; this meaning is sometimes extended, as *I bear news*, hence *I tell* or *narrate*. The latter meaning occurs most frequently in the indef. *ferunt*, *they say* (French, *on dit*), and the impers. pass. *fertur*, *it is said*. For the conjugation of *fero*, consult A. & G. 139; B. 129;

16 Pósthabi, tá coluísse Samó; „ hic , illius , | made her home,
being less esteemed to have cherished Samos here of her | prizing Samos less;
here was her armor,

G. 171; H. 292. — **terris**, abl. plur. of *terra*, -ae, f., 1st; abl. of comparison after *magis* instead of the more common *quam* (*than*) *terras omnes*. The rule for comparisons is that when *quam* is employed, the thing compared has the same case as that of the thing with which it is compared; when *quam* is omitted, the object compared goes into the abl. case. The abl. of comparison seems to be a branch of the abl. of separation. A. & G. 247, and NOTE; B. 217; G. 296; H. 417. — **magis**, adv. of comparative degree; used in close connection with *terris* in the abbreviated construction; see *terris* above. *Magis* (akin to *magnus*) has no regular positive, but *magnopere* supplies the deficiency; the superl. is *maxime*. *Magis* and *maxime* are used with certain adjectives which do not form the comp. and superl. in the regular way, and specially with those in *us* preceded by any other vowel than *u*, e.g. positive *idoneus*, comp. *magis idoneus*, superl. *maxime idoneus*. — **omnibus**, abl. plur. f. of *omnis*, -e; qualifies *terris*. The uses of *omnis* are (1) *all, every*; very often substantially, e.g. *omnes, all men*; *omnia, all things*; (2) *the whole*. — **ūnam**, acc. sing. f. of the num. adj. *ūnus*, -a, -um (gen. *ūnūs*, dat. *ūnī*); qualifies *quam*. *Unus* means *one*, but often, as here, *alone*; it is frequently used with superlatives to emphasize their force, but its use with the comparative degree is rare. In this passage note that *magis omnibus* is practically equivalent to the superl. *maxime*.

LINE 16. **Posthabita**, abl. sing. f. of *posthabitus*, -a, -um, perf. part. pass. of *posthabeō*, -ēre, -uī, -itum, 2; agreeing with *Samo* in the abl. abs. construction. The abl. abs. in point of grammar is independent of the rest of the sentence, and is used where in English a temporal, causal, or some other clause would be employed; it consists of a noun or pron. in the abl., limited by a participle or adjective. The abl. abs. may be variously translated, e.g. *hoc facto*, lit. *this having been done*, *when this was done*, *although this was done*, etc. See notes on *numine* and *laeso*, l. 8, and consult A. & G. 255; B. 227; G. 409, 410; H. 431. — **coluísse**, perf. inf. act. of *colō*, -ere, *coluī*, *cultum*, 3, irreg.; used prolatively after *fertur*. This inf. is what is variously called *prolative*, *epexegetic*, *complementary*, and *explanatory*. A. & G. 271; B. 326; G. 423; H. 533. — **Samō**, abl. sing. of *Samus*, -ī, f., 2d (nom. sometimes written in Greek form *Samos*); abl. abs. with *posthabita*; the names of islands are in fem. gender. Samos is an island of considerable size off the coast of Asia Minor, south of Chios; it possessed one of the wonders of the ancient world, the *Heracum*, i.e. temple of *Hera* (Greek goddess equivalent to the Latin *Iuno*). Note that there is a *hiatus* in scansion, i.e. the final *o* of *Samo* is not elided before *hic*. Hiatus is not often resorted to, but it may be explained here by the long caesural pause after *Samo* occasioned by the change in the construction, and also by the fact that the termination is Greek and some licence is therefore allowable. On *hiatus*, consult A. & G. 359, *e*; B. 366, 7, *a*; G. 720, 784, NOTE 6; H. 608, II. Hiatus is defined as the meeting of two vowels in separate syllables without any elision, thus creating a long pause (*hiatus* = *yawning*); it is most common in the chief *caesura*, and after long monosyllables; it may be partly avoided by *semihiatus*, i.e. shortening the long final vowel. — **hic**, adv. of place; referring to Carthage, *not* to Samos. — **illius**, gen. sing. f. of *ille*, *illa*, *illud* (see *ille*, l. 3); poss. gen., the pron. recalling the noun *Iuno*. *Ille* as a pron. means *he*; as an adj. *that*. Observe that the second syllable *i*, which is usually long in quantity, is short here. A. & G. 347, *a*, EXCEPTION; B. 362, 1, *a*; G. 706, EXCEPTION 4; H. 577, I, 3, (3). The penultimate *i* of *alterius* is always short. — **arma**, nom. case plur., gen. *armōrum*, 2d; subj. to *fuerunt* understood. See *arma*, l. 1.

here her chariot; | *árma, Híc cur,rús fuit; , hóc „ reg,núm dea , 17*
 that this should be | *the arms here the chariot was this the kingdom the goddess*
 the seat of empire |
 for the nations, if | *géntibus , ésse, Sí qua , fáta si,nánt, „ iam , 18*
 haply the fates per- | *for the nations to be if in any way the fates allow even*
 mit it, even thus |

LINE 17. *Híc*, adv. of place. The repetition of *hic* is rhetorical and emphatic, an example of *anaphora*. See A. & G. 344, *f*; B. 350, 11, *b*; G. 682 and 636, NOTE 4, for repetition of a single word; H. 636, III, 3. — *currus*, nom. sing. of *currus*, -*ús*, m., 4th (*currō, I run*; hence *currus*, *that which runs*); subj. of *fuit*. Vergil imitates Homer in representing gods as having a particular place wherein they kept their chariots and armour after wars. — *fuit*, 3d pers. sing. perf. ind. of *sum*, *esse, fui*; its subj. is *currus*. See note on *fuit*, l. 12. Observe that with *fuit* the ending of the word is coincident with that of the foot; this is called *diaeresis*. A. & G. 358, *c*; B. 366, 8; G. 753; H. 602, 2. It is an useful device for avoiding monotony in rhythm. — *hóc*, acc. sing. n. of demonstr. pron. *hic, haec, hóc*, gen. *húius*, dat. *huíc*; subj. of *esse*, agreeing in gender and number with *regnum*. On the declension of *hic*, consult A. & G. 101; B. 87; G. 104; H. 186. *Híc* (*this here*) denotes something near the speaker in place, thought, or time, and is therefore called the demonstr. of the 1st person; *iste* denotes something near the person addressed, and is demonstr. of 2d person (*that of yours*); *ille* (*that yonder*) refers to something remote, and is demonstr. of 3d person. *Hoc* refers to *urbs*, l. 12, but agrees with *regnum*, because adjectival pronouns are usually attracted into agreement with an appositive or a noun in the predicate. A. & G. 195, *d*; B. 246, 5; G. 211, 5; H. 445, 4. In spite of the pause after *fuit*, the *caesura* follows *hoc*. — *regnum*, acc. sing. of *regnum*, -*i*, n., 2d (*regō, I rule*); complement to *esse*, in conjunction with which it forms the predicate to *hoc*. *Regnum* = (1) *rule, authority*, (2) *a kingdom*. Here the two ideas are mixed, and *regnum* signifies a concrete place whence the abstract power radiates as from a centre. — *dea*, gen. *deae*, f., 1st; nom. sing. subj. of *tendit fovetque*; *dea* means Juno. Observe that the dat. and abl. plur. of *dea, filia*, and a few other words of 1st decl. with corresponding masc. nouns in the 2d, terminate in *abus*; so also with the f. plur. of *ambo* and *duo*. A. & G. 36, *e*; B. 21, *e*; G. 29, REM. 4; H. 49, 4. — *géntibus*, dat. plur. of *gens, gentis*, f., 3d (*genō, I beget*); dat. of indirect obj. after *regnum esse*. A. & G. 226, *a*; B. 187; G. 350, DATIVE OF PERSONAL INTEREST; H. 382. *Gens* here means *nation*; other meanings are *race*; *offspring*; *house*, made up of families, such as the *gens Iulia* at Rome. — *esse*, pres. inf. of *sum*, perf. *fui* (see note on *fuit*, l. 12); prolativ. inf. connecting *hoc* and *regnum*. *Hoc esse regnum* stands as obj. to the idea of *wishing* contained in the verbs *tendit, fovetque*; otherwise it would have to be considered a poetical inf., instead of *ut* with the subjunct., such as *adire*, l. 10; see note on *adire*.

LINE 18. *Sí*, conditional conj.; with *sinant*. A conditional sentence consists of a hypothetical clause, called the *protasis*, introduced by *si, sin, or nisi*, and a conclusion, which is called the *apodosis*. The *apodosis* to *si . . . sinant* is suppressed. It is important to remember that *si* takes the ind. when the *apodosis* is ind. or imperat., and the subjunct. when the *apodosis* is a natural subjunct.: thus cases of pure fact belong to the ind., while contingencies and supposed cases which are contrary to the fact belong to the subjunct. For examples and fuller explanation, see A. & G. 304-309; B. 301-304; G. 589, 594 *seq.*; H. 507-512. — *quā*, adv.; originally abl. sing. f. of rel. pron. *quī, quae, quod*; here it denotes *manner*.

19 *túm* *ten,dítque* *fo,vétque.* *Prógeni,ém* *sed* | early is her design
then *she both designs* *and nurses hope.* *A race* *but* | and dear desire. Nay
but she had heard

After *si*, *if*, and *ne*, *lest*, *qua* is indefinite, = *in any way*; other uses are (1) interrog., *how?* (2) rel., *where*, (3) indef. of place, *wherever*. — *fāta*, nom. plur. of *fātum*, -i, n., 2d; subj. to *sinant*. *Fatum*, derived from *for*, *fāri*, to speak, means *that which has been spoken*, and so *destiny*. The plural is personified, and practically the same as *Parcae*, which see on l. 22. The notion of a deity being bound by a higher power than itself is strange to modern minds, but it was general among cultured Greeks and Romans, finding its most powerful expression in the tragedies of Aeschylus. — *sinant*, 3d pers. plur. pres. subjunct. act. of *sinō*, -ere, *sinī*, *situm*, 3, irreg.; pred. of *fata*, dependent on *si*. The pres. subjunct. is potential, expressing a contingency which may be realized in the future. A. & G. 307, b; B. 303; G. 596; H. 509. — *iam*, adv. of time; its force is increased in *iam tum*, *even then*. — *tum*, adv. of time. *Iam tum* here refers to the early period when Carthage was being founded; cf. note on *antiqua*, l. 12. — *tendit*, 3d pers. sing. pres. ind. act. of *tendō*, -ere, *tetendī*, *tensum* and *tentum*, 3, irreg., trans. and intrans.; subj. is *dea*. The historic present is used instead of the aorist to express strong emotion or make a narrative vivid. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III. In prose *ut* with the subjunct. would follow, but see note on *esse*, l. 17. — *que*, enclitic conj., used correlatively. See *que*, l. 1, and note on *et*, l. 3. — *fovet*, 3d pers. sing. pres. ind. act. of *foveō*, -ēre, *fōvī*, *fōtum*, 2; subj. is *dea*. Historic present, as in *tendit* above. *Foveo* is trans., and means *I cherish*, and, by poetic extension, *I eagerly desire*: Juno nurses her design, as a mother might her child. This verb, being trans., may take an inf. clause as object. — *que*, enclitic conj., used correlatively; see *que* above.

LINE 19. *Prōgeniem*, acc. sing. of *prōgeniēs*, *prōgeniē*, f., 5th; acc. and inf. construction, *progeniem* being subj. of *duci*; see note on *duci*. The reference is generally understood to be to the Roman nation, but some commentators think *progeniem* means Scipio Aemilianus, the destroyer of Carthage, as the *gens Aemilia* traced its descent to Aemilius, whose father Ascanius was the son of Aeneas. — *sed*, adversative conj., joining sentences together, but introducing something in opposition to what has gone before; it is weaker than *verum*; *at* and *ast* are used like *sed*, but often introduce a new point; *autem*, post-positive, has only slight adversative force. A. & G. 156, b; B. 343, 1; G. 485; H. 554, III. In poetry, *sed* and other conjunctions, such as *et*, *nec*, etc., are often *post-positive*, i.e. do not stand first word in a sentence. *Sed enim* is elliptical, corresponding to the Greek ἀλλὰ γάρ, the context suggesting what is to be supplied; so here *but (she feared for the future) for . . .*; it can be translated *however*. — *enim*, causal conj., standing post-positive, and explaining what has preceded: *nam* is *prae-positive*, i.e. first word in the sentence. — *Trōiāno*, abl. sing. m. of *Trōiānus*, -a, -um (of *Trōia*, Troy); qualifies *sanguine*. The allusion is of course to the descendants of Aeneas; see *progeniem* above. The final *o* is elided before *a*; see note on *ille*, l. 3. — *ā*, prep. with the abl., here denoting *separation* or *source from which*; written *ab* before vowels and *h*. A. & G. 153 under *Ab*; B. 142, 1; G. 417, 1; H. 434. See *ab*, l. 1. — *sanguine*, abl. sing. of *sanguis*, -inis, m., 3d; governed by *a*. — *dūcī*, pres. inf. pass. of *dūcō*, -ere, *dūxī*, *ductum*, 3; acc. and ind. construction after *audierat*. — NOTE. In indirect statements (*oratio obliqua*) after *verba sentiendi et declarandi* (*feeling, hearing, saying, knowing*, etc.) the subj. goes into the acc., and the verb of the predicate into the inf.; the verbs of all subordinate clauses are put in the subjunct. In English the indirect statement is introduced

that from Trojan stock a race was springing which would overthrow in time to come the citadels of Tyre; *ením „ Troiáno a , ságuine , dúci Aúdie,rát, 20*
for Trojan from blood to be derived she had heard
Tyri,ás „ o,lím quae , vértet , árces; Hínc 21
Tyrian in time to come which would overthrow the citadels hence

by *that*, or *that* is understood; e.g. I know *that* he is here, I know (*that*) he is here. In this passage the *oratio recta*, i.e. direct statement, would be *Progenies sed enim Troiano a sanguine ducitur*. With respect to the tenses of the inf., observe that when the time of the action of the verb in the indirect statement is prior to that of the verb *sentiendi* or *declarandi*, the perf. inf. is used; when it is subsequent, the future inf.; when the time of both verbs is the same, the inf. is always present. So here the action of *duci* is contemporaneous with that of *audierat*. Consult carefully A. & G. 336; B. 313-318; G. 508, 526, 531; H. 522, 523, I, 524 and 525.

LINE 20. *Audierat*, 3d pers. sing. pluperf. ind. act. of *audiō*, -ire, -īvi, -itum, 4; syncopated form of *audīverat*. A. & G. 128, a, 1, 2; B. 367, 8, and 7, 2; G. 131, 1; H. 235. The subj. of *audierat* is Juno or a pron. unexpressed; the obj. is the acc. and inf. clause *progeniem* . . . *duci*, and similar clauses down to *Parcas*, l. 22. — *Tyriās*, acc. plur. f. of *Tyrius*, -a, -um (*Tyros*, -i, f., 2d); agrees with *arces*. See l. 12. — *ōlim*, adv. of time (originally *ollim*, from *olle*, old form of *ille*); qualifies *verteret*. *Olim* more often refers to past time, *formerly, once upon a time*; but for its future use, compare l. 289. Its derivation from *ille* marks *remoteness*, whether past or future. Vergil is hinting at the great Punic Wars, and the final overthrow of Carthage by Rome in 146 B.C. — *quae*, nom. sing. f. of rel. pron. *quī*, *quae*, *quod* (see note on *quī*, l. 1); agrees in gender and number with its antecedent *progeniem*, and stands subj. to *verteret*. This clause is a relative clause of purpose, *quae* being equivalent to *ut ea*; see note on *verteret*. — *verteret*, 3d pers. sing. imperf. subjunct. act. of *vertō*, -ere, *vērti*, *versum*, 3; final subjunct., i.e. subjunct. in purpose clause, after *quae*. *Verteret* instead of the usual *evertet*. Pure final clauses are introduced by *ut* (negative *ne*), but purpose may be expressed by the subjunct. after the rel. pron. *quī*, or rel. adverbs such as *ubi*, etc. A. & G. 317; B. 282; G. 545; H. 497. Note that in indirect discourse the tense of the subjunct. in subordinate clauses follows that of the verb *sentiendi vel declarandi*, the ordinary rule of tense-sequence being observed, viz. primary tenses follow primary (pres., perf., fut., fut. perf. are primary), and historic tenses follow historic (imperf., aorist, pluperf.). Thus *verteret*, in spite of *duci*, is imperf. subjunct., because it follows the historic *audierat* in the main part of the sentence. On sequence of tenses consult A. & G. 286; B. 267, 268; G. 509; H. 491; on tenses of the subjunct. in *oratio obliqua*, see A. & G. 336; B. 318; G. 517, 518; H. 525. The *oratio recta* would be *progenies . . . ducitur quae olim vertat arces, vertat* being subjunct. of purpose. — *arces*, acc. plur. of *arc*, *arcis*, f., 3d (root *arc* in *arceō*, *I enclose*; cf. Greek *εἰργειν*; hence *that which encloses, a castle*); obj. of *verteret*.

LINE 21. *Hínc*, adv. (derived from *hīc*, demonstr. of 1st person); limiting *venturum*, and signifying source or origin with reference to persons and things; practically equals *ex hac progenie*; cf. use of *unde* in l. 6. It is more widely found as adv. of place, *hence, from this place*; and as adv. of time, *after this, from this time*. Note the absence of a connecting conj., by *asyndeton*. A. & G. 346, c; B. 346; G. 473, REM.; H. 636, I, 1. — *populum*, acc. sing. of *populus*, -i, m., 2d (probably akin to Greek *πολὺς*, *much*; in m. plur. *the many*); acc. after *audierat* in indirect discourse, standing subj. to *venturum* (*esse*), l. 22. See notes on *progeniem* and *duci*, l. 19. — *lātē*, adv. (*lātus*, *wide*); qualifies *regem*, which is used almost adjectivally.

populúm la,té regém „ bel,lóque su,pérbum	that thence a people,
a people widely ruling (king) and in war arrogant	holding wide dominion and of proud
22 Véntu,rúm éxcidi,ó Lib,yæ; „ sic ,	fame in war, would
(she had heard) to be about to come for the ruin of Libya thus	come to work the destruction of Libya;

Adverbs are formed from 2d-declension adjectives by changing the vowel of the stem to *e*. A. & G. 148, *a, b, c, d*; B. 76; G. 91-93; H. 304. In prosody the quantity of the final *e* of 2d-declension adverbs is long. — **régem**, acc. sing. of *rēx*, *rēgis*, m., 3d; qualifies *populum* with adjectival force. Certain nouns of verbal origin, particularly those ending in *tor*, e.g. *victor*, are sometimes employed appositively to limit another noun. Thus *late regem* is equivalent to *late regnantem*; compare the well-known example from Horace, *late tyrannus*. Rome, as a republic, extended her authority gradually over Italy, Spain, Carthage, Greece, Asia Minor, and Gaul; under the empire this process of absorption was continued until the Roman Empire embraced the whole world as known to the Ancients. — **bellō**, abl. sing. of *bellum*, -ī, n., 2d; abl. of specification enlarging *superbum*; see note on *studiis*, l. 14. — **que**, enclitic conj., connecting *regem* and *superbum*; see *que*, l. 1. — **superbum**, acc. sing. m. of *superbus*, -a, -um (*super*, above; hence *superior* to); qualifying *populum*. *Superbus* is used in two ways, (1) complimentary, as *proud, excellent, of tried metal*, (2) uncomplimentary, *insolent, arrogant*; here it bears the former meaning.

LINE 22. **Ventūrum**, acc. sing. m. of *ventūrus*, -a, -um, fut. part. act. of *venīō*, -īre, *venī*, *ventum*, 4, irreg.; agrees with *populum*. *Esse* is to be supplied with *venturum*, thus forming the *periphrastic* fut. inf. *venturum esse* to which *populum* is subj. in indirect discourse; the omission of *esse* is common in poetry. Note that all verbs form the fut. inf. act. by adding *esse* to the fut. part. owing to the absence of any inflectional form; the fut. inf. pass. is also *periphrastic*, the supine in *um* being used with *iri* following A. & G. 110, *d*; B. 115; G. 246 *seq.*; H. 248. The final *um* is suppressed (*ecthlipsis*) before *excidio*; cf. *multum*, l. 3. — **excidiō**, dat. sing. of *excidium*, -ī, n., 2d; dat. of purpose or service. A. & G. 233, *a*; B. 191; G. 356; H. 390. This dat. is often accompanied by another dat. of the person or thing interested; but see note on *Libyae*. — **Libyae**, dat. sing. of *Libya*, -ae, f., 1st; dat. of the obj. affected; see references to *excidio*. Many scholars, however, prefer to consider *Libyae* as poss. gen. limiting *excidio*. Libya is the name given to the north coast of Africa west of Egypt; the whole stands for Carthage the part. Note that *Libyae* is dissyllabic, i.e. the *y* is slurred, as often with *i* equivalent to *j*: this is called *synaeresis*. A. & G. 347, *d*; B. 467, 1; G. 723, under HARDENING; H. 608, III, NOTE 2. — **sic**, adv. of manner, limiting *volvere*. *Sic* (locative originally from a root akin to the demonstr. *is*) is frequently used with *ut* in comparisons; also as the correlative of *si* in conditions. See *hinc*, l. 21, on *asyndeton*. — **volvere**, pres. inf. act. of *volvō*, -ere, *volvī*, *volūtum*, 3; pred. in acc. and inf. construction after *Parcae*. See *volvere*, l. 9; here the metaphor seems to be taken from the turning of a wheel, or from the unwinding of a scroll. For note on the present tense in *oratio obliqua*, see *duci*, l. 19. — **Parcās**, acc. plur. of *Parca*, -ae, f., 1st (root *par*, cf. *parō*, I prepare, i.e. one's destiny); subj. of *volvere* in acc. and inf. after *audierat*. The sing. is seldom found. *Parcae*, the Fates, were three in number, being called in Latin *Nona*, *Decuma*, *Morta*; in Greek *Clotho*, *Lachesis*, *Atropos*; they had absolute control over the lives of mortals, and even the gods were powerless against their decree. *Clotho* is represented as holding the thread of destiny, *Lachesis* as weaving, and *Atropos* as cutting it. *Fata* personified is identical with *Parcae*.

that thus the Fates ordained it. The daughter of Saturn, fearing that and mindful of the an- cient war which she had erstwhile waged	vólvere, Párcas. Íd metu,éns vete,rísque me,mór,, 23 to ordain the Fates. That fearing and old mindful Sa,túrnia , bélli, Príma quod , ád Tro,iám,, 24 Saturn's (daughter) of the war first which at Troy
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LINE 23. *Íd*, acc. sing. n. of *is, ea, id*, demonstr. pron. of the 3d pers. (gen. *ēius*, dat. *ei*, abl. *eō, eā, eō*); direct obj. to *metuens*, and referring to the whole substance of the indirect statements introduced by *audierat*, l. 20. *Íd* is a weak demonstr., frequently employed, as here, with regard to what has preceded, and may be used as pron. or adj.; it is the regular antecedent to the rel. *qui*. A. & G. 101; B. 87; G. 103, 1; H. 186, IV. — *metuēns* (gen. *metuentis*), nom. sing. f. of pres. part. act. of *metuō, -ere, metuā, metitūm*; agrees appositively with *Saturnia*. This verb expresses a vaguer kind of dread than *timeo*. — *veteris*, gen. sing. m. of *vetus, veteris*, adj. of one termination; limiting *belli*. *Vetus* forms its comp. *vetustior* (from *vetustus*), and its superl. *veterrimus*. It means not so much that the war was an ancient one (*antiquus*) as long protracted: the war continued ten years. — *que*, enclitic conj., joining *metuens* and *memor*; see *que*, l. 1. — *memor*, nom. sing. f. (gen. *memoris*, gen. plur. *memorum*; no neut. plur.), agreeing with *Saturnia*, and used subjectively, *mindful of*; cf. *memorem*, l. 4. — *Satúrnia*, nom. sing. f. of *Satúrnus, -a, -um*; it probably agrees with *filia* understood, but it is used by Vergil as a noun. Saturn was the father of Juno, Jupiter, Neptune, and others of the older gods. Observe that *Saturnia* has no apparent predicate, for the construction is broken off after *Argis*, l. 24, and the subj. changed; such an irregularity of construction is termed *anacoluthon*. A. & G. 385; B. 374, 6; G. 697; H. 636, IV, 6. But the difficulty may be met by taking ll. 25-28 as a parenthesis, and considering the construction resumed in l. 29; thus *accensa*, l. 29, is a part. summing up the parenthesis, and the pred. of *Saturnia* is *arcebat*, l. 31. — *belli*, gen. sing. n. of *bellum*, 2; objective gen. dependent on *memor*. A. & G. 218, a; B. 204, 1; G. 374; H. 399, I, 2.

LINE 24. *Príma*, nom. sing. f. of *primus, -a, -um*; agrees with the subj. of *gesserat*, i.e. *Saturnia*; its force is adverbial, and limits *gesserat* rather than the subj.; cf. *primus*, l. 1, and note. Obviously it does not mean *first* in this instance; a choice is left between (1) of *yore*, (2) *beyond all others*, and on the whole (1) seems the simpler. — *quod*, acc. sing. n. of the rel. pron. *qui, quae, quod* (cf. *qui*, l. 1); agrees in gender and number with its antecedent *belli*, and is obj. of *gesserat*; see note on *qui*, l. 1, for the rule respecting the agreement of the rel. — *ad*, prep. with the acc.; gov. *Troiam*. Its most common use is after verbs of motion, with the meaning *to, towards*; here it means *at*. A. & G. 153, under *Ad*; B. 182, 3; G. 416, 1; H. 433, I, under *Ad*. — *Trôiam*, acc. sing. f. of *Trôia, -ae*, 1st; acc. after *ad*; see *Troiae*, l. 1. — *pro*, prep. with the abl.; gov. *Argis*. A. & G. 153, under *Pro*; B. 142; G. 417, 10; H. 434, I, under *Pro*. Originally a prep. of place, it is (like the Greek *πρό*) used idiomatically as (1) *on behalf of*, as here; (2) *instead of*; the elastic prep. for embraces both. — *cāris*, abl. plur. m. of *cārus, -a, -um* (ca[m]rus; Sanskrit root *kam* = *to love*); agrees with *Argis*. Juno (Hera) was worshipped with particular reverence at Argos, where she had a far-famed temple. — *gesserat*, 3d pers. sing. pluperf. ind. act. of *gerō, -ere, gessi, gestum*, 3; its subj. is Juno unexpressed. The Trojan War was in a sense Juno's war, for her hatred of Paris led her to incite the Greeks to vengeance and even to intervene in

25	pro , cāris , gēsserat , Árgis: Nécdum etiám	at Troy for the sake
	for dear she had waged Argos nor yet also	of her beloved Argos
26	cau,sae íra,rúm „ sae,víque do,lóres Éxcide,ránt	—nor yet even had
	the causes of angers and fierce the griefs had fallen	the causes of her
		wrath or her savage
		resentment passed

the Greek interest on the battlefield. — **Argīs**, abl. plur. m. of *Argēi*, -ōrum, 2d (*Argos*, n., sing. only in the nom. and acc. cases; Greek Ἀργος); obj. of *pro*. Argos was the capital of Argolis in the Peloponnese; the inhabitants were called *Argivi* or *Argolici*, terms often employed as representative of all the Greeks.

LINE 25. **Necdum**, co-ordinate disjunctive conj., introducing the parenthesis of ll. 25-28. *Necdum* is short for *nequedum*, *dum* being an adv. enclitic meaning *then*; *neque* (*ne* + *que*) = *and not*, but when used correlatively *neque . . . neque*, or *nec . . . nec*, neither . . . nor. *Necdum* is sometimes written *nec dum*; cf. *necnon* and *nec non*, lit. and not not, i.e. and also. The final *um* is suppressed in scansion; see note on *multum*, l. 3. Observe that the following parenthesis, though it checks the construction, carries the sense on quite naturally; it is practically = to a participial or adjectival clause such as *metuens* and *memor*, l. 23, and the sense = *and still remembering the causes of her wrath*, etc. — **etiam** (*et* + *iam*), cop. conj., intensifying *necdum*, = *nor yet even*. It is also used, (1) as a conj. introducing something new, = *also*, (2) as a temporal adv. = *still*. — **causae**, nom. plur. of *causa*, -ae, f., 1st; subj. nom. of *exciderant*. The final diphthong *ae* is elided before *irarum*; cf. *quoque*, l. 5, and note. The causes are given in ll. 27 and 28. — **irarum**, gen. plur. of *ira*, -ae, f., 1st; poss. gen. limiting *causae*. The plural is used poetically for the singular; cf. *irae*, l. 11. — **saevi**, nom. plur. m. of *saevus*, -a, -um; agrees with *dolores*. Adjectives expressing personal qualities are often applied to feelings and things in poetry. — **que**, cop. conj., connecting *causae* and *dolores*; see *que*, l. 1. — **dolōres**, nom. plur. of *dolor*, *dolōris*, m., 3d (*doleō* = *I grieve*); goes with *causae* as subj. nom. of *exciderant*. *Dolor* may mean *pain of body* or *pain of mind*; *luctus* means *grief for one dead*; *moeror* means *great grief*, such as shows itself visibly in the countenance.

LINE 26. **Exciderant**, 3d pers. plur. pluperf. ind. of *excidō*, -ere, *excidī*, *no supine*, 3, intrans. (*ex* + *cadō*). Carefully distinguish this *excidō* from *excido* (*ex* + *caedo*), -ere, *excidi*, *excisum* = *I cut out*. — **animō**, abl. sing. of *animus*, -ī, m., 2d; abl. of separation after *exciderant*. Separation is usually expressed by the abl. with a prep. in conjunction with a verb compounded with that prep., but when used figuratively, the prep. is omitted; *exciderant animo* is a figurative expression. A. & G. 243, b; B. 214; G. 390, 1, and also 390, 2, NOTES 1-3; H. 413, and esp. NOTE 3. For distinctions of meaning, see note on *animis*, l. 11. — **manet**, 3d pers. sing. pres. ind. act. of *maneo*, -ere, *mansī*, *mansum*, 2, intrans.; pred. to *iudicium*. Take notice, (1) that *manet* is not connected by any conj. with *exciderant*, an instance of *asyndeton*, for which see note on *adire*, l. 10; (2) that *manet* is a *historic present*, used in vivid narrative instead of a past tense; cf. *tendit*, l. 18, and reference. — **altā**, abl. sing. f. of *altus*, -a, -um; agrees with *mente*. It is used *partitively*, to point out not what kind of object, but *what part* of it, is meant; thus *alta mente* = *in the depths* of her mind. This use is most common with superlatives marking order or sequence, e.g. *summus, imus, ultimus, medius*; *summus mons* = *the top of the mountain*. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE 1. — **mente**, abl. sing. of *mens*, *mentis*, f., 3d; abl. of *place where*, or locative ablative, most common when the noun is qualified by an adjective, but in poetry loosely used with nouns

out of her soul; hid-	ani,mó:	"	manet	,	álta	,	mén-te	re,póstum
den away in the	from her mind;	remains	deep	in mind	laid up			
depths of her mind	Iúdici,úm	Pari,dís	"	spre,tæ-que	in,iú-ria	,	æ	
abides the judgment	the judgment	of Paris	and despised	the injury				
of Paris and the								
insult of beauty								

alone. A. & G. 258, 4, under *f*, 2 and 3; B. 228; G. 385; H. 425, II, 1, 2). *Mens* here is almost = to *memoria*; cf. *in mentem venire* + the gen.; for its difference from *animus*, see note on *animis*, l. 11. — **repóstum** (syncopated for *repositum*), nom. sing. n. of *repóstus*, -a, -um, perf. part. pass. of *repōnō*, -ere, *repositū*, *repositum*, 3 (*re* = back + *pōnō*); agrees with *iudicium*. *Re* is a form of *red*, which drops the *d* before consonants as a rule, and takes sometimes a long quantity in compensation; here the quantity is short. Observe the force of *red* and *re* in composition; (1) = back, e.g. *redeo*, *I go back, I return*, (2) = again, e.g. *repeto*, *I seek again*, (3) = in return, e.g. *respondeo*, lit. *I promise in return*, (4) = away, denoting reversal, e.g. *retego*, *I cover away*, i.e. *I uncover*, (5) intensive, e.g. *re-supinus*, lying full on the back. For syncopation, cf. l. 249, *compostus*, and see A. & G. 128, I, 2; B. 367, 8; G. 131, 1; H. 235.

LINE 27. **iudicium**, -ī, n., 2d; nom. sing., subj. of *manet* above. This refers to the myth that Discord intervened at a feast of the gods and threw a golden apple as a prize to the most beautiful; several claimed it, and chief of these Venus, Juno, and Minerva, and Paris, being selected as arbitrator, awarded it to Venus. — **Paridis** (also *Paridos*), gen. sing. of *Paris*, Greek 3d-declension noun, m., poss. gen. after *iudicium*. *Paris* is declined in other cases:—acc. *Paridem*, *Parida*, *Parim*, and *Parin*, voc. *Paris* and *Pari*, dat. *Paridī*, abl. *Paride*. On Greek nouns of 3d decl. consult A. & G. 63, 64; B. 47; G. 65; H. 68. *Paris*, also called Alexander, was the son of Priam, king of Troy, who exposed him on a mountain in consequence of an omen at his birth prefiguring the destruction of Troy. He was saved by shepherds, and as a shepherd won by his decision the favor of Venus, who promised him Helen, fairest of women, as his wife; his abduction of Helen caused the Trojan War. — **sprētae**, gen. sing. f. of *sprētus*, -a, -um, perf. part. pass. of *spernō*, -ere, *sprēvī*, *sprētum*, 3; qualifying *formae*. Observe that in this conjunction of noun and participle, the latter conveys the principal idea; this is one of the predicate uses of the participle; cf. *ante urbem conditam*, before (lit. the city founded) the founding of the city. A. & G. 292, a; B. 337, 5; G. 437, NOTE 2; H. 549, 5, NOTE 2. In such cases, the participle = an abstract noun followed by the gen. case, as of the slighting of her beauty; or it has the strength of a dependent clause, as her beauty, which (or because it) was scorned. *Sprētae formae* explains *iudicium* above; Paris slighted Juno and Minerva by pronouncing Venus the fairest. — **que**, enclitic conj., joining *iudicium* and *iniuria*; here, as frequently, it is used *expletively*, i.e. not to bring in something new, but to modify something already given. In scansion, *ue* is elided before *iniuria*; cf. *quoque*, l. 5. — **iniūria**, -ae, f., 1st; nom. sing. joined by *que* to *iudicium*, the subj. nom. of *manet* above. Note that the 2d *i* is consonantal. — **formae**, gen. sing. of *forma*, f., 1st (*ferō*, hence that which is borne, form); objective gen., modifying *iniuria*. The objective gen. is frequent after nouns expressing action or feeling. A. & G. 217; B. 200; G. 363, 2; H. 396, III. Often the context alone can guide the reader; thus *odium consulis* might be (1) subjective, = the hate felt by the consul, or (2) objective, = the hate felt towards the consul. *Forma*, lit. form, shape, then beauty; synonyms are *figura* = figure, deportment; *pulchritudo* = general beauty of features, symmetry, color, etc.

2. *fórmæ*, *Ét* *genus*, *invisum*, „ *ét* *rapti*, | slighted, and the
of her beauty and the race *hated* *and carried away* *the race of her hatred,*
 29 *Gany,médis* *ho,nóres*: *Hís* *ac,cénsa* *su,pér* „ | and the honors be-
of Ganymede *the honors: by these things fired* *in addition* *stowed upon rav-*
further *enkindled*

LINE 28. *Et*, cop. conj., connecting *genus* and *iudicium*; see note and references under *que*, l. 1. — *genus*, gen. *generis*, n., 3d; nom. sing., joined by *et* to *iudicium*. The reference is to the Trojan race, whose founder, Dardanus, was the son of Jupiter and Electra, daughter of Atlas. — *invisum*, nom. sing. n. of *invisus*, -a, -um, perf. part. pass. of *invidēō*, -ere, *invidī*, *invisum*, 2; used as an adj., and qualifying *genus*. Juno was naturally incensed at Jupiter's amours with other goddesses and mortal women. The final *um*, by *ecthipsis*, is not scanned; cf. *multum*, l. 3. The *caesura* falls naturally after this word, where there is a distinct pause, rather than after the next word, *et*. — *et*, cop. conj. — *rapti*, gen. sing. m. of *raptus*, -a, -um, perf. part. pass. of *rapiō*, *rāpere*, *rapiū*, *raptum*, 3; agrees with *Ganymedis*; it is equivalent to a rel. clause, as *Ganymede*, *who was seized*. — *Gany,médis*, gen. sing. of *Gany,médēs*, m., 3d (Greek Γανυμήδης = *one who gladdens*); objective gen. after *honores*; cf. note on *formæ*, l. 27 above. *Ganymede*, a beautiful youth of Phrygia, was, according to Homer, the son of Tros, king of Troy; Lucan calls him son of Dardanus. For his beauty's sake the shepherd-boy was carried from Mount Ida by Jove's eagle and became the gods' cup-bearer in place of Hebe, Juno's daughter. This mark of Jupiter's favor aroused the jealousy of Juno. — *honōrēs*, nom. plur. of *honor* (written *honōs* as well), *honōris*, m., 3d; joined by *et* to *genus*, as *genus* to *iniuria*, and that again to subj. nom. *iudicium*; when a verb refers to each of a number of subjects, it is frequently expressed in agreement with one only and understood with the rest, even if one of the subjects is plural and the verb singular, as in this case. A. & G. 205, d; B. 255, 3; G. 285, EXCEPTION 1; H. 463, I. *Honos* is properly used in two senses, (1) *esteem*, (2) *post* or *office*; but its use was extended to cover (3) *an offering*, as a mark of respect, cf. l. 49, *honorem*, (4) *beauty*, as often in Vergil. Here *honores* covers (2) and (3).

LINE 29. *His*, abl. plur. n. of *hic*, *haec*, *hōc* (see *hōc*, l. 17); abl. of cause, embracing all the reasons for resentment in the parenthesis of ll. 25 to 28. A. & G. 245, and 2 b; B. 219; G. 408, and NOTE 2; H. 416, and NOTE 1. Some few regard *super* (see below) as a prep. governing *his*, but Vergil never separates a prep. from its obj. except in such ordinary cases as joining the prep. to a modifying adj. or a modifying gen. — *accensa*, nom. sing. f. of *accensus*, -a, -um, perf. part. pass. of *accendō*, -ere, *accendī*, *accensum*, 3 (augmentative *ad* + root *can*, Greek *καίω*, *I burn*); agrees with *Saturnia*, l. 23, and resumes the construction as originally begun in l. 23. *Accendo* means *I set on fire*, *I kindle*, both literally and, as here, figuratively. — *super* = *insuper*, adv., modifying *accensa*. It means *in addition*, rather than *exceedingly*. *Super* is rarely used as an adv., but see *his* above for the reason why it should not here be considered a prep. If it were a prep. here, it would mean *about*, *concerning* (Greek *ὑπέρ*). The prep. *super* is used with the acc. = *over*, of space and time, denoting *motion*; it is used with the abl. = (1) *over*, denoting *rest at*, and (2) *about*. A. & G. 153 and 260, each under *Super*; B. 143; G. 418, 4; H. 435. — *iactātōs*, acc. plur. m. of *iactātus*, -a, -um, perf. part. pass. of *iactō*, -āre, *-āvī*, *-ātum*, 1; agrees with *Troas*, l. 30. In this and the next two lines *iactatos* . . . *Troas* . . . *arcebat* = *iactabat et arcebat*, the part. being used in a predicate way to compress into a single sentence two co-ordinate predications; this is a common Latin idiom worth remembering for prose composition. A. & G. 292,

by this, all ocean | *iac,tátos* , *aéquore* , *tóto* *Tróas* , ³⁰
 over she tossed the | *having been tossed about on the sea-surface whole the Trojans*
 Trojans, the remnant | *réliqui,ás* „ *Dana,um* *átque* *im,mítis* *A,chilli* ,
 left *unscathed* by the | *the leavings of the Danaï and harsh Achilles*
 Greeks and merci-

REM.; B. 337, 2; G. 437; H. 549, 5. See *iactatus*, l. 3. — *aequore*, abl. sing. of *aequor*, -is, n., 3d (*aequô, I make level*); locative abl., employed regularly when the noun is modified by *totus*, and loosely in other cases and in poetry; cf. *terris*, l. 3, where references are given. *Aequor* means *sea*, with special allusion to its *level surface*; synonyms are *mare*, the general word for sea; *altum* and *pelagus* = *the deep sea*; *fretum* = *a narrow sea, a strait*; *pontus* (Greek πόντος) = *sea* and also *sea-wave*; *oceanus* = *sea, ocean*, with a suggestion of its vast and interminable extent. — *tôtô*, abl. sing. n. of *tôtus*, -a, -um, 2d, gen. *tôtius*, dat. *tôtî*, otherwise regular; abl. in agreement with *aequore*. Quintilian has defined *totus*, as distinguished from *omnis*, as *the whole collectively*, *omnis* indicating the *particulars*.

LINE 30. *Trôas* (Greek Τρώας), acc. plur. m. of adj. *Trôs*, gen. *Trôis*, dat. *Trôi*, etc., nom. plur. *Trôes*, gen. *Trôum*; direct obj. of *arcebat*, l. 31. *Tros* and *Troes* are generally nouns; the usual adjectives are *Trôïānus*, *Trôius*, *Trôus* and *Trôicus*; *Trôïades*, -um, f., 3d, = *Trojan women*. These words and Troy itself (*Troia*) derived their name from Tros, grandson of the founder of the Trojan race, Dardanus. For decl., cf. *heros*, and consult A. & G. 63, f. 64, *Heros*; B. 47, 2, 3; G. 65, *Heros*; H. 68, *Heros*. The vowel *o* of *Troas* is long by nature, and is not affected by its position before another vowel; cf. the Greek form above. — *réliquiās*, acc. plur. of *réliquiae*, -ārum, f., 1st, no sing. (*relinquô, I leave*); acc. in apposition to *Troas*, which it modifies; *Troas reliquias Danaum* = *Troas qui a Danaïs relictî erant*. Observe in scansion that, to meet the needs of hexameter verse, the 1st syllable *re*, originally short (see note on *repositum*, l. 26), has been lengthened; in Plautus the *re* is short. The form *reliquiae* is a latter growth. — *Danaūm*, gen. plur. of *Danaî*, -ōrum, m., 2d (plur. of adj. *Danaus*, -a, -um used as a noun); subjective gen. after *reliquias*. A. & G. 213, 1; B. 199; G. 363, 1; H. 396, II. Contrast this gen. with that in *formae*, l. 27, and study the note given there. *Danaum* is a contracted form of *Danaorum*; cf. *superum*, l. 4. The Greeks are alluded to in Vergil as *Graii*, *Argivi*, *Achivi*, *Danaî*, etc., adjectives borrowed from Homer, who specially connects the army before Troy with Argolis and Achaea. The name *Danaî* is derived from Danaus, a king of Argos. By *ecthipsis*, the final *um* is not scanned; cf. *multum*, l. 3. — *atque*, cop. conj., joining *Danaum* and *Achille*; see under *que*, l. 1, for use of *atque*. The final *ue* is elided; cf. *quoque*, l. 5. — *immitis*, gen. sing. m. of *immitis*, -e, adj., 3d (*in* = *not* + *mitis*, *mild*); qualifies *Achilli*. An allusion to the merciless way in which Achilles treated his Trojan foes and especially Hector after the death of Patroclus, Achilles' bosom friend. — *Achilli*, gen. sing. of *Achilleus*; subjective gen. after *reliquias*, like *Danaum* above. Observe that the most notable *particular* warrior is mentioned epexegetically to restrict the general notion contained in the *whole*, *Danaum*; cf. *litora*, l. 3, and note. *Achillēs* or *Achilleus* is a noun of mixed 2d and 3d declension; the acc. is *Achill-em*, -ēn, -ea (which last Vergil avoids); gen. *Achill-is*, -eōs, -i (contracted from *Achillez*, which Vergil does not use); dat. *Achillî*; abl. *Achillî* or -ē. A. & G. 43, *Orpheus*, and *a*, and 63, f. i; B. 27, 47, 6, 7; G. 65, *Achilles*; H. 68, *Orpheus*, *Pericles*, and i. Greek nouns in -ης may form the gen. in *i* (Greek -ov), or in the regular Latin way, e.g. like *nubes*, *nubis*; Greek nouns in -eus may form the gen. either in the Greek way, e.g. -ēos, or like Latin nouns in -eus, e.g. -ēi, commonly in the contracted form -i or -ī; cf. *Oilî*, l. 41. Achilles was the son of

31	Árce,bát	longé	Lati,ó,	„	multósque	per,	less Achilles, and kept them far from Latium; and many
	<i>she was keeping away far from Latium and many through</i>						Latium; and many
32	ánnos	Érra,bánt	actí	fátis	„	mari,ā	omnia,
	<i>years they were wandering driven by the fates seas</i>						all wandering, driven by

Peleus and Thetis. While, in his anger against Agamemnon, he ceased fighting, the Greeks met reverses; but these were more than compensated for when, after the death of Patroclus, Achilles again helped the Greeks. He was shot in the heel, where alone he was vulnerable, by Paris, and died of the wound.

LINE 31. **Arcēbat**, 3d pers. sing. imperf. ind. act. of *arceō*, -ēre, *arcuī*, supine *arctum* rare, 2 (Greek ἀρκέω = *I ward off*); its subj. nom. is *Saturnia*, l. 23. The imperf. tense denotes continued action in past time. — **longē**, adv. of space, modifying *arcebat*; cf. *longe*, l. 13. The force of *longe* is apparent from the fact that Aeneas had already visited Thrace, Delos, and Crete; from Crete he sailed to Sicily, where he buried his father Anchises. — **Latiō**, abl. sing. of *Latium*, -ī, n., 2d; abl. of separation after *arcebat*. Verbs signifying *to remove, set free, deprive*, etc., take the abl. regularly without a prep., and *arceo* actually or very nearly belongs to this class; it is at least certain that in good prose verbs like *arceo*, e.g. *prohibeo, interdicto*, are used with the abl., sometimes with a prep., and sometimes without. A. & G. 243, a; B. 214, esp. 2; G. 390, 2, and NOTE 2; H. 413. This abl. is slightly different from *animo*, l. 26, on which see note. For the country *Latium*, see note on *Latio*, l. 6. — **multōs**, acc. plur. m. of *multus*, -a, -um; an attribute of *annos*. The actual number was *seven*; cf. l. 755, *nam te iam septima portat . . . aestas*. — **que**, enclitic conj., connecting the sentence in which it stands with the preceding one. Notice that the subj. of *errabant* in this sentence is the Trojans, who were the *object* in the one before (*Troas*, l. 30); the effect of this change of subj. is to make *multosque . . . circum* almost an explanatory parenthesis. See references to *que*, l. 1. — **per**, prep. with the acc.; governs *annos*. It marks here *duration of time*; other uses are *through*, (1) of *place*, (2) of *agent*, (3) of *motive*, (4) of *entreaty*. A. & G. 153, *Per*; B. 181, 2; G. 416, 18; H. 433, *Per*. — **annōs**, acc. plur. of *annus*, -ī, m., 2d; obj. of *per*.

LINE 32. **Errābant**, 3d pers. plur. imperf. ind. act. of *errō*, -āre, -āvī, -ātum, 1; its subj. is *illi* understood, referring to the Trojans; see *que* above. — **actī**, nom. plur. m. of *actus*, -a, -um, perf. part. pass. of *agō*, -ere, *ēgī*, *actum*, 3; agreeing with and in appos. to *illi*, the understood subj. of *errabant*. The verb *ago* is used in a large variety of senses; its original meaning is *to put in motion, hence to move*, and as here *to drive*. — **fātis**, abl. plur. of *fātum*, -ī, n., 2d (see *fāta*, l. 16); abl. of instrument or means. *Fata* in this passage is not strictly personified so as to = *Parcae*, for then the abl. would be abl. of the agent, requiring the prep. *a* or *ab*; nor yet does it mean *evil fates* or *disasters* caused by Juno, but rather it = the *decree* of the Fates or, in other words, the *destiny* of the Trojans which the gods might defer but not avert. For abl. of means, see A. & G. 248, c; B. 218; G. 401; H. 420. — **maria**, acc. plur. of *mare*, *maris*, n., 3d; obj. of *circum*. For synonyms, see *aequore*, l. 29. Final *a* is elided before the *o* of *omnia*; cf. *ille*, l. 3. — **omnia**, acc. plur. n. of adj. *omnis*, -e, 3d; qualifies *maria*. *Omnis*, as distinguished from *totus*, draws attention to the *parts*; so *maria omnia* = *every sea* of the ocean, i.e. every part of the Mediterranean. — **circum**, prep. with the acc., governing *maria*. *Circum* was originally an adverbial acc. of *circus* (*in a ring*), and from its association with nouns became a prep. Except in one instance, *circum* is used only of place. A. & G. 153; B. 141; G. 416, 5; H. 433. Note that *circum* occasionally follows its noun; cf. *contra*, l. 13, and see references.

destiny over all
seas. So great a
task it was to found
the Roman people.
Scarcely out of sight
of the land of Sicily

circum. Tántae , mólis e,rát „ Ro,mánam , 33
around. So great of labor it was Roman
côndere , géntem. Vîx e , cónspec,tú „ Sicu,lae 34
to establish the race. Hardly out of sight Sicilian

LINE 33. **Tántae**, gen. sing. f. of *tantus*, -a, -um; agrees with *mólis*. Its correlative is *quantus*; cf. *talis* and *qualis*. — **mólis**, gen. sing. of *môles*, *môlis*, f., 3d; poss. gen. standing with *erat* in the pred., and frequent when the subj. is an inf. or a clause used as a subst. Remember that the verb *sum* does not form a complete pred., except in the sense of *existing*. A. & G. 214, d; B. 198, 3; G. 366, esp. REM. 2; H. 401-403. This pred. gen. is most common with adjectives, e.g. *stultus est . . . , it is (the part) of a foolish man to . . . ; it is then = to stultum est*. So here *tantae molis erat* = *tam difficile erat*. The primary meaning of *moles* is a mass, or bulk, and it has this sense in l. 61, *molem*; here *mólis* has the derived meaning of *difficulty*, *labor*. — **erat**, 3d pers. sing. imperf. ind. of *sum*, *esse*, *fui*; its subj. nom. is *condere* which, as the copula, it connects with *tantae molis*, thus forming the pred. See note on *fui*, l. 12. — **Rômanam**, acc. sing. f. of *Rômanus*, -a, -um (of *Roma*, -ae, f., 1st); qualifies *gentem*. In this line the purpose of the Aeneid is clearly indicated — viz., to glorify Rome and its emperor Augustus by tracing the former's foundation to the Trojans and the latter's ancestry to Aeneas, son of the goddess Venus. — **condere**, pres. inf. act. of *condô*, -ere, *condidî*, *conditum*, 3; subj. of *mólis erat*. The inf. mood was originally the dat. case of a verbal noun (*e* being the sign of the dat.); as a verbal noun it may be subj. or obj. of a sentence, and as a verb it has voice, tense, is often modified by adverbs, and can govern oblique cases. A. & G. 270; B. 326-328; G. 280; H. 532, 538. — **gentem**, acc. sing. of *gens*, *gentis*, f., 3d (cf. *gentibus*, l. 17); gov. by *condere*, which, in so far as it is a verb, can take an object; thus the full subject is the phrase *condere Romanam gentem*. At this point the introduction, as it were, to the Aeneid comes to an end, and the narrative begins with l. 34.

LINE 34. **Vîx**, adv., qualifying the adverbial phrase *e conspectu Siculae telluris*. *Vix* is used as a quasi-negative adverb with reference to *degree* or *time*; here the latter use predominates. Note how Vergil plunges into his subject without any preliminary description of the fortunes of Aeneas after the fall of Troy; all these details are artistically introduced in Books II and III, when Aeneas tells his story to Dido at Carthage. — **ē**, prep. with the abl.; gov. *conspectu*. It is written *ex* before vowels and *h, e* or *ex* before consonants; it means *from*, *out of* applied to *place*, *time*, *cause*, *origin* and in phraseological expressions A. & G. 152, b; B. 142, 2; G. 417; H. 434. — **conspectū**, abl. sing. of *conspectus*, -ūs, m., 4th (*conspectio* = *I see*; root *conspēc*); gov. by prep. *e*. — **Siculae**, gen. sing. f. of *Siculus*, -a, -um (pertaining to the *Siculi* = *Sicilians*); qualifies *telluris*. Vergil elsewhere alludes to Sicily as *Trinacria* and *Triquetra*, terms suggesting its triangular shape with a headland at each angle. In l. 557 he calls it *Sicania* (pertaining to the *Sicani* = *Sicilians*), thus making no distinction between the two races, the *Sicani* and the *Siculi*, though Thucydides in his history describes them as two ancient and distinct bodies of settlers. It will be remembered that Aeneas is leaving Sicily after burying his father Anchises there. — **tellūris**, gen. sing. of *tellūs*, f., 3d; objective gen. after *conspectu*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. *Tellus* = the *earth* when used alone, but when limited by an adj., such as *Siculae* above, it is equivalent to *terra*; it is a purely poetical word. — **in**, prep. with the acc. and abl.; gov. *altum*. With the acc. it denotes *motion*, and means *into*, *towards*,

35 tel,lúris in , áltum Vēla da,bánt lae,tí „ ét	they were merrily setting sail towards the open sea and tossing the salt sea- foam with prow of bronze, when Juno, nursing deep in her heart her undying wound, thus com-
36 spu,más salis , aēre ru,ébant, Cúm Iu,no	
the foams of salt with bronze were casting up when Juno	
áeter,núm „ ser,vāns sub , pēctore , vúl nus	
eternal guarding under her breast the wound	

against, etc.; with the abl. it denotes *rest at*, and means *in, on, at*, etc. A. & G. 153, under *In*; B. 143; G. 418, 1; H. 435, 1. — **áltum**, acc. sing. of the neut. of *altus*, -a, -um, used as a noun; obj. of the prep. *in*; cf. *alto*, l. 3, and for synonyms see note on *aequore*, l. 29.

LINE 35. **Vēla**, acc. plur. of *velum*, -ī, n., 2d (probably connected with *veho* = *I carry*); direct obj. of *dabant*. The plural is most common; the sing. usually = a *covering* or *awning*. — **dabant**, 3d pers. plur. imperf. ind. act. of *dō, dare, dedi, datum*, 1, irreg.; its subj.-nom. is the same as that of *errabant*, l. 32, viz. either *Troes* or a pron. representing the Trojans. The verb *do* is used with the acc. of the thing given and the dat. of the indirect obj., i.e. the person to whom it is given. Here the dat. *ventis*, *to the winds*, is understood; the full phrase is *dare vela ventis*, *to give the sails to the winds*, i.e. *to set sail*. *Do* is used in many similar phrases, e.g. *dare amplexus* = *to give embraces*, i.e. *to embrace*. — **laeti**, nom. plur. m. of *laetus*, -a, -um, agreeing with the unexpressed subj. of *dabant*. *Laeti* is used, like *primus*, l. 1, to limit the action of the verb, and has the force of an adverb. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. The final *i* is elided before *et*; the caesural pause follows *laeti*, not *et*. — **et**, cop. conj., joining *dabant* and *ruebant*. — **spūmas**, acc. plur. of *spūma*, -ae, f., 1st (*spuo* = *I spit*); poetic plur., direct obj. of *ruebant*. *Spuma* denotes *foam* or *frothing*, whether of water boiling, the sea tossing, or of human rage or frenzy. — **salis**, gen. sing. of *sal*, m., 3d; gen. after *spumas*. *Sal* is used here as a synonym of *mare*, like the corresponding Greek word ἅλς, gen. ἅλως; in this case the gen. is purely poss. It is possible to regard *salis* as = *of salt*, in which case the gen. takes the place of an adj., qualifying *spumas*. — **aere**, abl. sing. of *aes, aeris*, n., 3d; abl. of means or instrument; see references under *fatis*, l. 32. *Aere* here stands for *aerata prora* = *with prow of bronze*. *Aes* does not mean *brass*, which was probably little used, if at all, by the ancients; it = *copper* or *bronze*, hence occurring in many phrases relating to money; *statua ex aere* = *a bronze statue*. — **ruebant**, 3d pers. plur. imperf. ind. act. of *ruō, -ere, rui, rutum*; co-ordinate with *dabant*. *Ruo* is only transitive in poetry, and is found in Virgil in many connections whose only common idea is that of violent movement; hence it may be rendered freely. It is used here instead of *eruo*; cf. *verteret* for *evertet*, l. 20.

LINE 36. **Cum**, conj., indicating a point of time; also written *quum, quom*, and rarely *qum* (an adverbial acc. of the rel. *qui*). The conj. *cum* can only be discriminated from the prep. *cum* by careful observance of the construction. It is often a correlative of *tum* = *then*, and this relation is perceptible here, for the sense is practically *they were just then out of sight . . . when Juno*, etc. *Cum* temporal takes the subjunct. in the imperf. and pluperf. tenses, and the ind. in others; but when the clause it introduces is simply explanatory of *tum* or a previous temporal phrase, it may take the imperf. and pluperf. indicative. *Cum* is also used to introduce, (1) a causal clause, *cum* = *since, as*, (2) a concessive clause, *cum* = *although*:

muned with herself: "Must I retire from my purpose baffled, and in no wise avail to turn thee	Haec se,cúm: <i>these things with herself (pondered):</i> de,sistere , víctam , Néc pos,se Ítalí,á „ ³² <i>to desist</i> <i>conquered</i> <i>and not</i> <i>to be able</i> <i>from Italy</i>	"Me,ne íncept,ó „ ³⁷ <i>from my design</i> „ ³⁸
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in both cases its verb is in the subjunct. mood, whatever the tense. A. & G. 325, 326; B. 286, 2, 288, 289, and 309, 3; G. 581-587; H. 515, III, 517, and 521. — **Iūnō**, nom. sing. (see l. 4); subj. of an understood verb *dixit* or *collocuta est*. Verbs of *saying* are frequently omitted before speeches in Vergil; cf. ll. 76, 335 and 559. Observe the elision of the final *o*. — **aeternum**, acc. sing. n. of *aeternus*, -a, -um (from same root as *aevum*, an age, and *aetas*, age); qualifies *vulnus*. *Aeternus* is an adj. only properly used with objects or states which are super-human. — **servāns**, nom. sing. f. of the pres. part. act. (gen. *servantis*) of *servō*, -āre, -āvi, -ātum, 1; agrees with *Iuno*. The implication is that Juno kept alive her anger so as not to forego vengeance. — **sub**, prep. with the abl. *pectore*. Under her breast = deep in her breast. *Sub*, like *in*, *super* and *subter*, is used with the acc. denoting motion in space or time; with the abl., denoting rest or state. A. & G. 153, 260; B. 143; G. 418; H. 435. — **pectore**, abl. sing. of *pectus*, *pectoris*, n., 3d; gov. by *sub*. — **vūlnus**, gen. *vūlneris*, n., 3d; acc. sing., object of *servans*. Often written *volnus*. It refers to *saevi dolores*, l. 25.

LINE 37. **Haec**, acc. plur. n. of *hūc*, *haec*, *hōc* (see *hoc*, l. 17); obj. of the verb of *saying* understood after *cum*; see note on *Iuno* above. *Haec* refers to what follows. — **sēcum** (*sē* + *cum*), abl. sing. of the reflexive pron. of the 3d person; gov. by *cum*, and refers to *Iuno*. No nom., acc. *sē* or *sēsē*, gen. *suī*, abl. *sē* or *sēsē*; the forms of the sing. and the plur. are the same. When reference is made in the oblique cases to the subject of the sentence, this pronoun is regularly used. A. & G. 196; B. 85; G. 309; H. 448. The prep. *cum* takes the abl., and is only enclitic (i.e. appended to its object) when used with a personal or reflexive pron., or the rel. pronoun. A. & G. 99, *e*, and 104, *e*; B. 142, 4; G. 413, REM. 1; H. 184, 6, and 187, 2. — **Mēne** (*mē* + *ne*); *me* is the acc. sing. of the 1st personal pron. *ego* (see *mihi*, l. 8), subj. of the inf. *desistere*; *ne* is an enclitic interrog. particle, for the use of which refer to note on *ne*, l. 11. The acc. and inf. are used to express surprise or strong emotion in exclamatory fashion, a construction which, like the exclamatory acc., e.g. *me miserum* = *unhappy me!* is mainly colloquial. The idiom is probably explained by supposing the acc. and inf. to be the object of a verb understood, as in English (*to think that*) *I must desist*, etc. A. & G. 274; B. 334; G. 534; H. 539, III. The addition of *ne* heightens the effect of the speaker's emotion; cf. l. 97. Notice the elision of the final *e* in *mene*. — **ínceptō**, abl. sing. of *inceptum*, -ī, n., 2d (*incipio* = *I begin*; hence a *thing* begun, an *enterprise*); abl. of separation, partly gov. by *de* in *desistere*. A. & G. 243, *b*; B. 214; G. 390, 1 and 2, NOTE 3; H. 413, esp. NOTE 3. *Incepto* signifies Juno's revenge. — **dēsistere**, pres. inf. act. of *dēsistō*, -ere, *dēstiti*, *dēstitum*, 3 (*dē* + *sistō*, *I make to stand*); its subj. is *me* in indignant exclamation. — **víctam**, acc. sing. f. of *víctus*, -a, -um, perf. part. pass. of *vincō*, -ere, *vīcī*, *victum*, 3, irreg.; agrees with *me*, but qualifies the pred. expressing manner or cause. A. & G. 292, *a*; B. 337, 2; G. 437; H. 549, 5. Synonyms: *vincere* = *to conquer* decisively, and implies exertion; *superare* = *to overcome*, and does not imply so marked or permanent a superiority as *vincere*; but both verbs are commonly used indifferently to express mastery.

LINE 38. **Nec**, disjunctive conj., abbreviated from *neque* (*ne* + *que*) = *and not*; *neque* (*nec*) . . . *neque* (*nec*) = *neither . . . nor*; cf. *nequid*, l. 25. — **posse**,

39 *Teucrōrum a, vértēre, régem? Quippe* *ve, tór* | Teucrican king away
of the Teucrí *to turn away* *the king* *because* *I am forbidden* | *I am forbidden of*

pres. inf. of *possum*, perf. *potuī*, no supine, irreg.; joined by *nec* to *desistere*, and like *desistere* is gov. by the acc. *me* in indignant exclamation. *Possum* is compounded of *potis* = *able*, and *sum* = *I am*; *potsum* was the next step, and finally the *t* was assimilated, becoming *s* in *possum*. A. & G. 137, b; B. 126; G. 119; H. 290. The final *e* is elided before *Italia*. — *Italiā*, abl. sing. of *Italia*, -ae, f., 1st; abl. of separation, figuratively dependent on the prep. *a* in the compound verb *avertere*; consult references given under *desistere*, l. 37 above. Strictly a prep. denoting separation is required with *Italia*. — *Teucrōrum*, gen. plur. of *Teucrí*, m., 2d (adj. *Teucus* or *Teucrus* = lit. *belonging to Teucer*); poss. gen. limiting *regem*. The *Teucrí* (Trojans) derived their name from *Teucer* (sometimes written *Teucus*), the first king of Troy (so *Teucría*, -ae, f., 1st = *Trojan land*); he was a son of the river-god Scamander (in the Troad) and a nymph, but later accounts represent him as son of a Cretan noble, Scamander. This Teucer must be distinguished from Teucer, son of Telamon, who founded Salamis in Cyprus. By *ecthipsis*, the final *um* is suppressed; cf. *multum*, l. 3. — *āvertēre*, pres. inf. act. of *āvertō*, -ere, *āverti*, *āversum*, 3 (*ā* = *from*, + *vertō*); prolative or complementary inf., explaining *posse*. A. & G. 271; B. 326; G. 423; H. 533. Note that the initial vowel is not rendered short by its position before a single consonant, though such is the general rule; it is long by nature. — *régem*, acc. sing. of *rēx*, *rēgis*, m., 3d; direct obj. of *avertēre*. *Regem* is used loosely for *ducem* = *leader*, though Aeneas, as leader of the *reliquiae Danavum*, l. 30, might have claimed that royal authority had passed to him.

LINE 39. *Quippe*, conj.; it is compounded of *qui*, an old locative or abl. of the rel. pron. *qui*, and the suffix *he*; cf. *quin* = *qui* + *ne*, by which *not*. *Quippe* was originally used interrogatively, and for that reason some editors put a question stop after *fatis*; but its interrog. character very early disappeared, and we find it, as in this instance, conveying a reason for something and emphasizing it. Here *quippe* states the reason *vetor fatis* with indignant scorn; it must be taken as an exclamation, i.e. *because, forsooth, I am forbidden by the fates!* *Quippe* is often used with the rel. *qui*, e.g. *quippe qui* = *since he*, etc. — *vetor*, 1st pers. sing. pres. ind. pass. of *vetō*, -āre, *vetuī*, *vetitum*, 1, irreg.; its subj. is *ego* (i.e. Juno) understood. The student will remember that the Tribunes of the Plebs had the right of saying *Veto* (= *I forbid*) and thereby stopping any law or proposal that did not please them. — *fātis*, abl. plur. of *fātum*, -ī, n., 2d; abl. of means or instrument; see *fatis*, l. 32. — *Pallasne* (*Pallas* + *ne*); *Pallas* is nom. sing., gen. *Palladis* or *Pallados*, f., 3d; subj.-nom. of *potuit*. *Ne* is an enclitic interrog. particle; cf. *tantaene*, l. 11. *Pallas* is emphatic in position, and *ne* is used for *nonne* to express the greater surprise; observe the elision of *ne*. The Greek goddess Pallas (Pallas Athene) corresponds to the Roman Minerva; she was born from the head of Jupiter (Zeus), and was the goddess of war, weaving, and wisdom. Athens was her favorite city, and there her sacred olive-tree was greatly revered. — *exūrere*, pres. inf. act. of *exūrō*, -ere, *exussī*, *exūstum* (*ex*, intensive, + *uro*); prolative inf. after *potuit*; see note on *coluisse*, l. 16. Juno displays jealousy of Pallas' power to destroy her enemies by fire and water. The allusion is to the story that Ajax Oileus tried to abduct Cassandra, daughter of Priam, from the very temple of Pallas, and the goddess in her anger wrecked the Greek fleet and burnt it by lightning at Caphereus in Euboea, and caused Ajax to be impaled on a sharp rock. — *classem*, acc. sing. of *classis*, -is, f., 3d; obj. of *exurere*. *Classis* in good Latin = *a fleet*; rarely it stands

the fates! Could Pallas consume with fire the Argive fleet and sink the Argives too beneath the sea, for the guilt of one alone, even the frenzy of Ajax, son

fa,tis. „ Pal,lásne ex,úrere , clásssem Árgi,vum 40
by the fates! Pallas to burn up the fleet of the Argives
átque ip,sós „ potu,ít sub,mérgere , pónto,
and them themselves was she able to sink in the sea
Ūnius , ób no,xam ét furi,ás „ A,iácis 41
of one man on account of the crime and the rages of Ajax

for class, division, as the old class-divisions of the Roman people; the meaning forces was obsolete in Vergil's time.

LINE 40. **Argivum** (sometimes written *om* for *um* when *v* precedes), gen. plur., contracted for *Argivorum*, from *Argivī*, 2d, the Greeks; poss. gen. limiting *classem*. For the contraction, see note on *Danaum*, l. 30; final *um* is suppressed by *ecthipsis*. *Argivī* is used as representative of the Greeks in general; the *Argivī* mentioned were Locrians. — **atque**, co-ordinate cop. conj., connecting *exurere* and *submergere*; see under *que*, l. 1. Observe the elision of the final *ue*, and see *quoque*, l. 5. — **ipsōs**, acc. plur. m. of *ipse*, -a, -um (perhaps *is* + *pse*), gen. *ipsius*, dat. *ipsī*, abl. and acc. sing. and the plural are declined like *bonus*; *ipsos* is obj. of *submergere*. *Ipse* is a determinative pronoun, and may be used, (1) as intensive adj. in agreement with a noun or another pronoun, e.g. *Caesar himself* is *Caesar ipse*; *I myself* is *ego ipse*; (2) independently, in which case the particular pronoun intensified is suggested by the verb, or the context; e.g. *ipse feci*, *I did it myself*. *Ipsos* here means *the Argives themselves*, in contrast to the fleet mentioned before. A. & G. 102, e; B. 88; G. 103, 3; H. 186 and 452. Beware of confusing *ipse* with the reflexive pron. of the 3d pers. *se*. — **potuit**, 3d pers. sing. perf. ind. of *possum*, *posse*, *potui*, no supine (see note on *posse*, l. 38); pred. of subj.-nom. *Pallas*, l. 39. The order may be simplified thus: *Pallasne potuit exurere classem Argivum atque submergere ipsos ponto*, etc. — **submergere**, pres. inf. act. of *submergō*, -ere, *submersī*, *submersum*, 3; prolativ inf., like *exurere* above. — **pōntō**, abl. sing. of *pontus*, -ī, m., 2d; locative abl.; cf. *mente*, l. 26. For synonyms, see *aequore*, l. 29.

LINE 41. **Ūnius**, gen. sing. m. of *ūnus*, -a, -um (see *unam*, l. 15); poss. gen. limiting *noxam*. *Unius* by its emphatic position in the sentence points a strong contrast: Pallas was offended by one man Ajax, yet could destroy a whole fleet; Juno was incensed at the whole race of the Trojans, but her vengeance was being impeded by fate. Observe that *unius* is a dactyl, the *i* being short in quantity; as a rule, the *i* is long; cf. *illius*, l. 16, and consult the note. — **ób**, prep. with the acc., gov. *noxam*; see *ob*, l. 4. — **nōxam**, acc. sing. of *nōxa*, -ae, f., 1st (*noceo* = *I injure*); gov. by *ób*. The crime indicated is stated in the note to *exurere*, l. 39 above. By derivation *noxa* = *injury*, but it is frequently used in good Latin = (1) *guilt*, *crime*, (2) *punishment* for crime. Grammarians insist that *noxa* = *punishment*, and that the word for *crime* is *noxia*. The final *am* is suppressed (*ecthipsis*). — **et**, conj., joining *noxam* and *furias*. — **furiās**, acc. plur. of *furiæ*, -ārum, f., 1st, sing. very rare (*furo* = *I rage*); acc. after *ób*. *Furias* = *furorem*, i.e. *madness* (Greek *ἄρη*) inspired by the Furies, whose names were *Alecto*, *Megaera*, *Tisiphone*. *Guilt* and *madness* is an instance of *hendiadys* (ἐν διὰ δυοῖν), viz. the expression of a single idea by two nouns connected by a conjunction; here the idea is *mad guilt*; cf. the stock Vergilian example *pateris libamus et auro* = *we make libation with bowls and gold* (= *golden bowls*). A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. — **Aiácis**, gen. sing. of *Aiāx*, m., 3d (Greek *Ἄϊας*); poss. gen. limiting *furias*. This Ajax must not be confused with Ajax, son of Telamon, who

42	O,īli?	Īpsa,	Io,vīs	rapīdūm	„	iaculāta	of Oileus? With
	(son) of Oīleus	She herself	of Jupiter	swift		having hurled	her own hand she
43	e ,	nūbibus ,	īgnem,	Disīe,citque	ratēs	„	launched forth from
	from	the clouds	the fire	both dispersed	the vessels		the clouds Jove's
							flashing fire, scat-
							tered the ships, and

committed suicide because the arms of Achilles were given to Odysseus, instead of to himself. — *Oili*, gen. sing. of *Otleus*, m., Greek noun (for declension, see note on *Achilli*, l. 30); patronymic gen., = *son of Oileus* (Greek *Οἰλῆος*); in origin it is a poss. gen., limiting *fili*, the understood appositive of *Aiacis*. The noun limited, when expressing relationship (e.g. *filius, uxor*, etc.), is often thus understood, and sometimes other nouns also (e.g. *ad Ceresis* = *to the temple [aedem] of Ceres*). A. & G. 214, 1, *b*; B. 196; G. 362, NOTE 1; H. 398, 1, NOTES 1 and 2. *Oīli* is the reading of the *Medicean* MS.; the *Roman* MS. reads *Oīlēi*; both MSS. have great authority, and many editors prefer *Oīlei*.

LINE 42. *Ipsa*, nom. sing. f. of *ipse*, -a, -um (see *ipsos*, l. 40); qualifies *Pallas* understood, the subj. of *disiecit*. *Ipsa*, always intensive, is rendered more so by its prominent position in the sentence; it conveys the idea that Juno usurped Jove's right to use the thunderbolt, and also that she hurled it unaided by others. Observe how the rhythm of this line suits its subject — a succession of smooth *dactyls* broken off short in the penultimate syllable of *iaculata* by a *spondee*, seeming to represent the swinging of the bolt and the jerk with which it was cast. — *Iovis*, gen. sing. of *Jupiter*, acc. *Iovem*, dat. *Iovī*, abl. *Iove*, m., 3d, irreg.; poss. gen. limiting *īgnem*. Jupiter was the son of Saturn, whom he deposed from his sovereignty over the gods, ruling in his stead. His worship was pure nature-worship, for Jupiter was the lord of light, the sender of rain, snow, and the lightning. His name = *Diespiter* (*dies* = *day* + *pater* = *father*); cf. the Greek *Ζεύς*, gen. *Διός*, and the Sanskrit *dju* = *light*, and *dju* = *heaven*. — *rapidum*, acc. sing. m. of *rapidus*, -a, -um; qualifies *īgnem*. — *iaculāta*, nom. sing. f. of *iaculātus*, -a, -um, past part. of the deponent *iaculor*, -āri, *iaculātus sum*, 1 (cf. *iacio* = *I throw*, and *iaculum* = a *javelin*); agrees with *ipsa*, and the clause it introduces is an adjectival enlargement of the subject. Deponent verbs are pass. in form, but act. in meaning; thus they alone have past participles with active sense; Greek verbs do not labor under this disability. A. & G. 111, *b*; B. 112; G. 220; H. 231. Final *a* is elided. — *ē*, prep. with the abl.; gov. *nubibus*; see *e*, l. 34, for references to grammars. — *nūbibus*, abl. plur. of *nūbēs*, -is, f., 3d (Greek *νέφος*); gov. by *e*. For decl., see A. & G. 52; B. 40, 1, *a*; G. 56, 2; H. 62. — *īgnem*, acc. sing. of *ignis*, -is, m., 3d; obj. of *iaculata*. For decl., see A. & G. 57, *b*; B. 38; G. 57, REM. 2; H. 62. *Ignis Iovis* = the lightning, or sometimes the thunderbolt.

LINE 43. *Disiēcīt*, 3d pers. sing. perf. ind. act. of *disiciō*, *disicere*, *disiēcī*, *disiectum*, 3 (*dis*, denoting here severance, + *iacio*); its subj.-nom. is *ipsa*, i.e. *Pallas*. The prefix *dis* marks separation in thought or in fact; cf. *dissimilis* = *unlike*. — *que*, conj., here correlative of *que* appended to *ēvertit*; see note on *et...et*, l. 3. — *ratēs*, acc. plur. of *ratis*, -is, f., 3d; direct obj. of *disiecit*. *Ratis* in prose means *raft*, but in poetry is used just as freely as the word *bark* (= *ship*) in English poetry. Synonyms: *navis*, the generic word; *puppis*, lit. = *stern*, by *synecdoche* = *ship*; *biremis* and *triremis*, which lit. = *bireme* and *trireme* (unknown in Homer's time), are now and then used by Vergil, in each case purely as synonyms of *navis*; *carina*, lit. = *keel*, by *synecdoche* = *navis*, the whole. — *ēvertitque* (*ēvertit* + *que*), 3d pers. sing. perf. ind. act. of *ēvertō*, -ere, *ēvertī*, *ēversum*, 3 (*e* + *verto*); joined by *que* to

with the winds up- turned the main; him, as he breathed the flames from his pierced breast, she seized in a whirl- wind and impaled upon a sharp rock;	e, vértit, que and upward	aëquora the seas	, véntis; with the winds	illum 44 him
	ex, spirán, tém breathing out	" trans, fixo pierced through	, pectore from his breast	flámmas flames
	Túrbine in a whirlwind	, córripu, ít she caught up	" scopu, lóque and on a crag	in, fíxit 45 fixed

disiecit above. *Evertō* generally means *overthrow*, but here it is figurative, expressing violent agitation. For *elision* of *ne*, cf. *quoque*, l. 5. — *aequora*, acc. plur. of *aequor*, -is, n., 3d (root in *aequ-us* = *level*; hence *smooth surface*); obj. of *evertit*. Vergil uses singular and plural of this word indiscriminately; cf. *aequore*, l. 29. — *ventis*, abl. plur. of *ventus*, -i, m., 2d (Sanskrit root *va* = *to blow*); abl. of means or instrument. A. & G. 248, c; B. 218; G. 401; H. 420.

LINE 44. *illum*, acc. sing. m. of *ille*, *illa*, *illud*, the dem. pron. of the 3d person; *illum* refers to Ajax mentioned in l. 41, and is in the acc. case as obj. of *corripuit* below. For declension of *ille*, see A. & G. 101; B. 87; G. 104, III, and NOTES; H. 186, III. The contrast is so strongly pointed by the position of *illum* that there is no need for a conj. such as *sed*; the omission of a conj. is called *asyndeton*. A. & G. 346, c; B. 346; G. 483, NOTE; H. 636, I, 1. Homer's account in the *Odyssey* represents Ajax as being overwhelmed by a rock to which he had clung and which Poseidon had struck with his trident and cleft in twain. By *ecthipsis* the final *um* is suppressed; cf. *multum*, l. 3. — *expirāntem*, acc. sing. m. of *expirāns*, -āntis, pres. part. act. of *expirō*, -āre, -āvī, -ātum, 1; agrees with *illum*, the clause *expirāntem* . . . *flāmmas* being an enlargement of the object *illum*. — *transfixō*, abl. sing. n. of *transfixus*, -a, -um, perf. part. pass. of *transfigō*, -ere, *transfixi*, *transfixum*, 3; qualifies *pectore*. The breast of Ajax was apparently pierced by the thunderbolt. — *pectore*, abl. sing. of *pectus*, *pectoris*, n., 3d; abl. of separation, partly dependent on the *ex* in *expirāntem*; cf. *excidérant animo*, l. 26, and note. — *flāmmas*, acc. plur. of *flamma*, -ae, f., 1st (*flag-ma*, root *flag* or *fleg*; cf. Greek φλέγω); gov. by *expirāntem*.

LINE 45. *Turbine*, abl. sing. of *turbō*, *turbinis*, m., 3d (another form is *turben*, *turbinis*, n., 3d); abl. of instrument or means, on which see *ventis* above. The root of the noun and of the verb *turbo* indicates rotatory motion; hence the noun = *whirlwind*, or sometimes *a top*, *a spindle*, or *a round of duties*. — *corripuit*, 3d pers. sing. perf. ind. act. of *corripio*, *corripere*, *corripui*, *corruptum*, 3 (*cum* + *rapiō*); its subj.-nom. is *Pallas* understood. This is one of many *onomatopœic* lines, wherein the rhythm corresponds closely to the sense; notice how the *spondaic* fourth foot checks the swift movement of the first three *dactyls*. A line purely *dactylic* (except for the 6th foot, of course), though common in Homer, is rare in Latin; but Vergil is fond of lines such as this one. — *scopulōque* (*scopulō* + *que*), abl. sing. of *scopulus*, -i, m., 2d (Greek σκῆπτρος = *a look-out place*); dat. of the indirect obj. after *infixit*. Verbs compounded with *in*, *ad*, *con*, *pro*, etc., take the dat. of the indirect obj., but those compounded with *in* frequently take the abl. or acc. preceded by the prep. *in*. A. & G. 228; B. 187, III; G. 347; H. 386. *Que*, cop. conj., connects the sentence in which *infixit* is the pred. with the preceding one whose pred. is *corripuit*. Observe the *elision* of *ue*. — *infixit*, 3d pers. sing. perf. ind. act. of *infigō*, -ere, *infixi*, *infixum*, 3 (*in* + *figō*); joined by *que* to *corripuit*. This is the reading of the best MSS. and is most suitable with *scopulo acuto*, but some MSS. have *infixit* (of *infigo*, -ere, etc. = *to strike against*). — *acūtō*, dat. sing. m. of *acutus*, -a, -um, adj. (but by origin perf. part. pass. of *acuō*, -ere, *acuī*, *acūtum* = *I sharpen*); qualifies *scopulo*.

46 a,cúto; <i>sharp</i>	Ást ego, . <i>but I</i>	quæ di,vum <i>who of the gods</i>	„ íncede,dó <i>walk</i>	but I, who move the queen among the gods, sister and wife alike of Jupiter, with a
47 re,gína, <i>(as) the queen</i>	Io,visque <i>and of Jupiter</i>	Ét soror, ét con,iúnx, <i>both the sister and</i>	„ <i>wife</i>	

LINE 46. **Ast** (archaic form of *at*), adversative conj., generally used when a new point is introduced into an argument, or when lively objection is intended; *sed* and *tamen* are more strictly adversative; consult the note and references under *sed*, l. 19. **Ast** here portrays indignant objection to the full power of vengeance being allowed Pallas, while the queen of the gods is thwarted in her own; moreover its archaism suits the marked dignity of the line. — **ego**, nom. sing. of the 1st pers. pron., acc. *me*, gen. *mei*, dat. *mihi*, abl. *me*; subj. of *gero*, l. 48, signifying *Iuno*. The personal pronouns, when in the nom. case, are usually omitted, but are found when *emphasis* or (as here) *contrast* is desired. — **quæ**, nom. sing. f. of the rel. pron. *qui*, *quæ*, *quod* (see *qui*, l. 1); subj. of *incedo*, and agrees with its antecedent *ego*. — **divum**, contracted for *divorum* (cf. *deum*, l. 9), gen. plur. of *divus*, -i, m., 2d (strictly m. of the adj. *divus*, -a, -um); poss. gen. after *regina*. Some editors prefer the ancient form *divom* for the gen. plur.; cf. *Argivom* for *Argivum*, l. 40. Observe the *ecthipsis* in scanning *divum*. — **incēdō**, 1st pers. sing. pres. ind. act. of *incēdō*, -ere, *incēssī*, *incēssum*, 3; its subj. is *quæ*, whose antecedent is *ego*; hence the 1st person. *Incedo* here is like *sum* (the copula), requiring a *complement* to make the predication perfect; the complement is *regina*. The clause = *who am the majestically-walking queen*. *Incedo* conveys the idea of majestic and dignified motion; cf. *incessit*, l. 497, and the noun *incessus*, l. 405. Synonym: *ambulo* = *I walk*, i.e. for amusement or exercise, but without any hint at manner. — **rēgína**, nom. sing. (see l. 9), subjective complement of *incedo*. Predicate adjectives and nouns are common with (1) the copula *sum*, (2) verbs meaning *to become*, *be called*, *be made*, e.g. *consul creatus est*, (3) intransitive verbs, e.g. *mortuus cecidit* = *he fell dead*; such nouns and adjectives agree with their subjects. A. & G. 176; B. 167, 168; G. 205, 206; H. 360-362. — **Iovisque** (*Iovis* + *que*), gen. of *Iupiter* (cf. *Iovis*, l. 42); poss. gen. after *soror*, in the next line: *que* joins *soror* with *regina*.

LINE 47. **Et**, cop. conj., correlative of *et* below; cf. *et . . . et*, l. 3. — **soror**, gen. *sorōris*, f., 3d; nom. sing. joined to the predicate noun *regina* by *que*, and closely connected with *coniunx* by *et . . . et*. Jupiter and Juno were both children of Saturn. — **et**, conj. — **coniunx**, gen. *coniugis*, m. or f., 3d (*cum* + *iungo*); nom. sing. feminine. It is usually f., = *wife*; but sometimes m., = *husband*; cf. *huic coniunx Sycheus erat*, l. 343. Synonyms: *coniunx* = *wife*, considered as the husband's equal partner in life (cf. *consors*); *uxor* = *wife*, the common word for a married woman; *marita* is only met in poetry. — **unā**, abl. sing. f. of *unus*, -a, -um (see *unam*, l. 15); agrees with *gente*. — **cum**, prep. with the abl.; gov. *gente*. For the position of the monosyllabic prep. between a noun and an adjective modifying it, see A. & G. 345, a; B. 350, 7, b; G. 413, REM. 1; H. 569, II, 1. It is usual in such cases for the adj. to precede and the noun to follow the prep. See *cum*, l. 36, for the use of *cum* as a conj. in temporal, causal, and concessive clauses. — **gente**, abl. sing. of *gens*, *gentis*, f., 3d (see l. 17); gov. by *cum*. — **tot**, indeclinable num. adj., modifying *annos*; cf. *tot*, l. 9. — **annōs**, acc. plur. (see l. 31) of *annus*; acc. of duration of time. Duration of time (answering the question *how long?*) is expressed by the acc. alone, or by the acc. with the prep. *per* (cf. l. 31); extent of space is also put in the acc. A. & G. 256; B. 181; G. 336; H. 379. Juno had been persecuting Aeneas since the fall of Troy, seven years before; but her quarrel with Troy was many years older.

single people these many years have been waging war. And is there one who yet entreats the divinity of Juno, one who with suppliant hands will lay an	u,ná cum , génte tot , ánnos Bélla ge,ro. 48 one with race so many (for) years wars am waging. Ét quis,quám " nu,men Iu,nónis a,dórat And (does) anyone the godhead of Juno adore Prætere,a, aút sup,pléx " a,rís im,pónet 49 after this or a suppliant on her altars will he place
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LINE 48. **Bella**, acc. plur. of *bellum*, -i, n., 2d (see l. 5, *bello*); direct obj. of *gero*. The plural, marking long-continued warfare, is in contrast to the single and decisive blow of Pallas. — **gerō**, 1st pers. sing. pres. ind. act. of *gerō*, -ere, *gessi*, *gestum*, 3; its subj. is *ego*, i.e. *Iuno*, understood. *Gero* illustrates one of the uses of the *historical* present, viz. in representing an act begun in past time and continued into the present; it is very common after *iam diu* or *iamdudum*. This present is best translated by *have or has been* + the pres. part. of the verb in the present, e.g. *gero* = *I have been waging*. A. & G. 276, a; B. 259, 4; G. 230; H. 467, III, 2. This idiom may be met with also in English; cf. Mr. Gildersleeve's apt quotation from Hamlet: *How does your honor for this many a day?* The final *o* is elided. — **Et**, conj., here, like the Greek *καί*, employed to emphasize the indignation expressed in the question, and to hint at denial. — **quisquam**, nom. sing. m. of *quisquam*, f. wanting, *quicquam* (*quidquam*), no plur., indefinite pron. = *anyone*; subj. of *adorat*. For decl., see A. & G. 105, d; B. 91; G. 107, 3, and NOTE 2; H. 190. In the oblique cases it is declined like *quis* + the suffix *quam*. *Quisquam* is rarely an adj., *ullus* being the common word; as a pron., it occurs chiefly in negative sentences, or in interrog. sentences implying a negative; sometimes in conditional sentences, with more emphasis than the usual *quis* and so suggesting a negative, e.g. *si quis* = *if anyone*; *si quisquam* = *if anyone AT ALL* (which is highly improbable!). Consult carefully A. & G. 105, h; B. 252, 4; G. 317, 1; H. 457. Of the indef. pronouns, the weakest is *quis*; *quidam* = *a certain one* (known, but not named); *aliquis* = *someone* (not known, but more definite than *quis*); *quisque* = *each*; *quivis* and *quilibet* = *anyone whatever*. The negative of *quis-quam* is *nemo* = *no one*. — **nūmen**, acc. sing., gen. *nūminis*, n., 3d; obj. of *adorat*. *Numen* in this passage = *godhead, divinity*; for other meanings cf. *numine*, l. 8. As Juno is speaking, *numen Iunonis* is a periphrasis for the pers. pron. *me* and much more striking and emphatic. — **Iūnōnis**, gen. sing. of *Iūnō*, limiting *numen*. — **adōrat**, 3d pers. sing. pres. ind. act. of *adorō*, -āre, -āvī, -ātum, 1 (*ad*, without particular force, + *oro*); gov. *numen*. The pres. tense is somewhat perplexing, for the meaning is scarcely *can it be possible that anyone is worshipping*; but *adorat*, taken with *praeterea*, *after this*, makes a virtual future corresponding to the fut. *imponet* in next line. This disagreement in tenses has caused various emendations, but *adorat* has the best MSS. support. Some, however, read *adoret*, pres. subjunct., the *deliberative* subj. implying (1) doubt, with indignation, (2) impossibility. A. & G. 268; B. 277; G. 259; H. 486, II. The literal sense is: *does anyone henceforth worship, etc.? will anyone place gifts?*

LINE 49. **Praetereā**, adv., modifying *adorat*. *Praeterea* is compounded of *praeter* and *ea*; cf. *post-ea*, *aut-ea*, etc.; *ea* is by some considered an abl., whose connection with the prep. dates from a time when *praeter*, *post*, etc., could be used with that case; Corssen, however, calls *ea* the neut. acc. plural of *is*, *ea*, *id*. The usual meaning of *praeterea* is *besides*, but here it has the rare sense of *after this, henceforth*. The final *a* is long in quantity, but is here elided before *aut*. — **aut**, disjunctive conj., excluding the alternatives; often correlatively *aut . . . aut*. For

50	ho,nórem?"	Tália , flámma,tó	" se,cúm	offering upon her altars?" Revolving such thoughts as these to herself within her burning heart, the goddess
	a thank-offering?"	Such things	inflamed with herself	
51	dea ,	córde vo,lútans	Nímbo,rum ín	
	the goddess	in her heart	turning over of storm-clouds into	

synonyms and distinctions, refer back to note on *ve*, l. 9. — **supplēx**, gen. *supplicis*, 3d-declension adj. of one termination (*sub* = *under*, + *plico* = *I fold or bend*, i.e. the hands, or the knees, in submission); nom. sing. m. agreeing with *quisquam*, but qualifying with the force of an adv. the verb *imponet*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — **ārīs**, dat. plur. of *āra*, -ae, f., 1st; dat. of the remoter obj. after *imponet*; cf. *scopulo*, l. 45 and note. *Ara* (old form *asa*) = lit. a raised place, such as is devoted to religious purposes; with this lit. meaning it is easy to understand *Arae*, the plural, being the name of some rocks in the Mediterranean; cf. l. 109. — **imponet**, 3d pers. sing. fut. ind. act. of *impōnō*, -ere, *imposui*, *impositum*, 3 (*in* + *pono*); subj.-nom. is *quisquam* above. The discrepancy in tense between *adorat* and *imponet* has been pointed out (cf. *adorat*), but *imponet* is read by the best MSS. The present *imponit* has some support, and corresponds to *adorat*. A third reading is *imponat*, the pres. subjunct., which corresponds to *adoret* (a *varia lectio* for *adorat*) and is of similar character in syntax; refer back to note on *adorat*. — **honōrem**, acc. sing. of *honōs*, -ōris, m., 3d; direct obj. of *imponet*. For the various meanings of *honos*, cf. note on *honores*, l. 28.

LINE 50. **Tália**, acc. n. plur. of *talis*, -e; obj. of *volutans*. The correlative of *talis* is *qualis*; cf. *tot . . . quot*, *tantus . . . quantus*, etc. — **flammātō**, abl. sing. n. of *flammātus*, -a, -um, the perf. part. pass. of *flammō*, -āre, -āvī, -ātum, 1; agreeing with *corde*. *Flammatus* literally = *set on fire*, figuratively = *angered*. — **sēcum** (*sē* + *cum*); *se* is the abl. sing. of the reflexive pron. *se*, gov. by the prep. *cum*. For *secum*, refer back to the note on *secum*, l. 37. — **dea**, nom. sing. f., gen. *deae*, 1st; subj. of *venit*, l. 52. The dat. and abl. plur. of *dea* are sometimes *deabus*; cf. note on *dea*, l. 17. — **corde**, abl. sing. of *cor*, *cordis*, n., 3d (Greek *κῆρ*, and *καρδία*); the abl. may be considered either abl. of the instrument, or abl. of place where. For abl. of instrument, consult A. & G. 248, c; B. 218; G. 401; H. 420. For the abl. of place where, consult A. & G. 258, 4, under *f*, 2 and 3; B. 228; G. 385; H. 425, II, 1, 2; and cf. *alta mente repostum*, l. 26. *Cor*, the heart, being the seat of the emotions, is often used instead of *mens*, when matters of strong emotional interest are being pondered or discussed. — **volūtāns**, nom. sing. f. of *volūtāns*, -antis, pres. part. act. of *volūtō*, -āre, -āvī, -ātum, 1 (intensive of *volvo*); agreeing with the subj. *dea*, of which *talia . . . volutans* is a participial enlargement.

LINE 51. **Nímboŕum**, gen. plur. of *nimbus*, -ī, m., 2d; poss. gen. limiting *patriam*. *Nimbus* originally = *rain-storm*, but has other derived meanings, e.g. *storm-cloud*, the bright cloud which encircled the gods when they made their presence visibly on earth, a cloud of dust, etc., and in Cicero a calamity. By *ecthliŕis*, the final *um* is not scanned. — **in**, prep. with the acc. denoting motion to (with the abl. rest in or at); gov. the acc. *patriam*. *In* = *into*, signifying penetration into the centre or interior; *ad* = *to*, i.e. to the border of something. For *in*, see A. & G. 153; B. 143; G. 418, 1; H. 435, I. — **patriam**, acc. sing. of *patria*, -ae, f., 1st (properly f. of adj. *patrius*, -a, -um = *belonging to one's father*, and probably agreeing with an understood word, e.g. *terra*); obj. of prep. *in*. — **loca**, acc. plur. of *locus*, -ī, m., 2d; appositive of *patriam*. *Locus* belongs to a class of heterogeneous nouns having a masc. form in *us*, and neut. in *um*; cf. *iocus* = *a jest*. The plural of *locus* may be (1) *loca* = *places*, properly speaking, (2) *loci* = *spots, topics*, in books or discourses.

comes to Aeolia, the home of storms, a region teeming with raging south- ern winds. Here in a wide cavern Aeolus, their king, subjects to his com-	patri ^{am} , " loca , fēta fu,rēntibus , the native home places filled with raging	Aústris, Aēoli ^{am} venit. , Híc , vas,tó 52 south winds to Aeolia comes. Here " huge	rex , Aēolus , ántro Lúctan,tēs ven,tós " 53 king Aeolus in a cave struggling the winds
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A. & G. 78, 2, *b*; B. 60, 2; G. 67, 2; H. 141. An appositive is a noun describing another noun and standing in the same part of the sentence. A. & G. 184; B. 169; G. 320, *ff.*; H. 359, NOTE 2. — *fēta*, acc. plur. n. of *fētus*, -a, -um (adj. from same root as *secundus*, as if from an obsolete *feo*); qualifying *loca*. — *fu,rēntibus*, abl. plur. m. of *furēns*, -tis, pres. part. of *furō*, -ere, *furui*, no supine, 3, intrans.; agreeing with *Austris*. — *Austris*, abl. plur. of *Auster*, *Austrī*, m., 2d (*aŭw* = *I dry*); abl. of means, in its particular use after verbs or adjectives expressing fulness, abundance, and the like. A. & G. 248, *c*, 2; B. 218, 8; G. 405; H. 420. *Auster* = literally the hot, dry south wind, but here it is used loosely to picture any 'furious wind'; so *Zephyrus* is typical of winds that are light and gentle.

LINE 52. *Aeoliā*, acc. sing. of *Aeolia*, -ae, f., 1st; in apposition to *patriam*. With this passage should be compared the beginning of Book X of the *Odyssey*. Homer describes Aeolus as having his home in a floating island; Virgil, too, speaks of *one* island only, which he identifies with the volcanic island of Lipara on the north coast of Sicily. In fact there is a group of ten islands, called *Aeoliae*, *Aeolides*, or *Vulcaniae* (the last name being due to the story that Vulcan's forge was in one of them). The volcanic nature of these islands easily accounts for their being regarded as the home of storms. — *venit*, 3d pers. sing. pres. ind. act. of *venio*, -ire, *veni*, *ventum*, 4, irreg.; its subj. is *dea*, l. 50. The present tense is used to bring the scene vividly before the reader; that *venit* is the pres. and not the perf. is clear, because in the former tense the vowel *e* is short, in the latter long. — *Híc*, adv. of place; qualifies *Aeolus premit*, and is emphatic in position. See note on *hic*, l. 16. — *vastō*, abl. sing. n. of *vastus*, -a, -um; qualifies *antro*. *Vastus* = empty, waste, hence *huge*, *immense*. — *rēx* (*reg-s*), nom. sing. m., in apposition to *Aeolus*. — *Aeolus*, gen. *Aeolī*, m., 2d (Greek *Ἄιολος* = *the changeable one*); subj. of *premit*, l. 54. Aeolus, the son of Hippotas, was not called king of the winds till after Homer's time; he was ruler over Lipari, and his superior knowledge of the forces of nature afterwards gained him his sovereignty over the winds. — *antro*, abl. sing. of *antrum*, -ī, n., 2d (Greek *ἄντρον*); abl. of place where, loosely used in poetry. A. & G. 258, 4, under *f*, 2 and 3; B. 228; G. 385; H. 425, II, 1 and 2.

LINE 53. *Luctantēs*, acc. plur. m. of *luctāns*, -tis, pres. part. of the deponent *luctor*, -āri, *luctātus sum*, 1; qualifying *ventos*. Homer does not represent the winds in *Odyssey* X as struggling; Vergil, however, does not merely imitate, but makes his themes, even when old, his own by using the imagery of later times. Observe the heavy, spondaic character of this line, wherein the sound is so cleverly adapted to the sense; *onomatopœia*, as this device is called, is common in Pope, the English poet and translator of Homer. A. & G. 386; B. 375, 4; G. 784, NOTES 11, 14, and 15; H. 637, XI, 5. — *ventōs*, acc. plur. of *ventus*, -ī, m., 2d; obj. of *premit*. — *tempestātesque* (*tempestātes* + *que*), acc. plur. of *tempestās*, -ātis, f., 3d (same root as *tempus*); joined by conj. *que* to *ventos*. — *sonōrās*, acc. plur. f. of *sonōrus*, -a, -um (*sono* = *I sound*; hence *loud-sounding*); qualifies *tempestates*. This word, like the line, is itself *onomatopœic*.

54	tem, pēsta, tēsque	so, nōras	Īmperi, ō	premit,	mand the struggling winds and echoing storms, and curbs them with his fetters and his dungeon. They with loud groaning rage angrily round the
	and the storms	loud-sounding	by his command	restrains	
55	āc	vin, clīs	et	cārcere,	frēnat. Illī
	and by chains	and	prison	curbs (them).	They
	in, dīgnan, tēs	mag, nō	cum,	mūrmure,	mōntis
	indignant	great	with	a noise	of the mountain

LINE 54. *Imperiō*, abl. sing. of *imperium*, -ī, n., 2d (*impero* = *I command*); abl. of manner, with the prep. *cum*, by poetical licence, omitted. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. It is, however, possible to regard the abl. as one of means, for which see references on *corde*, l. 50. The choice depends on whether the question is "*How* did he control?" or "*With what* did he control?" *Imperium* = (1) *a command*; (2) *authority*; (3) *sovereignty*, esp. in prose in regard to the consul's military power; (4) *empire*. — *premit*, 3d pers. sing. pres. ind. act. of *prēmō*, -ere, *prēssī*, *prēssum*, 3; its subj. is *Aeolus*. — *āc*, conj., abbreviated for *atque* (see note on *que*, l. 1); connects the two verbs *premit* and *frenat*. — *vinclīs*, syncopated form of *vinculīs*, abl. plur. of *vinculum*, -ī, n., 2d (syncopated *vinculum*); abl. of means or instrument. *Vinculum* (from *vincio* = *I bind*) = *a bond* or *fetter*, but in the plural often *prison*. — *et*, cop. conj., connecting *vinclīs* and *carcere*. — *carcere*, abl. sing. of *carcer*, *carceris*, n., 3d (Sicilian κάραρον); abl. of the instrument. *Carcer* in the sing. = *prison*; in the plur. it = *the barriers* or starting-place on a race-ground. *Vinclīs et carcere* present an instance of *hendiadys*, two words expressing one main idea; cf. the note and references on *furias*, l. 41. — *frēnat*, 3d pers. sing. pres. ind. act. of *frēnō*, -āre, -āvī, -ātum, 1 (*frenum* = *a bridle*); joined by *ac* to *premit*.

LINE 55. *Illī*, nom. plur. m. of the demonstr. pron. *ille*, *illa*, *illud* (see *ille*, l. 3); *illi* = *the winds*, and is subj. of *fremunt*. The final *i* is elided before *indignantēs*. — *indignantēs*, nom. plur. m. of *indignāns*, -āntis, pres. part. of the dep. verb *indignor*, -āri, -ātus sum, 1 (*in* = *not* + *dignor*); in agreement with *illi*. It should be remembered that deponent verbs are of passive form, but active meaning, and that they alone of Latin verbs have a past as well as a present participle. Like l. 53, this is another spondaic line, and the artistic finish of it is increased by the *alliteration*, i.e. the rhetorical figure of two or more words beginning with or containing the same sound; in *illi indignantes*, the sound of the vowel *i* is noticed; in *magno cum murmure montis* the succession of letters *m* is very marked. A. & G. 386; B. 375, 3; G. no reference, but read 784, NOTE 15; H. 637, XI, 1. — *magno*, abl. sing. n. of *magnus*, -a, -um; qualifies *murmure*. Comparison: positive, *magnus*; comparative, *maior*; superlative, *maximus*. Observe that when a monosyllabic prep. is used with a noun qualified by an adjective, the adj. usually stands first, and the prep. between the adj. and the noun; cf. *una cum gente*, l. 47, and references. — *cum*, prep. with the abl., gov. *murmure*. *Cum* is used with the abl. (1) to express accompaniment, (2) to express manner. Here manner is signified, and the rule is that the noun must be in the abl. with *cum*, but when the noun is qualified by an adjective, *cum* may be retained or omitted. A. & G. 248; B. 220; G. 399; H. 419, III. — *murmure*, abl. sing. of *murmur*, *murmuris*, n., 3d (onomatopæic word from sound MUR); gov. by prep. *cum*. This word covers any muttering or roaring sound. — *montis*, gen. sing. of *mons*, m., 3d; poss. gen., limiting *murmure*. *Mons* (also *dens*, *pons*, etc.) is an exception to the rule that words of 3d decl. ending in *s* preceded by a consonant are feminine. A. & G. 67, *d*; B. 43, 2, and 45, 5, *a*; G. 55; H. 110.

mountain prison;	Circum , clāustra fre,múnt; „ cel,sá sedet , 56
in his lofty citadel	around the barriers rage high sits
is Aeolus seated,	Aeolus , árce Scēptra te,néns, mol,lítque 57
holding his sceptre,	Aeolus citadel sceptres holding and soothes
and calms their	

There is little doubt (as the alliteration alone proves) that *montis* limits *murmure*, not *claustra*: but the rendering in the margin of the text is similar to that of the best translator of Vergil. *Magno cum murmure montis* is rather harsh as a phrase, but the student may render it with *loud groaning of the mountain*; it = such a clause as *ita fremunt ut mons murmuret*.

LINE 56. *circum*, prep. with the acc.; gov. *claustra*. A. & G. 153; B. 141; G. 416, 5; H. 433. — *claustra*, acc. plur. of *claustrum*, -ī, n., 2d (for *claud-trum*, from *claudō*, *I shut*); obj. of *circum*. The singular is very seldom found. The alliteration of the previous line is contained in this; observe the repetition of the letter *c*. — *fremunt*, 3d pers. plur. pres. ind. act. of *fremō*, -ere, *fremui*, *fremitum*, 3 (Greek βρέμω); its subj. is *illi*, l. 55. — *celsā*, abl. sing. f. of *celsus*, -a, -um (from *cello*, so originally = *driven aloft*); qualifies *arce*. Notice the close juxtaposition of *s* in *celsa* and *sedet*. The absence of a conjunction (*asyndeton*) to connect the clause *celsa sedet Aeolus*, etc., with the previous one *illi . . . fremunt* is to be observed; the break in the sense at the *caesura* after *fremunt* partly covers the deficiency. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — *sedet*, 3d pers. sing. pres. ind. act. of *sedeō*, -ere, *sēdī*, *sēssum*, 2, intrans. (akin to Greek ἕζομαι; the initial *s*, perhaps the supplanter of an original *Digamma*, is lost in Greek, but compensation is made by the rough breathing); subj. is *Aeolus*. — *Aeolus*, nom. sing., subj. of *sedet*. — *arce*, abl. sing. of *arx*, *arcis*, f., 3d (for *arcs*-, from *arceo*, *I enclose*); abl. of place where. See note on *antro*, l. 52. — NOTE. *celsa arce*. These words have given rise to some disputation. It is generally admitted that *arx* (a citadel) is properly applied here as the seat of an absolute ruler, but it is not definite where or exactly what the *arx* was. Some consider it identical with *aula*, l. 140, i.e. the mountain-top. A scholar named Dr. Henry understands by *arx* an elevated seat or throne actually within the cavern, corresponding to the judges' seat on the race-course, to which the terms *carcere*, *frenat*, etc., also seem to refer in a metaphorical way. Conington and other Vergilian scholars, however, prefer avoiding a too minute study of the language, holding that it is a poet's province not to give too many facts, but to create an atmosphere, as it were, of reality. So the scene is simply that of Aeolus exercising from above absolute sway over his troublesome subjects, the winds.

LINE 57. *Scēptra*, acc. plur. of *scēptrum*, -ī, n., 2d; gov. by *tenens*. The poetic plural is merely for intensive effect, and is not intended literally; it is also metrically useful. — *tenéns*, nom. sing. m. of the pres. part. act. of *teneō*, -ere, *tenuī*, *tentum*, 2; enlarging the subj. *Aeolus*. — *mollitque* (*mollit + que*); *mollit* is the 3d pers. sing. pres. ind. act. of *mollīō*, -ire, *mōī* or *mī*, -itum, 4 (*mollis* = soft; hence to make soft); the subj. is *Aeolus*. *Que* is a cop. conj., joining *mollit . . . iras* with the previous sentence, whose predicate is *sedet*. The final diphthong is *elided*; cf. *quoque*, l. 5. — *animōs*, acc. plur. of *animus*, -ī, m., 2d (see *animis*, l. 11, for distinctions of meaning); obj. of *mollit*. — *et*, cop. conj., joining *mollit* and *temperat*. — *temperat*, 3d pers. sing. pres. ind. act. of *temperō*, -āre, *āvī*, -ātum, 1 (probably for *tempor-o*, from *tempus*, -oris, = a section; hence to divide, and afterwards to regulate); joined by *et* to *mollit* above. — *irās*, acc. plur. of *ira*, -ae, f., 1st; obj. of *temperat*, and plur. as often in poetry.

58	ani,mós	"	et	,	témpérat	,	íras:	Ní	
	their minds		and		moderates		their anger:	Unless	passions and re-
	faci,át,				mari,a	ác	ter,rás	"	coel,lúmque
	he were to do (this)				seas	and	lands		and heaven
59	pro,fúndum		Qúippe		fe,ránt		rapi,dí		they would certainly
	deep		because		they would carry		swift		bear off swiftly with
	se,cúm	"	ver,rántque		per	,	áuras:		them, and sweep
	with themselves		and would sweep them		through		the air:		them away through
									the air: but, fearful

LINE 58. *Ní* (old form *nei*, so probably same as *ne*, though often regarded as a contraction of *nisi*), conditional conj., gov. *faciat*. *Si* is used for affirmative conditions, *nisi* (*ni*) and *si non* for negative. When *nisi* (*ni*) is used, it usually = *unless*, and the *apodosis* is altogether true, except for the single condition mentioned; when *si non* is used, the *apodosis* is referred to as true only for the case in point. A. & G. 315, a; B. 306; G. 591; H. 507, and 3, NOTE 3. *Nisi* and *ni* are most common when the *apodosis* or principal clause is negative; *si non* is the general negative conditional conjunction. For the general laws in hypothetical sentences, see A. & G. 304-309; B. 301-304; G. 589, and 594, ff.; H. 507-512. — *faciat*, 3d pers. sing. pres. subjunct. act. of *faciō*, -ēre, *feci*, *factum*, 3 (*fio*, *fieri*, *factus sum* is used as the passive); the obj. is understood, e.g. *hoc*. For the tense of *faciat*, consult A. & G. 308, e; B. 303; G. 596; H. 509, esp. NOTE 2. It will be seen that A. & G. and H. regard the hypothesis as one contrary to the fact and consider the pres. subjunct. as an exception to the usual imperf. subjunctive. In prose we should expect *ni faceret* . . . *ferrent*, but the present tense leaves the matter still one to be considered, and is at any rate more vivid. — *maria*, acc. plur. of *mare*, *maris*, n., 3d; obj. of *ferant*. For synonyms, see *aequore*, l. 29. The final vowel is eluded. — *ác*, cop. conj., joining *maria* and *terras*; cf. *ac*, l. 54. — *terrās*, acc. plur. of *terra*, -ae, f., 1st; obj. of *ferant*, and joined to *maria* by *ac*. The plural is used intentionally so as to be exhaustive. — *coelumque* (*coelum* + *que*), acc. sing. n., obj. of *ferant*, and joined by the conj. *que* to *terras*. — *profundum*, acc. sing. n. of *profundus*, -a, -um; agrees with *coelum*.

LINE 59. *Quippe*, conj. used to corroborate something; see note on *quippe*, l. 39. *Quippe*, here as in other passages, is not in its natural position. The order may be simplified thus: *Quippe, ni (hoc) faciat illi rapidi maria ac terras coelumque profundum secum ferant, (ea)que per auras verrant*. — *ferant*, 3d pers. plur. subjunct. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; the subj. of *ferant* is the winds understood. The pres. subjunct. is used in the *apodosis* either as an exception of the rule (viz. imperf. subjunct. when the condition is at the time contrary to the fact), or because, following the rule, the condition is left open as an imaginary possibility in the future. See the references on *faciat*, l. 58 above. — *rapidī*, nom. plur. m. of *rapidus*, -a, -um; agrees with *venti* understood, but really qualifies the action of the verb *ferant*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. *Rapidus* = *swift* and is an expressive word; its derivation is from *rapio* = *I snatch away*. It may be considered either as passive = *that which is carried off*, or as active = *that which carries off*; in l. 117, *rapidus vortex*, the adj. is certainly active in implication. Observe how well the metre of this line suits the sense; it hurries along from the start; contrast it with ll. 53 and 55. — *sēcūm* (*sē* + *cum*), abl. plur. of the reflexive pron. *sē*, recalling *venti*, the subj.; the abl. is gov. by the enclitic prep. *cum*. See

of this, the father	Séd	Pater ,	ómnipo,téns	„	spe,lúncis ,	ábdidit ,	60
all-powerful has hid-	but	the father	almighty		in caves	hid them	
den them in dark							
caverns, and set	átrīs,	Hóc	metu,éns,	„	mo,lémque	et	61
above them the	gloomy	this thing	fearing		and the mass	and	

note on *secum*, l. 37. — **verrantque**; *verrant* is 3d pers. plur. pres. subjunct. act. of *verrō*, -ere, *verri*, *versum*, 3; joined by the enclitic conj. *que* to *ferant*, with which it is co-ordinate. — **per**, prep. with the acc., gov. *auras*; see references on *per*, l. 31. — **aurās**, acc. plur. of *aura*, -ae, f., 1st (Greek *αὔρα*); obj. of *per*. *Aura* = (1) the air, in gentle motion; (2) a breeze; (3) upper air, as opposed to *aër*; (4) daylight; (5) a gleam, or sheen; (6) a voice; (7) an odor; the 1st and 2d meanings are most common, but nearly all are found in Vergil.

LINE 60. **Séd**, adversative conj.; for distinctions between *sed*, *verum*, *at*, etc., see note on *sed*, l. 19. — **pater**, gen. *pátris*, m., 3d; nom. sing., subj. of *abdidit*. The reference is to Jupiter. — **omnipoténs**, gen. *omnipoténtis*; nom. sing. m., qualifying *pater*. *Omnipotens* is compounded of *omnis* and *potens*. — **spéluncis**, abl. plur. of *spélunca*, -ae, f., 1st (Greek *σπήλυξ*); abl. of place where; see note on *antro*, l. 52. — **abdidit**, 3d pers. sing. perf. ind. act. of *abdō*, -ere, *abdidī*, *abditum*, 3 (*ab* + *do*; cf. *condo*, *con* + *do*, l. 5); the subj. is *pater* above. Most of the compounds of *do* have the reduplicated perfect. — **átrīs**, abl. plur. of *āter*, *ātra*, *ātrum*; qualifies *spéluncis*. Synonyms: *niger* is the generic word, and admits of comparison; *ater* is specific, and = coal black, i.e. the greatest degree of black possible. *Ater* often has the derived meaning of *gloomy*, hence *dies atrī* are *unlucky days*.

LINE 61. **Hóc**, acc. sing. n. of demonstr. adj. *hīc*, *haec*, *hōc* (see *hoc*, l. 17); gov. by *metuens*. Wagner has shown that *hoc metuens* differs from *id metuens* in this respect — the former being used when it is feared a calamity is about to happen immediately, the latter when someone fears an impending disaster, but does not know when exactly to expect it. — **metuéns**, nom. sing. m. of *metuēns*, -tis, pres. part. act. of *metuō*, -ere, *metuī*, *metūtum*, 3 (*metus* = fear); agrees with *pater*, of which it is a participial enlargement. See note on *hoc* above, and refer to *id metuens*, l. 23. — **mōlemque** (*mōlem* + *que*), acc. sing. of *mōlēs*, *mōlis*, f., 3d; obj. of *imposuit*. *Moles* here = mass; in l. 33 it has the derived meaning of *labor*. The words *molem* and *montes altos*, both direct objects of *imposuit*, are by the figure *hendiadys* (ἐν διὰ δυοῖν) put for *molem altorum montium*; cf. l. III, *brevia et Syrtes* = lit. the shoals and the Syrtes, i.e. the shoals of the Syrtes, and consult A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. This figure is common in Vergil. *que*, enclitic conj., joins *imposuit* to *abdidit* above; cf. *que*, l. 1. By *elision*, the diphthong *ne* is not sounded in scansion; cf. *quoque*, l. 5. — **et**, cop. conj., connecting *molem* and *montes* together. It should be remembered that *que* joins two members very closely connected internally, as are *abdidit* and *imposuit*; *et* simply connects two equal ideas, e.g. *molem* and *montes*, though, except for the figure, there is only one substantive before the mind. — **montēs**, acc. plur. of *mons*, *montis*, m., 3d (for gender, cf. *montis*, l. 55); direct obj. of *imposuit*. The plural is merely intensive and poetic, for in l. 55 we read of the loud groaning of the mountain, not mountains. — **insuper** (*in* = on, + *super* = above), adv. of place; modifying *imposuit*. *Insuper*, as an advrb., has two meanings: (1) overhead, (2) besides. In l. 29, *super* was used adverbially in the second sense. *Insuper* occurs in late Latin as a prep. gov. the acc. and abl. cases. — **altōs**, acc. plur. m. of *altus*, -a, -um; qualifies *montes*.

62	móntes ,	ínsuper ,	áltos	Ímposu,ít,	re,gémque	mass of towering
	mountains	above	high	placed	and a king	mountains, and es-
63	de,dít,	"	qui ,	foédere ,	cérto Ét	tablished over them
	gave (them)	who	by compact	fixed	both	a king, who by
	preme,re	ét	la,xás	sci,rét	dare ,	predetermined rule
	to draw tight	and	loosened	would know	to give	should know at the
						command to tighten

LINE 62. *Imposuit*, 3d pers. sing. perf. ind. act. of *impōnō*, -ere, *imposuī*, *impositum*, 3 (in = on, + *pono* = I place); the subj. is *pater* in l. 60. — *régemque* (*régem* + *que*), acc. sing. of *rēx*, *rēgis*, m., 3d; direct obj. of *dedit*. *Que*, cop. conj., joins *dedit* to *imposuit*. The king is, of course, Aeolus. — *dedit*, 3d pers. sing. perf. ind. act. of *dō*, *dare*, *dedit*, *datum*, 1, irreg.; joined by *que* to *imposuit*. — *quī*, nom. sing. m. of the rel. pron. *quī*, *quae*, *quod*, gen. *cuius*, dat. *cui*, abl. *quō*, *quā*, *quō*, acc. *quem*, *quam*, *quod*; it is masculine and singular in agreement with its antecedent *régem*, and nom. because it is subj. of *sciret* in the next line. *Qui* here = *ut is*, introducing the final clause *qui . . . sciret*, etc.; cf. *quae*, l. 20. — *foedere*, abl. sing. of *foedus*, *foederis*, n., 3d (*fidus*, and *fido*); probably an abl. of cause. A. & G. 245; B. 165; G. 408; H. 416. It is hard to distinguish the various uses of the abl.; *foedere* might be taken as giving the cause, stating the means, or pointing out the manner, but as Aeolus had to accept a *fixed compact* before becoming ruler of the winds, the idea of *cause* seems to preponderate. Vergil uses *foedus* as = to *lex*. — *cérto*, abl. sing. n. of *certus*, -a, -um; agrees with *foedere*. *Certus*, of things = *fixed*, *established*; of qualities = *firm*, *constant*; of persons = (1) *sure*, *positive*, e.g. *certiorem te facio* = *I inform you*; (2) *reliable*.

LINE 63. *Et*, cop. conj., correlatively with *et* below, = *both . . . and*. Other combinations are: (1) *que . . . et*; this is rare in early Latin, and Cicero and Caesar avoid it, but it is found in later writers; (2) *et . . . que*, very rare; (3) *que . . . que*, very common in poets; it begins with Plautus, and is used in prose by Sallust and his successors, though Cicero has it once only. See references on *et*, l. 3. — *premere*, pres. inf. act. of *premō*, -ēre, *prēssī*, *prēssum*, 3; objective complementary infinitive, regular with verbs meaning to *dare*, *learn*, *know how*, *be able*, etc. A. & G. 271; B. 326; G. 423; H. 533. The question arises as to what is the object of *premere*, *ventos* or *habenas*; if *ventos*, *premere* = *to check*, *control*; if *habenas* is obj. (which is more probable), *premere* has the forced sense of *tighten*; cf. Aen. XI, 600, *pressis habenis*. Thus *premere habenas* is the natural opposite of *dare laxas habenas*. The final *e* is elided before *et*. — *et*, cop. conj., correl. of *et* above. — *lāxās*, acc. plur. f. of *lāxus*, -a, -um; agrees with *habenas*, but stands with *dare* to complete the predication of the infinitive. As such, *laxas* is *proleptic*, i.e. anticipates what is to be done, and represents it as already completed. The stock example in Vergil is Aen. III, 237, *scuta latentia condunt* = lit. *they conceal their hidden shields* (i.e. *their shields in hiding*); cf. *I hurled him PROSTRATE*. A. & G. 385; B. 374, 5; G. no reference, but read 325, at beginning; H. 636, IV, 3. — *sciret*, 3d pers. sing. imperf. subjunct. act. of *sciō*, -īre, -īrī or -īī, -ītum, 4; the subj. is *qui*, and the subjunct. expresses purpose. A. & G. 317; B. 282; G. 545; H. 497. The purpose is the purpose of the *puter omnipotens* in making the *foedus* with Aeolus. Synonyms: *scire* = *to know facts or truths as the objects of conviction*, e.g. *scio quis sit* = *I know who he is*. *Scio*, and its neg. *nescio*, also = *I know how*; *noscere* = *to know things or attributes as the objects of perception*, e.g. *novi hominem* = *I know the man*; *cognoscere* = *to know, to recognize, to ascertain*; *intelligere* = *to*

and let slack the reins. To him now Juno in supplication addressed these words: "Aeolus, — for to thee the father of the gods and king of men	iūssus being ordered	ha,bénas. reins.	Ad quem , túm To whom then	Iu,nó „ 64 Juno
	supplēx (as) a suppliant	his , vóci bus , úsa est: these words used:	"Aeole, „ 65 O Aeolus,	
	namque for	tí,bí „ to thee	dí,vúm pater , of the gods the father	átque and

perceive by the senses or the understanding. — dare, pres. inf. act. of *dō*, dare, dedi, datum, 1; joined by *et* to *premere*. Dare is used with participles and adjectives as a periphrasis for a simple verb; thus *dare laxas habenas* = *laxare habenas*; cf. *Aen. IX*, 323. *haec . . . vasta dabo* = *haec vastabo*. It illustrates the tendency for analysis to supplant synthesis in languages. — *iūssus*, nom. sing. m. of the perf. part. pass. of *iubeō*, -ēre, *iūssī*, *iūssum*, 2; predicate or attribute part. limiting *qui*, taking the place of a temporal clause in English. A. & G. 292; B. 337, 2; G. 437; H. 549, 5. Thus, *iussus* = *whenever ordered to do so by Jupiter*. Synonyms: *iubeo* = *I order*, and is followed by the acc. and inf., e.g. *iubeo te hoc facere*; *impero* = *I order*, and takes the dat. of the person, and *ut* with the subj., e.g. *impero tibi ut (neg. ne) hoc facias*. — *habēnās*, acc. plur. of *habēna*, -ae, f., 1st (*habeo*, hence the holding thing); obj. of the combinate predicate *laxas dare*.

LINE 64. *Ad*, prep. with the acc. gov. *quem*. A. & G. 153; B. 182, 3; G. 416, 1; H. 433, 1, under *Ad*. — *quem*, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with its antecedent *Aeolus*, and in case gov. by *ad*. The relative is here used, as very often in Latin, to connect two independent sentences; it practically = a conjunction and a demonstrative pronoun, and may be so translated, e.g. *ad quem* = *itaque* or *et ad eum*. The most common forms of this use are with relative adverbs, e.g. *quo cum progressus esset*, and the phrase *quae cum ita sint*. A. & G. 180, f; B. 251, 6; G. 610; H. 453. — *tum*, temporal adv., limiting *usa est*; see *tum*, l. 18. Observe, that there is no *ecthipsis*, as the initial *i* of *Iuno* is consonantal. — *Iūnō*, nom. sing., subj. of *usa est*. There has been a descriptive digression since l. 52, but the narrative again proceeds with Juno's request to Aeolus. — *supplēx*, nom. sing. f., gen. *supplicis*, adj., 3d; agrees with *Iuno*, but has the force of an adverbial apposite; see note on *rapidi*, l. 59. — *his*, abl. plur. f. of demonstr. adj. *hic*, *haec*, *hōc*, gen. *hūius*, dat. *huic*, acc. *hunc*, *haec*, *hōc*, abl. *hōc*, *hāc*, *hōc*; agrees with *vocibus*. See *hoc*, l. 17. — *vōcibus*, abl. plur. of *vōx*, *vōcis*, f., 3d; gov. by *usa est*. *Vox* (*voc-s*, from *voco*) = (1) sound, (2) voice, (3) a word, (4) language, (5) accent; here it = word. — *ūsa est*, 3d pers. sing. perf. ind. of the dep. verb *ūtōr*, *ūtū*, *ūtus sum*, 3; agrees with its subj. *Iuno*. The perf. of dep. and pass. verbs is made up of the pres. tense of *sum* and the past part. of the verb, e.g. *amatus um*; similarly the pluperf. = the past part. + imperf. of *sum*, e.g. *amatus eram*. The participle must agree in gender, number, and case with the subject of the verb; the tense of *sum* agrees in person and number. *Vocibus* is abl., because *ūtōr* regularly governs that case; so do *fungor*, *fruor*, *vescor*, *potior*, *dignor*, and *supersedeo*. A. & G. 249; B. 218, 1; G. 407; H. 421, 1.

LINE 65. *Aeole*, voc. sing. of *Aeolus*; case of the person addressed. — *namque* (*nam* + *que*); *nam* is an explanatory conj., with the cop. conj. *que* as a suffix. A combination of conjunctions as above (cf. *at enim*, *itaque*, etc.) lends emphasis and connects a sentence more definitely with what has preceded. A. & G. 208, e; B. 345; G. 498; H. 554, V. There is perhaps an ellipse of some such words as, *I address you, for*, etc., but causal conjunctions often introduce a parenthesis, and

66	homi,núm	rex	Ét	mul,cére	de,dít	has bestowed it both
	of men	the king	both	to calm	has granted it	to assuage and up-
67	fluc,tús	"	et	tóllere	, vénto,	stir the waves by
	the waves	and	to upraise	with the wind,	Géns	the power of the
				a race	wind, — a race	

so we may regard it here, with the request postponed till *incute vim*, l. 69. — *tibi*, dat. sing. of the 2d personal pron. *tū*, acc. *tē*, gen. *tuī*, abl. *tē*, nom., voc., acc. plur. *vōs*, gen. *vestrum* or *vestrī*, dat. and abl. *vōbīs*; dat. of the indirect object following *dedit*. Notice that the final *i* is here long in quantity. Final *i* is usually long, but *mihī*, *tibi*, *sibi*, *ibi*, *ubi* are generally exceptions to this rule; the *i*, however, is in this and several other instances long. — *dīvūm* (sometimes written *dīvōm*), contracted gen. plur. of *dīvus*, -ī, m., 2d; poss. gen. limiting *pater*. For this genitive, see note on *divum*, l. 46. — *pater*, nom. sing., subj. of *dedit*. — *atque*, cop. conj., joining *pater* and *rex*. For use of *atque*, see note on *que*, l. 1. The final syllable is *elided*; cf. *quoque*, l. 5. — *hominum*, gen. plur. of *homō*, *hominis*, m., 3d (derivation uncertain); poss. gen., limiting *rex*. Synonyms: *homo* in the sing. = *man*, as distinguished from gods on the one hand, and beasts on the other; in the plural, *homines* = *mankind*, often including men and women: *vir* = *man*, as distinguished from a boy (*puer*) and particularly from a woman (*femina*); *vir* also has sometimes the meaning of *hero*. — *rēx*, nom. sing., joined by *atque* to *pater*, and referring to the same person, Jupiter. The majesty of Jupiter is brought into view not only by the great titles which Vergil gives him, but also by the rhythm of the line; the final monosyllable *rex* is very emphatic; cf. Aen. V, 481, *procumbit humi bos*, and the famous Horatian example *parturiunt montes, nascetur ridiculus mus*.

LINE 66. *Et*, cop. conj., correlative of *et* below; see note on *et*, l. 63. — *mulcēre*, pres. inf. act. of *mulceō*, -ēre, *mulsi*, *mulsum* or *multum*, 2; the inf. is direct obj. of *dedit*. In prose we should expect *ut* with the subjunct. or a gerundive construction after *dedit*; the inf. is poetical, expressing purpose, and is borrowed from the common Greek idiom, e.g. Iliad XXIII, 512, δῶκε δ' ἄγειν . . . καὶ φέρειν; cf. l. 319, *dederatque comam diffundere ventis*. A. & G. 331, g; B. 326, NOTE; G. 421, NOTE 1, b; H. 535, IV. The notion of the winds soothing and arousing the sea is frequent in Vergil. — *dedit*, 3d pers. sing. perf. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; the subj. is *pater*. — *flūctūs*, acc. plur. of *flūctus*, -ūs, m., 4th (*fluō* = *I flow*); obj. of *mulcere*. — *et*, conj.; see *et* above. — *tollere*, pres. inf. act. of *tollō*, -ere, *sustuli*, *sublātum*, 3 (perf. and supine are borrowed from *suffero*); joined by *et* to *mulcere*, and similar in syntax. — *ventō*, abl. sing. of *ventus*, -ī, m., 2d; abl. of means or instrument, limiting both *mulcere* and *tollere*. A. & G. 248, c; B. 218; G. 401; H. 420.

LINE 67. *Géns*, gen. *gēntis*, f., 3d (*gigno*); nom. sing., subj. of *navigat*. The first part of the parenthesis introduced by *namque* above referred to Aeolus; this, the second, part is a brief, pithy reason assigned for the request that follows. — *inimīca*, nom. sing. f. of *inimicus*, -a, -um (*in* = *not*, + *amicus* = *friendly*); agrees with *gens*. *Inimicus* is used of a personal enemy, whereas *hostis* = a public enemy, i.e. the enemy of a state and the occasion of war. — *mihī*, dat. sing. f. of *ego* (see *mihī*, l. 8); dat. of indirect object. A. & G. 226; B. 187; G. 359; H. 382. — *Tyrrhēnus*, acc. sing. n. of *Tyrrhēnus*, -a, -um; agrees with *aequor*. The *Tyrrhenian* is a Greek name for the Tuscan Sea, but it stands here for any part of the Mediterranean off the shores of Italy. The *Tyrrheni* were probably a Pelasgian race which immigrated from Greece or elsewhere to Etruria in north Italy; they are distinct from other Italian races in many respects, notably in language. — *nāvigat*, 3d

hostile to me sails	ini,míca	mī,hí	"	Tyr,rhénum	,	návigat	,
the Tuscan sea,	hostile	to me		Tyrrhenian		is sailing	
bearing Troy to	aequor,	Ílium	in	, Ítali,ám	por,táns	"	68
Italy and the van-	the sea	Ilium	into	Italy	carrying		
quished gods of	vic,tósque	Pe,nátes:		Íncute	, vím	69	
their home. Lash	and conquered	household gods.		Strike	force		
the winds to fury,	ven,tís	"	sub,mérsas,que	óbrue	, púppes,		
and overwhelm the	into the winds	and overwhelmed		overthrow	the ships		
sunken barks, or							

pers. sing. pres. ind. act. of *nāvigō*, -āre, -āvī, -ātum, 1, trans. and intrans.; agrees with its subj. *gens*. In this passage it is possible to regard *navigat* as trans., in which case the acc. *aequor* is quite regular. If it is intrans., *aequor* is a cognate acc.; cf. *vecti maria*, l. 524. The acc. is usually either of the same stem or the same signification as the verb, though there are instances in Vergil of variations from this rule. A. & G. 238; B. 176, 4; G. 333, 2; H. 371, II, and esp. NOTE. — *aequor*, acc. sing. of *aequor*, -is, n., 3d (*aequus* = level); cognate acc. after *navigat*. For synonyms, see note on *aequore*, l. 29.

LINE 68. *Ílium*, acc. sing. of *Ilium*, -ī, n., 2d (Greek Ἰλιον); obj. of *portans*. *Ilium* is a common poetic name for Troy, derived from *Ilus*, one of the Trojan kings. The adjectives *Ilius* and *Iliacus* are similarly derived. Aeneas is described as carrying Troy metaphorically to Italy; the household gods mentioned below are a sign of authority, and these Aeneas had with him, and so more than a mere figurative transplantation is in the poet's mind. It would be possible to take *Ilium* . . . *Penates* as a case of *hendiadys* (= *Penates Iliacos*), but this is not necessary. By *ecthlipsis*, the final syllable is suppressed; cf. *multum*, l. 3. — *in*, prep. with the acc. and abl.; gov. *Italiam*. *In* + the acc. = motion to; *in* + the abl. = rest at. A. & G. 153; B. 143; G. 418, 1; H. 435, 1. — *Ítaliám*, acc. sing. of *Italia*, -ae, f., 1st; gov. by *in*. — *portāns*, nom. sing. of the pres. part. act. of *portō*, -āre, -āvī, -ātum, 1; agrees with *gens* above. — *victósque* (*victōs* + *que*), acc. plur. m. of *victus*, -a, -um, perf. part. pass. of *vincō*, -ere, *vīci*, *victum*, 3; qualifies *Penates*. The household gods are described as *vanzquished*, because they were unable to save Troy from the Greeks. — *Penātes*, gen. *Penātium*; acc. plur. of *Penātēs*, m., 3d, no sing.; gov. by *portans*. The *Penates* included the greater or lesser divinities or some of them, and particular heroes, deified ancestors, etc., in fact, all the powers which exercised a tutelary influence over the home and native city.

LINE 69. *Incute*, 2d pers. sing. imperat. mood act. of *incutiō*, *incutere*, *incussī*, *incussum*, 3 (*in* = against, + *quatio* = I shake); the subj. is *tu* unexpressed, i.e. *Aeolus*. When used with two objects, *incutio* takes the acc. of the direct, and the dat. of the remoter object; it is seldom found in this way, except when the direct object is an emotion, e.g. *iram* and *timorem* follow it in various authors. — *vīm*, acc. sing. of *vīs*, abl. *vī*, f., 3d (gen. *vīs*, and dat. *vī* very rare); direct obj. of *incute*. *Vīs* in the sing. = violence; the plural *vires* = strength. — *ventis*, dat. plur. of *ventus*, -i, m., 2d; dat. of the remoter object after the trans. verb *incute*. — *submersāsque*, acc. plur. f. of *submersus*, -a, -um, perf. part. pass. of *submērgō*, -ere, *submersi*, *submersum*, 3; proleptic part., qualifying *púppes*. *Submersas obrue* = *submerge et obrue*, or else *obruere ut submergantur*. For *prolepsis*, see the note on *laxas*, l. 63. The final syllable is elided. — *que*, cop. conj., connecting *incute* and *obruere*. — *obruē*, 2d pers. sing. imperat. mood act. of *obruō*, -ere, *obrusi*, *obrutum*, 3 (*ob* +

70	Aut	age	,	dīversós	"	et	,	dīsīce	,	drive them scat-
	or	drive	(the men)	in different ways	and			scatter		tered far and
71	cōrpora	,	pōnto	.	Sunt	mihi	,	bīs		strew their bodies
	their bodies		in the sea.	(There) are	to me	twice				over sea. Twice
	sep,tēm	"	prae,stánti	,	cōrpore	,	Nýmphae ,			seven Nymphs are
	seven		exceptional		form		nymphs			mine of overpass-
										ing beauty; of these

ruo); joined by *que* to *incute*. — **puppēs**, acc. plur. of *puppis*, f., 3d, gen. *puppis*, acc. *puppim* or *puppem*, dat. and abl. *puppī*; direct obj. of *obruē*. *Puppis* = lit. the stem of a ship, but in poetry becomes a synonym for *navis*. The use of the name of a part for the whole is called *synecdoche*. A. & G. 386; B. no reference; G. 695; H. 637, IV.

LINE 70. **Aut**, co-ordinate disjunctive conj., connecting *age* with *obruē* above. For distinctions between *aut*, *vel*, *et*, etc., see the notes on *aut*, l. 49, and *vel*, l. 9. — **age**, 2d pers. sing. imperat. mood act. of *agō*, -ere, *ēgi*, *actum*, 3; joined to *obruē* by *aut*. *Ago* here = *to drive*; it has numerous other meanings and applications, which should be studied in a dictionary. — **dīversós**, acc. plur. m. of *dīversus*, -a, -um (*dis* + *verso*); agreeing with *viros* or *Troas* understood. *Diversos*, (like *submersas* in the line above, is *proleptic*. *Diversas*, qualifying *puppēs*, is expected by the reader, but by the construction called *synesis* or *constructio ad sensum* the crews of the ships are mentioned, as being prominent in Vergil's mind. A. & G. 385; B. 235, B, 2, c, and 254, 4, for partial statement; G. 211, REM. I; H. 636, IV, 4. — **et**, cop. conj., joining *age* and *dīsīce*. — **dīsīce**, 2d pers. sing. imperat. mood act. of *dīsiciō*, -ere, *dīsīcī*, *dīsīsectum*, 3 (*dis* + *iacio*); joined by *et* to *age*. — **corpora**, acc. plur. of *corpus*, *corporis*, n., 3d; direct obj. of *dīsīce*. — **pōntō**, abl. sing. of *pōntus*, -ī, m., 2d; locative abl., indicating place over which. See *aquore*, l. 29.

LINE 71. **Sunt**, 3d pers. plur. pres. ind. of *sum*, *esse*, *fuī*; agreeing with *Nýmphae*. *Sunt mihi* = *habeo*. — **mihi**, dat. sing. of *ego*, the 1st personal pron.; dat. of the possessor. A. & G. 231; B. 190; G. 349; H. 387. Compare l. 11, *tantāne animis . . irae*, for a similar dative, but in that instance *sunt* was omitted and understood. — **bis**, numeral adv. (in composition written *bi*, e.g. *bi-remis* = *a vessel with two banks of oars*); limiting *septem*. *Bis* = *duis*, from the cardinal number *duo*. In prose we should not find a numeral adverb thus qualifying a cardinal, but it is common in poetry for two reasons, firstly because the periphrasis is poetic and therefore employed also by English poets, secondly because large numbers are too unwieldy to be introduced in verse so artificial as Latin. — **septem**, cardinal numeral adj., indeclinable; qualifying *Nýmphae*. — **praestantī**, abl. sing. n. of the adj. *praestantis*, -antis, properly the pres. part. act. of *praeestō*, *praeestāre*, *praeestiti*, *praeestitum* or *praeestātum*, I (*prae* = *before*, + *sto* = *I stand*); agrees with *corpore*. As an adjective, *praestantis* admits of comparison; comparative *praestantior*, superlative *praestantissimus*. — **corpore**, abl. sing. of *corpus*, *corporis*, n., 3d; abl. of quality, also called the descriptive ablative. This abl. is the case of a noun used to describe another noun in the place of an adjective; the gen. of description is similarly used. A. & G. 251; B. 224; G. 400; H. 419, II. *Corpus* = (1) *a dead body*, (2) *beauty*, of features but especially figure. *Praestanti corpore* = *pulcherrimae*. Synonyms: *corpus* = *beauty*, as above; *forma* = *beauty*, in the sense of graceful shape, but is often general; *pulchritudo* = *beauty*, of regular features, complexion, symmetry, etc. — **Nýmphae**, nom. plur. of *Nýmpha*, -ae, f., 1st (Greek *νύμφη*); subj. of *sunt*. *Nýmpha* bears the first of the two following meanings: (1) *a nymph*, i.e. a demi-goddess, living in the seas, woods (*hamadryads*), trees, rivers, or mountains; (2) *a bride*.

her that is of the fairest grace, Deiopeia, will I join to thee in lasting wedlock and consecrate her thine	Quárum , quæe for,mâ " pul,chérriima , 72 of whom (her) who (is) in beauty most fair Déio,péia, Cónnu,bió iungám stabili, 73 Deiopeia in marriage I will join sure
--	---

LINE 72. *Quárum*, gen. plur. of rel. pron. *quī, quæ, quod*; agrees with *nymphae* in gender and number, and is a partitive gen. after *Deiopeia*. A. & G. 216; B. 201; G. 367, ff.; H. 397. This genitive states the whole, of which a part is taken. — *quæe*, nom. sing. f. of *quī, quæ, quod*; agrees with *Deiopeia*, and is subj. of *est* understood. See note on *Deiopeia* below. — *fórmâ*, abl. sing. of *fóрма, -ae, f*, 1st; abl. of specification, showing wherein or in respect of what *Deiopeia* was *pulcherrima*. A. & G. 253; B. 226; G. 397; H. 424. The scansion here shows that *forma* must be the abl. case, for the final *a* is long; *pulcherrima* on the contrary is nom., for the last three syllables form a dactyl and the final *a* is consequently short. See note on *corpore* above for synonyms. *Est* is understood here, but the copula is often left out, esp. when it would be in the indicative or infinitive moods. A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3. — *pulcherrima*, nom. sing. f. of *pulcherrimus, -a, -um*, the superl. of *pulcher, pulchra, pulchrum* (*polio* = *I polish*); agrees with *quæe*, and stands in the predicate with *est* understood. Positive = *pulcher*; comparative = *pulchrior*. Adjectives in *er* form their superlative by adding *rimus* to the nom. m. sing. of the positive. A. & G. 89, a; B. 71, 3; G. 87, 1; H. 163, 1. — *Déiopeia*, nom. sing. f., 1st (*Δηιοπεία*); attracted to the case of the rel. *quæe*, and inserted within the rel. clause. What we should expect is *iungam Deiopeiam quæe forma pulcherrima est*. Attraction of the antecedent to the case of the rel. is less common than attraction of the rel.; the rel. attracted to the case of the antecedent is found in prose and poetry, but attraction of the antecedent is rare in prose, and not at all common in poetry. A noted Vergilian example is *urbem, quam statuo, vestra est*. The idiom probably arose from the antecedent often being repeated in the rel. clause, e.g. *eo die, quo die* = *on that day, on which*; it is then easy to drop one of the nouns. A. & G. 200, b; B. 251, 4; G. 617, NOTE 2; H. 445, 9. *Deiopeia* belonged to the sea-nymphs, called *Nereides, Naiades, or Oceanides*; mountain-nymphs are called *Oreades*.

LINE 73. *Cónnūbiō* (sometimes written *cōnūbiō*), abl. sing. of *cōnnūbium, -i, n.*, 2d (*cum* + *nūbo* = *I marry*, of a woman marrying; *duco* = *I marry*, of a man); abl. of manner, with the prep. *cum* omitted. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. There are difficulties about the scansion of this word; cf. *nūbo* and yet *pronūba*. The quantity of the *u* seems to have been uncertain even among the Romans, but when the accent falls it, the *u* must be regarded as long. Thus *connubio* may be scanned: (1) as a word with four syllables, the first three forming a dactyl, e.g. *cōnnūbiō*; (2) as a trisyllable, e.g. *cōnnūbiō*, with the *i* = *to y*, by *synizesis*. A. & G. 347, c, and REM. on d; B. 367, 4; G. 727; H. 608, III, NOTE 2. *Connubium* = *marriage*, as an institution observed and upheld by the state; *coniugium* = *marriage*, as a personal affair. — *iungam*, 1st pers. sing. fut. ind. act. of *iungō, -ere, iunxī, iunctum*, 3; subj. is *ego*, i.e. *Iuno*. — *stabili*, abl. sing. n. of *stabilis, -e, adj.*, 3d (*sto* = *I stand*, hence *firm*); qualifies *connubio*. — *proprium*, acc. sing. f. of *proprius, -a, -um*; agrees with *Deiopeiam* understood, though *Deiopeiam* was attracted to *quæe* and inserted in the rel. clause. *Proprius* conveys the notion of absolute possession and control for ever; cf. Horace, *Archilochum proprio rabies armavit iambo* = *rage armed Archilochus with his own peculiar* (satiric weapon, viz.) *iambus*. — *que*, enclitic conj., joining *iungam* and *dicabo*. —

74	propri,ámque	di,cábo,	Ómnes,	út	te,cúm	for ever, that in		
	and for thy own	I will set apart	all	that	with thee	return for thy		
75	meri,tís	pro	,	tálibus	,	ánnos	Éxigat	good service she
	favors	for	such	her years	she may spend	thee all her years		may pass with
	ét pul,chrá	,"	faci,át	te	,	próle	pa,réntem."	and make thee
	and beautiful	make thee	of offspring	the parent.				the father of good-
								ly children." Thus

dicābō, 1st pers. sing. fut. ind. act. of *dicō*, -āre, -āvī, -ātum, 1; joined by *que* to *iungam*. *Dicabo*, a word with religious sense of *dedicate*, is fitly applied to Juno, one of whose titles was *Pronuba*, the goddess presiding over marriage, another of her titles being *Lucina*, presiding over births. There is a strong contrast implied between *proprium dicabo* and the pure sensuality of the marriage arranged by Venus between Paris and Helen.

LINE 74. *Omnēs*, acc. plur. m. of *omnis*, -e, adj., 3d (see *omnibus*, l. 15); agrees with *annos*. — *ut* (original form *uti*), conj., here final, expressing purpose; gov. *exigat*. *Ut* is sometimes an adverb, and = (1) *how*; (2) *as*, esp. as cor. of *ita*, e.g. *ut . . . ita*; (3) *since the time that*; (4) *as, when, while*, of time. The conj. *ut* is used in two ways: (1) *ut* final, as above, followed by the subjunct., = *in order that*; the negative is *ne*; (2) *ut* consecutive, expressing result, taking the subjunct., = *so that*; the negative is *ut non*. The uses will be treated as they occur; see *exigat* below. — *tēcum* (*tē* + *cum*); *tē* is abl. sing. of *tū* (see *tibi*, l. 65); gov. by *cum*, in accompaniment. *Cum* is the prep. with the abl., used as an enclitic, for which read the note on *secum*, l. 37. — *meritis*, abl. plur. of *meritum*, -ī, n., 2d (*merco* = *I deserve*); gov. by *pro*. — *prō*, prep. with the abl.; gov. *meritis*. *Pro* here = *for*, i.e. *because of*. It has other shades of meaning, for which see the note and references on *pro*, l. 24. — *tālibus*, abl. plur. n. of *tālis*, -e; qualifies *meritis*. — *annōs*, acc. plur. of *annus*, -ī, m., 2d; direct obj. of *exigat* in next line.

LINE 75. *Exigat*, 3d pers. sing. pres. subjunct. act. of *exigō*, -ere, *ēxēgō*, *ēxactum*, 3 (*ex* + *ago*); gov. by *ut* in purpose-clause; see note on *ut* above. For final clauses, consult A. & G. 317; B. 282; G. 545; H. 497. *Exigat* is pres. tense in accordance with the rule for sequence of tenses, viz. when the tense of the main verb is *primary* (pres., fut., perf., and fut. perfect), the verb in the subordinate clause is *primary*; when the main verb is *historic* (imperf., aorist, or pluperfect), the subordinate verb is also *historic*. A. & G. 286; B. 267, 268; G. 509; H. 491. — *et*, cop. conj., joining *exigat* and *faciat*. — *pulchrā*, abl. sing. f. of *pulcher*, *pulchra*, *pulchrum*; agrees with *prole*. See note on *pulcherrima*, l. 72. — *faciat*, 3d. pers. sing. pres. subjunct. act. of *faciō*, -ere, *feci*, *factum*, 3 (passive is *fiō*); joined by *et* to *exigat*, and gov. by *ut*. — *tē*, acc. sing. of 2d personal pron. *tū* (see *tibi*, l. 65); obj. of *faciat*. — *próle*, abl. sing. of *prōles*, -is, f., 3d (for *pro-oles*; *pro* = *forth*, *ol* is root in *olesco* = *I grow*); abl. of means or instrument, for which see references on *fatis*, l. 32. — NOTE. This ablative has troubled some scholars. It is treated: (1) as descriptive abl., for which consult the references on *corpore*, l. 71; *pulchra prole parens* thus becomes a closely-knit phrase, but it is very doubtful Latin; (2) Thiel calls *prole pulchra* a loose kind of abl. absolute, and reconstructs *quae te faciat parentem, ut pulchra proles sit*; this seems entirely inadmissible; (3) the best Vergilian scholars call the abl. instrumental; thus the sentence = *make thee a father* (or we might say *happy*) *by means of* (the birth of) *beautiful offspring*. — *parentem*, acc. sing. of *parens*, -entis, m. and f., 3d; predicate acc., referring to *te*. Verbs of *calling*, *making*, *appointing*, etc., may take a noun or an adj. in the acc., referring to the direct object, but not in apposition nor as a mere attribute. A. & G. 239, 1, a; B. 177; G. 340; H. 373. Some few commentators reject ll. 74 and 75 as superfluous.

Aeolus replied:	Aeolus	, haec	con, trá:	" "Tuus, , Ó 76
"Thine, O queen,	Aeolus	(spake) these words	in reply:	"Thy, O
the task to search	regína,	quid ,	óptes, Éxplo,ráre	la,bór; , 77
out what thou de-	queen,	what thou desirest	to examine	(it is) task
sirest; my duty	mihi ,	iússa	capéssere ,	fás est.
it is to fulfil thy	for me	thy commands	'to execute	right it is.
commands. Thou	Tú	mihi ,	quódecum,que	hóc reg,ní, , 78
winnest me all	Thou	for me	whatsoever	this (is) of kingdom
this my kingdom,				
thou my sceptre				

LINE 76. **Aeolus**, nom. sing., subj. of *dixit* understood. — **haec**, acc. plur. n. of *híc*, *haec*, *hóc* (see *hoc*, l. 17); direct obj. of *dixit* understood. The verb of *speaking* introducing speeches in the *Aeneid* is often omitted. — **con, trá**, adv.; here = *in reply*; commonly = *on the other hand*. For *contra* as a preposition, cf. *Italianam contra*, l. 13. — **Tuus**, nom. sing. m. of *tuus*, -a, -um, poss. pronominal adj. of the 2d person; agrees with *labor*. It is emphatic by position, being in contrast with *mihi* below. — **O**, exclamation, accompanying the voc. *regína*. The exclamation expresses joy, sorrow, surprise, and desire, and is used with other cases, besides the vocative; it sometimes accompanies adverbs and particles, especially in unfulfilled wishes for the past or future; e.g. *o si*. — **régína**, voc. sing.; case of person addressed, referring to *Iuno*. — **quid**, acc. sing. n. of the interrogative pron. *quis*, *quae*, *quid* (other cases like the rel. *qui*); direct obj. of *optes*. — **optēs**, 2d pers. sing. pres. subjunct. act. of *optō*, -āre, -āvī, -ātum, 1; its subj. is *tu* understood, i.e. *Iuno*. The subjunct. mood is due to the indirect question introduced by *explorare*; for explanation of this construction, read the note on *impulerit*, l. 11, and consult the references. It is possible, but unnecessary, to call *optes* a deliberative subjunctive, translating: *it is thy task to search out what you are to wish for*.

LINE 77. **Explōrāre**, pres. inf. act. of *explōrō*, -āre, -āvī, -ātum, 1 (*ex* = *out*, + *ploro* = *I call out*); the inf. is here a noun, being subj. of the pred. *labor* (*est*), but it retains its verbal right of governing an object, viz. the phrase *quid optes*. As a noun, the infinitive can be either subject or object in a sentence. A. & G. 270; B. 326-328; G. 280; II. 532, 538. *Exploro* = (1) *I cry out*; (2) *I search out*, originally by calling; (3) *I reconnoitre*, in military phraseology; cf. *explorator* = *scout*; (4) *I examine, test*. — **labor**, gen. *labōris*, m., 3d; it is complement of *est* understood in the predicate; see note on *forma*, l. 72, for omission of the copula. *Aeolus* declares his entire submission to the will of *Iuno*, but for all that *explorare quid optes* has a note of supplication in it, and the responsibility for the future is laid upon *Iuno*. — **mihi**, dat. sing. of *ego*; dat. of the indirect obj. after *fas*. *Mihi*, like *tuus* in the line above, is very emphatic, and the two words are in strong contrast. The contrast is increased by the absence of any connecting conjunction (*asyndeton*; cf. *adire*, l. 10). — **iússa**, acc. plur. n. of *iussum*, -ī, n., 2d (properly past part. pass. of *iubeō*, -ēre, *iussī*, *iussum*, 2); gov. by *capessere*. The word *command* makes *Iuno* responsible for the future disasters. — **capessere**, pres. inf. act. of *capessō*, -ere, *capessivī* or *capessī*, *capessitum*, 3 (*capio*); subj. of *est*, in the pred. *fas est*; cf. *explorare* above. — **fás**, nom. sing. n., indecl.; complement of *est*; see *labor* above. *Fas* = *divine law*, and *fas est* = *est officium meum*; *ius* = *law*, human, divine, or legal. The negative of *fas* is *nefas* = *unlawful*. — **est**, 3d pers. sing. pres. ind. act. of the copula *sum*, *esse*, *fuī*; its subj. is *capessere*.

LINE 78. **Tū**, nom. sing., subj. of *conciliās*. The personal pronouns, when subjects, are omitted as a rule, but sometimes given for emphasis or contrast; *tu* is

79	tu	,	scēptra	Io,vēmque	Cōncili,ās,	tu		and Jove's favor;
	thou		my sceptres	and Jupiter	winnest,	thou		thou dost grant me
	dās		epu,līs	"	ac,cúmberē	,	dívum,	to recline at the
	dost give		at the feasts		(the right) to lie		of the gods	banquets of the
80	Nímbo,rúmque		fa,cīs	"	tem,pésta,túmque			gods, and makest
	and of the storms		thou makest		and of the tempests			me lord over storm-
								clouds and tem-

emphatic, and more so because it is first word in the sentence. — **mihi**, dat. of *ego*; dat. of the indirect obj. after *conciliās*, a verb compounded with *con*. A. & G. 228; B. 187, III; G. 347; H. 386. The juxtaposition of *tu* and *mihi* is for the sake of contrast. — **quodcumque**, nom. sing. n. of *quicumque*, *quacumque*, *quodcumque*, indefinite or universal rel. pron. (declined like *qui*, with the suffix *cumque*); agrees with *hoc*, *hoc* being an attracted antecedent. The adverbial suffix *cumque* may be used with any relative, making it indefinite; e.g. *quocumque* = *whither soever*. A. & G. 105, a; B. 91, 8; G. 111, 2; H. 187, 3, FOOTNOTE 3. Some call *quodcumque* depreciatory, e.g. this kingdom, *such as it is*, a modest reference to the rule of Aeolus; others say it is universal, and = this kingdom, *all there is of it*. The final syllable is *elided* before *hoc*. The sentence put simply would be *tu mihi conciliās hoc regnum, quodcumque regni est*. — **hōc**, nom. sing. of *hic*, *haec*, *hōc*; subj. of *est* understood, in the pred. *quodcumque est*. *Hoc* agrees in gender with *regni*, and has marked deictic force. For attraction, see note on *Deiopeia*, l. 72. — **rēgni**, gen. sing. of *regnum*, -ī, n., 2d; a partitive gen., often used with neuter adjectives and pronouns. A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. Compare *nihil novi* = *nothing new*. *Regni* may be said to limit either *hoc* or *quodcumque*. — **tū**, nom. sing.; see *tu* above. The repetition of a word is called *anaphora*; cf. *hic . . . hic*, l. 17, and the references there given. — **scēptra**, acc. plur. of *scēptrum*, -ī, n., 2d; direct obj. of *conciliās*. — **Iovemque**; *que*, the cop. conj., joins *scēptra* and *Iovem*. *Iovem* is the acc. of *Iupiter*, gen. *Iovis*, dat. *Iovī*, abl. *Iove*, m., 3d, irreg.; direct obj. of *conciliās*. By *Jupiter* is meant the good-will of *Jupiter*.

LINE 79. **Conciliās**, 2d pers. sing. pres. ind. act. of *conciliō*, -āre, -āvī, -ātum, 1; its subj. is *tu*. *Concilio* = (1) *I make friendly*, the regular meaning; (2) *I procure*; in this passage it is applied loosely to a person and to things, to *sceptra* and *regnum* in the second sense, to *Iovem* in the first. This connection between Juno and Aeolus is more clear from the myth that Juno is the lower air personified. The present tense, instead of the perfect, denotes the continuation of those favors. — **tū**, nom. sing., subj. of *das*. *Tu* is repeated by *anaphora*; see *tu* above. — **dās**, 2d pers. sing. pres. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1, irreg.; agrees with subj. *tu*. — **epulīs**, dat. plur. of *epulum*, -ī, n., 2d (plural is heterogeneous, *epulae*, -ārum, f., 1st); dat. of the indirect obj. after *accumbere* (compound of *ad*). Consult the note and references under *mihi*, l. 78. — **accumbere**, pres. inf. act. of *accumbō*, -ere, *accubui*, *accubitum*, 3 (*ad* + *cumbo* = *I lie down*); direct obj. of *das*, instead of *ut accubam*. Refer to the note on *mulcere*, l. 66. It was the Roman custom to recline on couches at meals. — **dívum** (contracted for *dīvōrum*), gen. plur. of *dīvus*, -ī, m., 2d; poss. gen. limiting *epulīs*.

LINE 80. **Nimbōrum**, gen. plur. of *nimbus*, -ī, m., 2d; gov. by *potentem*. Adjectives, of the class called *relative* or *transitive* adjectives, denoting *fulness*, *knowledge*, *power*, *memory*, etc., and their opposites take the genitive. A. & G. 218, a; B. 204, 1; G. 374; H. 399, I, 2. — **que**, cop. conj., joining *das* and *facis*. — **facis**, 2d. pers. sing. pres. ind. act. of *faciō*, -ere, *feci*, *factum*, 3, irreg.; subj. is *tu*. See note on *conciliās*, l. 79, for the tense of *facis*, and of *das*. — **tempestātumque**, gen. plur. of *tempestās*,

pests." These words spoken, with spear turned he smote the hollow mountain on the side, and the winds, as if in banded column, rush forth wherever an out-

po,téntem." Haec ubi , dicta, " ca,vum 81
(me) ruler." These things when were said, hollow
con,versa , cúspide , móntem Ímpulit , ín 82
inverted with spear the mountain he struck on
latus: , ác ven,tí " velut , ágmíne , fácto,
the side: and the winds as though a line having been made

-atis, f., 3d; joined by the conj. *que* to *nimborum*. — *potentem*, acc. sing. m. of *potens*, -entis (originally pres. part. of *possum* = *I am able*); predicate acc., gov. *nimborum* and *tempestatum*. For the predicate acc., refer back to *parentem*, l. 75.

LINE 81. *Haec*, nom. plur. n. of demonstr. pron. *hic*, *haec*, *hoc*; subj. of *dicta* (*essent*) in the temporal clause *haec ubi dicta*. From a comparison of *haec*, l. 76, with *haec* here, it is seen that the demonstrative can refer both to what is to follow and what has preceded. — *ubi*, temporal conj., gov. *dicta essent*. *Ubi* has many uses: (1) interrog. of place = *where?* also of time = *when*; (2) rel. local adv. = *where, in which place*; (3) of persons and things = *with or by which, whom*; (4) temporal conj. = *when*. Its use as a particle is like that of *postquam*, *simul atque*, etc.; with the perf. and *historic* present it takes the indicative; less commonly they take the imperf. and pluperf. indicative (rarely the subjunct.). The mood of the verb depends on whether the particle itself marks the time of the main clause, or whether it describes by details the time which the main clause itself marks; in the first case the mood is indicative, in the second it is subjunctive. A. & G. 323-324; B. 287; G. 561, ff.; H. 518. — *dicta*, nom. plur. n. of *dictus*, -a, -um, perf. part. pass. of *dico*, -ere, *dixi*, *dictum*, 3; agrees with *haec*, and *essent* is understood, forming the pluperf. tense of *dico* as predicate of subj. *haec*; see note on *usa est*, l. 64. The main *caesura* seems to follow here, though there is an ordinary one after *cavum*. — *cavum*, acc. sing. m. of *cavus*, -a, -um; qualifies *montem*. Observe the alliteration in *cavum conversa cuspile*, and cf. *indignantem*, l. 55. — *conversa*, abl. sing. of *conversus*, -a, -um, perf. part. pass. of *converto*, -ere, *converti*, *conversum*, 3 (*con* + *verto*); agrees with *cuspile*. *Conversa* = *turned*, i.e. in the direction of the mountain, and is used simply as an adjective. — *cuspile*, abl. sing. of *cuspis*, -idis, f., 3d; abl. of means or instrument. Some call *cuspile conversa* an abl. absolute, for which see note on *laeso*, l. 8. *Cuspis* properly = *a point of a spear*, and is used for *spear*, the whole, by *synecdoche*; cf. *puppis*, l. 69 and note. — *montem*, acc. sing. of *mons*, *montis*, m., 3d; direct obj. of *impulit*. See *latus* below.

LINE 82. *Impulit*, 3d pers. sing. perf. ind. act of *impello*, -ere, *impuli*, *impulsum*, 3 (*in* + *pello*); subj. is *Aeolus*. *Impello* = *to drive on*, but here has a rarer meaning, *to strike*. The rhythm of the line suggests blows dealt with vigor. — *in*, prep. with the acc., gov. *latus*; cf. *in*, l. 34. *In* marks the direction of the blow. — *latus*, acc. sing. of *latus*, -eris, n., 3d; obj. of *in*. — NOTE. *Montem impulit in latus*. Those who refine upon l. 56, *celsa arce*, etc., have much to say on these words; some say that if the throne was outside of the cave and on the mountain-top, it would be impossible to strike *in latus* = *against the side*. Some take *montem* to = (*a part of*) *the mountain*, giving *impulit* its literal meaning; viz. *forced a part of the mountain into the side*. On the whole the true sense seems to be: *struck the mountain on the side*; cf. l. 115, *unam* (sc. *navem*) *in puppim ferit* = *smites against the stern of one ship*. The construction is really that of the whole and part. — *ac*, cop. conj., connecting the cause in *impulit* with the result in *ruunt*. *Ac* is short for *atque*; see note on *que*, l. 1. *Ac* here = *ac statim*. — *venti*, nom. plur. of *ventus*, -i, m., 2d;

*3	Quā	data	,	pórta,	ru,únt	„	et	,	térras	,	let offered and sweep the earth with whirling hurricane. Down on the sea they swoop, and East wind
	where	was given		a gateway	rush		and		the lands		
84	túrbine	,	pérflant.	Íncubu,ére	ma,rí,	„					
	in whirlwind		blow through.	They lay	upon the sea,						

subj. of *ruunt*. — *velut* (*vel* = *even*, + *ut* = *as*), sometimes written *veluti*; a comparative adv., frequently introducing comparisons and metaphors. — *āgmine*, abl. sing. of *agmen*, *agminis*, n., 3d (*ago* = *I lead*, hence *that which is led*); abl. abs. with *facto*. *Agmen* = (1) *a multitude*; (2) *the march of an army*; (3) most often, as here, *a column of an army in motion*. Synonyms: *agmen* = *line of march*; *acies* = *line of battle*; *exercitus* = *army*, the general term. — *factō*, abl. sing. n. of *factus*, -a, -um, perf. part. of *fio*, *fieri*, *factus sum* (used as passive of *facio*); agrees with *agmine* in the abl. abs. construction. Any clause independent of the main sentence may have its subject put in the abl. with a participle, adjective, or other noun in agreement. A. & G. 255; B. 227; G. 409, 410; H. 431.

LINE 83. *Quā*, adv. of place; originally abl. of the rel. *qui*. Other uses are: (1) *manner* = *in whatever way*; (2) *limitation* = *so far as*; (3) *correlatively*, e.g. *qua . . . qua* = *both . . . and*. — *data*, nom. sing. f. of *datus*, -a, -um, perf. part. pass. of *do*, *dare*, *dedi*, *datum*, 1; *est* is understood, making the 3d pers. sing. perf. ind. pass. of *do*, agreeing with the subj. *pórta*. — *pórta*, nom. sing., gen. *pórtæ*, f., 1st; subj. of *data* (*est*). This line is *alliterative*, *t* and *r* prevailing; it represents the hurry and scurry of the winds escaping. — *ruunt*, 3d pers. plur. pres. ind. act. of *ruo*, -ere, *rui*, *rutum*, 3, intrans., but rarely trans.; the subj. is *venti*, l. 82. *Ruunt* is here intransitive. — *et*, cop. conj., joining *ruunt* and *pérflant*. — *terrás*, acc. plur. of *terra*, -ae, f., 1st; direct obj. of *pérflant*. — *turbine*, abl. sing. of *turbo*, *turbini*, m., 3d (*turben*, -inis, n., 3d); abl. of the instrument. — *pérflant*, 3d pers. plur. pres. ind. act. of *pérflo*, -are, -avi, -atum, 1 (*per* = *through*, + *fio* = *I blow*); gov. *terras*, and joined to *ruunt* by *et*.

LINE 84. *Incubuère*, 3d pers. plur. perf. ind. act. of *incumbo*, -ere, *incubui*, *incubutum*, 3 (*in* = *on*, - *cumbo* = *I lie*); the subj. is *venti* understood. See note on *tenuere*, l. 12, for the termination *ere*. The perf. is *aoristic*, i.e. *historic*, and here conveys the idea of instantaneous action. The prep. *in* makes *incubuerē* = *swooped down upon*. — *marí*, dat. sing. of *mare*, -is, n., 3d; dat. of the indirect obj. after the compound verb *incubuerē*; cf. *accumbere*, l. 79. — *tótumque* (*totum* + *que*), acc. sing. of *totus*, -a, -um; agreeing with *mare* understood from *marí* above. For the signification of *totum*, cf. *aequore toto*, l. 29. *que*, cop. conj., joining *incubuerē* and *ruunt*. The diphthong is subject to *elision* before the following vowel; cf. *quoque*, l. 5. — *ā*, prep. with the abl., showing 'place from which.' *A* or *ab* is used before consonants, *ab* before words beginning with a vowel or *h*. Other uses of *a* or *ab* are: (1) with abl. of the agent; (2) *cause*; (3) *origin*; (4) *separation in time*. A. & G. 152, *b*, and 153; B. 142, 1; G. 417, 1; H. 434. — *sédibus*, abl. plur. of *sedes*, *sedis*, f., 3d (*sedeo* = *I sit*, hence *seat*, *throne*, *abode*, *foundations*); gov. by *a*. — *ímis*, abl. plur. f. of *imus*, -a, -um; agrees with *sédibus*. *Imis* is partitive, and = *from the bottom of the foundations*; this idiom is most common with *summus*, *imus*, and similar superlatives. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2.

NOTE 1. *Imus* is a contracted form of *inimus*, a superl. formed from the prep. *infra* (cf. prep. *prope*, no positive, comparative *propior*, superl. *proximus*); the positive *inferus* is very rare, but is found in *mare inferum* = *the lower* (Tuscan) *sea*, and in the plural *Inferi* = *the gods of the nether world*; the comparative is *inferior*.

and South and | to, *túmque* a , *sédibus* , *ímis* *Ūna* *Eu,rúsque* 85
 Southwest heavy | and the whole from the seats lowest together both *Eurus*
 with storms to- | *No,túsque* *ru,únt* „ *cre,bérque* *pro,céllis* *Áfricus* , „ 86
 gether they up- | and *Notus* tear up and abounding with storms *Africus* ,
 turn it utterly | *ét* *vas,tós* „ *vol,vúnt* *ad* , *lítora* , *flúctus*.
 from its lowest | and vast „ roll to the shores waves.
 depths, and roll | *Ínsequi,túr* *cla,mórque* *vi,rúm* „ *stri,dórque* 87
 vast billows shore- | Follows both the shouting of men and the creaking
 wards. Thereon fol-
 lows a shouting
 of men and a

LINE 85. *Ūnā*, adverbial abl. sing. of the cardinal *unus*, -a, -um; gen. *unius*, dat. *uni*; limits *ruunt*. The final syllable is elided before *Eurus*. — *Eurus*, gen. *Euri*, m., 2d (Greek *ἔυρος*); nom. sing., one of the subjects of *ruunt*. *Eurus* is the East wind. — *que*, cop. conj., used with *que* . . . *que* below in *polysyndeton*, i.e. multiplication of copulative conjunctions. A. & G. 385; B. 341, 4, b; G. 476, NOTE 2; H. 636, III, 1. The effect of the *polysyndeton* here is to make a number of *onomatopœic dactyls*. — *Notusque* (*Notus* + *que*), gen. *Noti*, m., 2d; joined by the cop. conj. *que* to *Eurus*. *Notus* is the South wind. The names of the winds are masculine. This line is a very close imitation of a line in Homer. — *ruunt*, 3d pers. plur. pres. ind. act. of *ruo*, -ere, *rui*, *rutum*, 3; agrees with its subjects *Eurus*, *Notus*, and *Africus* in combination. *Ruunt* is transitive in this passage, and = *eruunt*, i.e. *upturn*; cf. *verteret* for *evertet*, l. 20; in l. 83, *ruunt* was, as usually, intransitive. — *crēberque*, nom. sing. m. of *creber*, *crebra*, *crebrum* (related to *cresco*); agrees with and describes *Africus*. *que*, cop. conj., joining *Africus* and *Notus*. — *procellis*, abl. plur. of *procella*, -ae, f., 1st; abl. of specification. A. & G. 253; B. 226; G. 397; H. 424.

LINE 86. *Áfricus*, gen. *Africi*, m., 2d; joined by *que* to *Notus*. *Africus* is the Southwest wind, and is entirely Latin, whereas *Eurus* and *Notus* are names drawn from the Greek; it is so called, because it blows across the Mediterranean from Africa, and now Italians know it by the name of *Affrico* or *Gherbino*. The names have no signification here beyond a poetical one; poets are fond of describing storms as the boisterous play of the winds let loose. — *et*, cop. conj., joining *ruunt* and *volvunt*. — *vāstós*, acc. plur. m. of *vastus*, -a, -um; qualifies *fluctus*. — *volvunt* (sometimes written *volvunt*), 3d pers. plur. pres. ind. act. of *volvo*, -ere, *volvi*, *volutum*, 3; joined by *et* to *ruunt*. For other meanings, cf. *volvere*, l. 9. It should be noticed that *volvunt* (also *perflant*, l. 83, *ruunt*, l. 85, etc.) is a vivid *historic present*. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III. — *ad*, prep. with the acc.; gov. *litora*; cf. *ad*, l. 24, for note and references. — *lítora*, acc. plur. of *litus*, *litoris*, n., 3d; obj. of *ad*. The plural is poetic. — *fluctūs*, acc. plur. of *fluctus*, -ūs, m., 4th (*fluo* = *I flow*); direct obj. of *volvunt*. Synonym: *unda* = *wave*; *unda* is more regular in prose, but Cicero uses *fluctus*, often metaphorically.

LINE 87. *Insequitur*, 3d pers. pres. ind. of the dep. verb *insequor*, -i, *insecutus sum*, 3 (*in* = *in* or *onto*, + *sequor*). — *clāmor*, gen. *clamoris*, m., 3d (*clamo* = *I shout*); nom. sing., subj. of *insequitur*. — *que*, cop. conj., correlative of *que* below. Refer to the note on *et*, l. 63, for the combination *que* . . . *que*. — *virūm* (contracted for *virorum*), gen. plur. of *vir*, -i, m., 2d; poss. gen. limiting *clamor*. For the contraction of the gen. plural of certain nouns of the 2d declension, consult A. & G. 40, e; B. 25, 6; G. 33, REM. 4; H. 52, 3. *Virum* = *Troum*, the Trojans. With picturesque vividness Vergil paints the storm and its effect upon the Trojans and upon their ships. — *stridor*, gen. *stridoris*, m., 3d (*strideo*); nom.

88	ru,déntum.	Ἐρίπi,únt	subi,tó	nu,bés „	shrieking of cord-
	of ropes.	Seize away	suddenly	the clouds	age. On a sud-
89	coe,lúmque di,émque	Τεύερό,rum	έξ	ocu,lís; „	both sky and day-
	both sky	and daylight	of the Trojans	from the eyes;	light from the Tro-
					jans' eyes; night

sing., joined by *que* to *clamor*. Observe that there are two separate subjects, but the verb remains singular; in such cases it is said to agree with one, and be understood with the rest. A. & G. 205, *d*; B. 255, 3; G. 285, EXCEPTION 1; H. 463, I. *Stridor* is an *onomatopœic* word, representing the sound of *hissing, creaking, whistling, shrieking*, etc.; it must be translated freely to suit the context. — *que*, cop. conj., correlative of *que* above. — *rudentum*, gen. plur. of *rudens*, *-entis*, m., 3d; poss. gen. limiting *stridor*. *Rudens* is an exception to the rule that 3d-declension words ending in *s* preceded by a consonant are feminine; cf. *mons, dens*, etc., and see references on *montis*, l. 55.

LINE 88. *Ἐρίπiunt*, 3d pers. plur. pres. ind. act. of *eripio, -ere, eripui, ereptum*, 3 (*e + rapio*); agrees with subj. *nubes*. By the metaphor of the 'clouds snatching the sky' from the Trojans eyes, Vergil is refining upon Odyssey V. 293, σὺν δὲ νεφέεσι κάλυψε Γαῖαν ὁμοῦ καὶ πόντον· ὁράρει δ' οὐρανόθεν νύξ; ll. 88 and 89 are a fairly close copy of the above. — *subitō*, temporal adv.; limiting *eripiunt*. *Subito* is the adverbial abl. neuter of *subitus*; the neuter and sometimes the feminine abl. sing. of adjectives, pronouns, and nouns, may be used as adverbs, e.g. *cito = quickly, forte = by chance*. A. & G. 148, *e*; B. 77, 2; G. 91, *c, d*; H. 304, II. — *nūbēs*, nom. plur. of *nubes, -is*, f., 3d; subj. of *eripiunt*. — *coelum*, acc. sing. of *coelum, -i*, n., 2d; direct obj. of *eripiunt*. — *que*, enclitic cop. conj., correlative of *que* below; *que ... que = both ... and*. — *diemque*; *diem* is acc. sing. of *dies, diei* (old gen. *diū*, cf. l. 636), m., but sometimes f. in the sing., always m. in the plural, 5th; obj. of *eripiunt*; joined to *coelum* by *que*. *Dies* and *res* are the only nouns of the 5th declension completely declined in singular and in plural. *Dies* = (1) *day*, a period of time; (2) *day*, as opposed to *nox*; (3) *daylight*, with which sense *Jupiter (Diespiter)* is connected; (4) *day*, in legal and civil reference, e.g. *dies fasti = days* on which law matters could be attended to, and also = *holy days*, devoted to religious purposes; *dies nefasti = days* on which legal business was forbidden. *que*, cop. conj.; see *que* above.

LINE 89. *Teucrōrum*, gen. plur. of *Teucris*, m., 2d, plural noun (see *Teucrorum*, l. 38); poss. gen. limiting *oculis*. *Teucrorum = Trojans*. Observe the suppression (*ecthipsis*) of *um* before *ex*; see *multum*, l. 3. — *ex*, prep. with the abl.; gov. *oculis*. *E* or *ex* before consonants, *ex* before vowels and *h*. A. & G., 152, *b*; B. 142, 2; G. 417; H. 434. — *oculīs*, abl. plur. of *oculus, -i*, m., 2d; gov. by *ex*. The expression *ex oculis* is poetic; *e conspectu*, l. 34, is admissible in prose or poetry. — *pontō*, dat. sing. of *pontus, -i*, m., 2d (Greek πόντος); dat. of the indirect obj. after *incubat*, a compound of *in*. See note on *mihi*, l. 78, for this dative. The omission of a conjunction before *ponto* (*asyndeton*; see note on *adire*, l. 10) makes the description of desolation more impressive. — *nox*, gen. *noctis* (cf. Greek νύξ, gen. νύκτος), f., 3d; nom. sing., subj. of *incubat*. — *incubat*, 3d pers. sing. pres. ind. act. of *incubo, -are, incubui* (rarely *incubavi*), *incubitus* (rarely *incubatus*), 1 (closely akin to *incumbo*, cf. *incubere*, l. 84); agrees with subj. *nox*. *Incubat* = (1) *to lie in*; (2) *to overhang*; translate *hovers over* or *swoops upon*, in metaphor drawn from the floating of a bird in the air with outspread wings. Being a verb compounded with the prep. *in*, *incubat* takes the dat. case. — *ātra*, nom. sing. f. of *ater, atra, atrum*; agrees with *nox*. For the difference between *ater* and *niger*, see note on *atris*, l. 60.

broods black up- on the main. The poles thunder and the air quivers with quick-follow- ing flashes, and all things threaten the crews with in- stant death. Forth- with Aeneas' limbs are loosed in icy	pon,tó nox , incubat , átra. Íntonu,ére po,lí 90 <i>on the sea night lies down black. Thundered the poles</i> ét cre,brís " micat , ígnibus , æther, <i>and frequent gleams with fires the air,</i> Praesen,témque ví,rís " in,téntant , ómnia , 91 <i>and instant to the man hold out all things</i> mórtém. Éxtem,plo Aene,æ " sol,vúntur , 92 <i>death. At once of Aeneas are loosed</i>
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LINE 90. *Intonuëre*, 3d pers. plur. perf. ind. act. of *intono*, -are, *intonuï*, no supine, 1, intrans. (*in* + *tono* = *I thunder*); agrees with subj. *poli*. As all the principal verbs in this description are in the *historic* present tense, *intonuere* is clearly the *aristic* perfect of sudden and instantaneous action; cf. *incubere*, l. 84. — *poli*, nom. plur. of *polus*, -i, m., 2d (Greek *πόλος*); subj. of *intonuere*. *Polus* = the end of an axis, hence the (north) pole. The poetic plural *poli* is often translated the heavens (= *coelum*), but the apparent reverberation of thunder above and under the ground-surface probably gives rise to the plural here. The final *i* is elided. — *et*, cop. conj., joining *intonuere* and *micat*. — *crëbrís*, abl. plur. m. of *creber*, *crebra*, *crebrum*; qualifying *ignibus*. In l. 85, *creber* = *abounding with*; here it has the more common meaning = *frequent*. — *micat*, 3d pers. sing. pres. ind. act. of *mico*, -are, *micuï*, no supine, 1; agrees with subj. *aether*. *Mico* originally indicates tremulous motion, and, applied to light, swift flashing; so it may be rendered either *quivers*, or *gleams*. — *ignibus*, abl. plur. of *ignis*, -is, m., 3d (cf. *ignem*, l. 42); abl. of the instrument. Here used in its sense of *lightning-flashes*. — *aether*, gen. *aetheris*, m., 3d (Greek word, derived from *αἰω* = *I burn*; Greek *αἰθήρ*); nom. sing., subj. of *micat*. Synonyms: *aer* = the lower air, which we breathe; *aether* = the upper air, a fiery element and so lighter and higher than *aer*.

LINE 91. *Praesentem*, acc. sing. f. of *praesens*, -entis, adj., 3d (properly pres. part. of *praesum*); agrees with *mortem*. The abl. sing., of things, is *praesenti*; of persons, *praesente*. *Praesens* = (1) lit., that which is before, hence at hand; (2) instant, prompt, as here; (3) efficacious; (4) of character, resolute; (5) sometimes in Vergil of persons, propitious. — *que*, enclitic cop. conj., joining *aether micat* and *omnia intantant*. — *virís*, dat. plur. of *vir*, -i, m., 2d; dat. of indirect obj. after *intantant*. — *intantant*, 3d pers. plur. pres. ind. act. of *intento*, -are, -avi, -atum, 1 (*in* + *tento*, akin to *intendo*); agrees with subj. *omnia*. — *omnia*, nom. plur. n., used as noun, of *omnis*, -e; subj. of *intantant*. See *omnibus*, l. 15. — *mortem*, acc. sing. of *mors*, *mortis*, f., 3d (*mor-ior* = *I die*); direct obj. of *intantant*.

LINE 92. *Extempló*, adv. of time, qualifying *solvuntur*. *Extemplo* = lit. immediately after the time, being a compound of *ex* (separation of time) and *tempulo*, abl. of *tempulum* (diminutive of *tempus*). The last syllable undergoes *elision*. — *Aeneæ*, gen. sing. of *Aeneas* (voc. *Aeneā*, acc. *Aeneam* or *Aenean*, dat. *Aeneae*, abl. *Aeneā*) m., 1st-decl. Greek noun; poss. gen., limiting *membra*. For the declension of *Aeneas* and other 1st-decl. Greek nouns, consult A. & G. 37; B. 22; G. 65; H. 50. Aeneas, the hero of the Aeneid, was son of *Anchises* and *Venus*; he married a distant relative, *Creusa*, a daughter of *Priam*, but was unable to save her when he rescued his father from burning Troy. He finally marries *Lavinia*, daughter of king *Latinus* and the promised bride of *Turnus* (hence the war in Italy,

93	frígore , mémbra; Íngemit, , ét dupli,cés "	chill; he groans, and stretching his two hands towards the stars uplifts his voice to cry aloud: "O thrice and four times blessed they whose
	<i>with cold the limbs; he groans, and the two</i>	
94	ten,déns ad , sídera , pálmās Tália , vóce	
	<i>stretching to the stars palms such (words) with his voice</i>	
	re,fért: " "O , térque qua,térque be,áti,	
	<i>he utters: "O both thrice and four times blessed,</i>	

Aen. VII-XII), and becomes (in Vergil's hands) the ancestor of Romulus. — **solvuntur**, 3d pers. plur. pres. ind. pass. of *solve*, -ere, *solvi*, *solutum*, 3 (*se* = *apart*, + *luo* = *I loosen*); vivid present, agreeing with subj. *membra*. The idea of a sort of nervous paralysis seizing the limbs in times of danger or in act of dying is borrowed from Homer, who is more exact in applying the *loosing* to the knees (γούνατα). Mr. Page well observes that Vergil purposely imitates Homer; the ancients liked to have familiar passages brought on in a new dress. For all that, Vergil has a genius of his own, and of him it may well be said that "he touched nothing which he did not adorn." — **frígore**, abl. sing. of *frigus*, *frigoris*, n., 3d (*frigeo* = *I shiver* with cold; cf. Greek verb φρίσσω); abl. of cause. A. & G. 245; B. 219; G. 408; H. 416. — **membra**, nom. plur. of *membrum*, -i, n., 2d; subj. of *solvuntur*.

LINE 93. **Íngemit**, 3d pers. sing. pres. ind. act. of *ingemo*, -ere, -ui, no supine, 3 (*in* + *gemo* = *I groan*); agrees with *Aeneas* as subj., understood from *Aeneae* in the previous line. The ancient Greeks thought it wholesome and no shame to give rein to the emotions; Homer depicts the brave hero Odysseus as weeping and moaning on occasions when according to modern standards it would be unmanly. The stoic philosophers later taught self-restraint. — **et**, cop. conj., joins *ingemit* and *refert*. — **dupli,cés**, acc. plur. f. of *duplex*, -icis, adj., 3d; qualifies *palmas*. *Duplex* (*duo*, and *plico* = *I fold*) lit. = *twofold*; cf. *triplex*. Here it = *ambas*, *both*; cf. Aen. VII. 140, *duplices* . . . *parentes*: others with less probability understand by it *folded*. — **tendēns**, gen. *tendentis*; nom. sing. m. of the pres. part. act. of *tendo*, -ere, *tetendi*, *tensum* or *tendum*, 3; agrees with *Aeneas* (supplied), subj. of *refert*. The ancients stood when praying, and raised the hands above the head, keeping the palms of the hands up. — **ad**, prep. with the acc.; gov. *sidera*. — **sídera**, acc. plur. of *sidus*, *sideris*, n., 3d; obj. of *ad*. Synonyms: *sidus* = *a cluster of stars*, *a constellation*; *stella* = *a star*, as a single heavenly body. — **palmās**, acc. plur. of *palma*, -ae, f., 1st (Greek παλάμη); direct obj. of the part. *tendens*. *Palma* = (1) *palm* of the hand; (2) *palm-tree*; (3) *blade* of an oar; (4) *palm-wreath*, hence *prize*.

LINE 94. **Tália**, acc. plur. n. of *talis*, -e, adj., 3d; obj. of *refert*. — **vóce**, abl. sing. of *vox*, *vocis*, f., 3d; abl. of the instrument. *Voce* is not strictly necessary, but Homer and Vergil use a more or less peculiar and stereotyped phraseology in introducing speeches. — **refert**, 3d pers. sing. pres. ind. act. of *refero*, *referre*, *retuli*, *relatum*, irreg. (*re* + *fero*); subj. is *Aeneas*; cf. *ingemit*. *Refert* = *utters*, *not answers*; other meanings of *refero* are (1) *carry back*, (2) *answer*, (3) *relate*. — **O**, interjection; cf. *O*, l. 76. — **terque** (*ter* + *que*); *ter* is a numeral adv. *que*, conj., correlative of *que* below. — **quater**, numeral adv., joined by *que* to *ter*. *Ter* and *quater* are poetical, and = a prose adv., e.g. *præcipue*. — **que**, conj., joining *ter* and *quater*; correlative of *que* above. — **beāti**, voc. plur. m. of *beatus*, -a, -um; case of the person addressed. The above words are in imitation of Odyssey V. 706, τρισμάκαρες Δαναοὶ καὶ τέτρακίς, οἱ τὸτ' ἔλοντο, etc.

fate it was to die under Troy's lofty walls be- fore their fathers' gaze! O Tydeus' son, bravest of the Grecian race, could I not have	Queis ante óra patrūm " Troiāe sub , 95 to whom before the faces of their fathers of Troy under moenibus , áltis Contigit , oppetere! " Ó 96 the walls high it befell to perish! O Danaūm fortissime , géntis Týdídē, me,ne 97 of the Greeks bravest of the race son of Tydeus (was) I
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LINE 95. *Queis* (sometimes written *quis* = *quibus*), old form of dat. (also abl.) plur. of rel. pron. *qui, quae, quod*; indirect obj. of the intransitive verb *contigit*. This dat. is used with trans. and intrans. verbs compounded with *in, con, prae*, etc. A. & G. 228; B. 187, III; G. 347; H. 386. *Queis* is a monosyllable. — *ante*, prep. with the acc.; gov. *ora*. *Ante* = *before*, in respect of place, time, and degree. A. & G. 153; B. 141; G. 416, 3; H. 433, I. Observe the elision of *e*. — *óra*, acc. plur. of *os, oris*, n., 3d; obj. of *ante*. *Os* = (1) *face*, (2) *mouth*; distinguish it from *os, ossis*, n., 3d, = *a bone*. — *patrum*, gen. plur. of *pater, patris*, m., 3d; poss. gen., limiting *ora*. — *Troiāe*, gen. sing. of *Troia*, f., 1st; poss. gen., limiting *moenibus*. — *sub*, prep. with acc. and abl.; gov. the abl. *moenibus*. See the note and references under *sub*, l. 36. — *moenibus*, abl. plur. of *moenia, -ium*, n., 3d (no sing.); obj. of *sub*. See note on *moenia*, l. 7, for synonyms. — *áltis*, abl. plur. n. of *altus, -a, -um*; qualifies *moenibus*.

LINE 96. *Contigit*, 3d pers. sing. perf. ind. act. of *contingo, -ere, contigi, contactum*, 3, trans. and intrans. (*con + tango*); its subj. is *oppetere*, the inf. as a verbal noun. When used impersonally, *contingit* (like *efficitur, accidit, evenit, fit, licet*, etc.) takes *ut* with the subjunctive (neg. *ut non*). A. & G. 332, a, 2; B. 297, 2; G. 553, 4; H. 501, I, 1. Apart from the reason given under *queis* above, *contingo* as an intrans. verb of advantage or disadvantage is entitled to govern the dative of the indirect object. A. & G. 226, NOTE 1; B. 187, II; G. 346, particularly; H. 384, I. Synonyms: *contingit* = *it happens*, usually in a happy sense; *accidit* = *it happens*, usually in an unfortunate sense; *evenit* = *it happens*, lit. *comes out*, indicating the cause and often including it, e.g. *ex quo evenit*. — *oppetere*, pres. inf. act. of *oppeto, -ere, oppetivi* or *-ii, oppetitum*, 3 (*ob* = *towards*, + *peto* = *proceed towards, seek*); subj. of *contigit*. For the inf. as a verbal noun, capable of standing as subject or object of a sentence, cf. *condere*, l. 33, and note. *Oppeto* takes the acc. of the direct object, sc. *mortem*; poets frequently use *oppetere* and *obire* simply, with ellipse of *mortem*. Synonyms: *oppeto* = *I die*, in the field courageously (points a contrast with such a shameful death as drowning); *obire* and *occumbere* (l. 97) = *to die*, in same sense as *oppetere*; *interire* = *to be destroyed*, irrevocably; *perire* = *to perish* (often = *in battle*); *mori* = *to die*, the ordinary word. Observe the elision of the final *e*. — *Ó*, exclamation; cf. l. 76. — *Danaūm*, gen. plur. of *Danaī, -orum*, plur. noun, m., 2d (see *Danaum*, l. 30); a subjective gen., describing *gentis*. In Gildersleeve this gen. is called *epexegetical*, a kind of adnominal gen. of specification instead of a noun in apposition. A. & G. 214, f; B. 202; G. 361, especially; H. 395. — *fortissime*, voc. sing. m. of *fortissimus, -a, -um*, superlative of *fortis, -e*, adj., 3d (comparative, *fortior*); agrees with *Týdide*. — *gentis*, gen. sing. of *gens*, f., 3d; partitive gen., limiting *fortissime*. This genitive is regular with comparatives and superlatives of adjectives, e.g. *maior fratrum*, the elder of the brothers. A. & G. 216, 2; B. 201, 1; G. 372; H. 397, 3.

LINE 97. *Týdídē*, voc. sing. of *Týdides*; case of person addressed. For the declension of Greek patronymic nouns in *des* and *ides*, consult A. & G. 37, *Aeneades*, and 63; B. 22, under *Cometes*; G. 65, under *Anchises*; H. 50, under *Pyrtes*.

98	Ἰλιά, εἰς	oc, eũmbere	, cãmpis	Nón	potu, ísse	fallen on the plains
	<i>Iliam</i>	<i>to fall</i>	<i>on the plains</i>	<i>not</i>	<i>able</i>	of Ilium and poured
	tu, áque	ani, mam	hãnc	ef, fũdere	, dẽxtra,	forth this life be-
	<i>and thy</i>	<i>life</i>	<i>this</i>	<i>'pour out</i>	<i>by hand,</i>	neath thy right
						hand? where fierce
99	Sãevus ubi	Aẽaci, dae	, telõ	iacet	Hẽctor,	Hector lies be-
	<i>fierce</i>	<i>where</i>	<i>of the son of</i>	<i>by the dart</i>	<i>lies</i>	low the spear of
					<i>Hector,</i>	Aeacides, where

Tydidēs (Greek Τυδεΐδης) = son of Tydeus, i.e. Diomedes, from whom Venus rescued Aeneas near Troy; cf. Iliad V. 239 ff. — **mẽne** (*me + ne*); *me* is acc. sing. of *ego*; subj. of *potuisse*, in exclamation of despair. For the explanation of this idiom, refer to note on *mene*, l. 37. *ne*, enclitic and interrog. particle; see note on *mene*, l. 37. The final syllable is *elided*. — **Ἰλιάς**, abl. plur. m. of *Iliacus*, -a, -um (*Ilium* = Troy); agrees with *campis*. — **occumbere**, pres. inf. act. of *occumbo*, -ere, *occubui*, *occubitus*, 3 (*ob + cumbo*); *prolative* inf., completing *potuisse*. A. & G. 271; B. 326; G. 423; H. 533. There is an *ellipse* of the object, *morti*; cf. the *ellipse* of *mortem* after *oppetere*, l. 96. When *ob* is compounded with verbs of motion, they take the accusative; when with other verbs, usually the dative; *ob* marks *hindrance* in composition. For synonyms, see note on *oppetere*, l. 96. — **campis**, abl. plur. of *campus*, -i, m., 2d; abl. of 'place where.' A. & G. 258, 4, under *f*; B. 228; G. 385; H. 425, II, 1.

LINE 98. **Nõn** (originally *ne + unum*), negative adv., limiting *potuisse*. *Nõn* is the common negative adverb; *haud* (= *not*) is very rarely used with verbs, except *scio* (*haud scio an*), but is common with adjectives and adverbs. — **potuisse**, perf. inf. of *possum*, *posse*, *potui*, irreg.; agrees with subj. *me* in the exclamatory acc. and inf. construction. For this, see note on *posse*, l. 38. — **tuã**, abl. sing. f. of *tuus*, -a, -um, poss. adj. of the 2d personal pron. *tu*; agrees with *dextra*. — **que**, enclitic conj., joining *potuisse* and *effundere*. Observe the *elision* of *que*. — **animam**, acc. sing. of *anima*, -ae, f., 1st (Sanskrit root *AN* = *to breathe*); direct obj. of *effundere*. *Anima* = (1) *air*, (2) *breath*, (3) *soul*, *life*. By *ecthipsis* the final *am* is not scanned. Final *m*, together with the vowel preceding it, is suppressed before words beginning with *h* (as *hauc* here) or a vowel (as *Teucrorum*, l. 38). A. & G. 359, *d*; B. 366, 7; G. 719, 2; H. 608, I. — **hanc**, acc. sing. f. of demonstr. adj. *hic*, *haec*, *hoc* (for decl., see *hoc*, l. 17); agrees with *animam*, and is strongly deictic = *this of mine*. — **effundere**, pres. inf. act. of *effundo*, -ere, *effudi*, *effusum*, 3 (*ex + fundo*); *prolative* inf., completing *potuisse*, and co-ordinate with *occumbere*. — **dextrã** (sometimes *dextera*), abl. sing. of *dextra*, -ae, f., 1st (properly f. of adj. *dexter*, *dextra*, *dextrum*, agreeing with *manus* = *hand* understood; cf. *sinistra* = *left hand*; abl. of instrument).

LINE 99. **Saevus**, nom. sing. m. of adj. 1st and 2d; qualifies *Hector*. *Saevus* here does not mean *cruel*, for the character of Hector in the Iliad is wholly against it; it = *fiercely brave*, a proper attribute of the Trojan hero who always led the fighting. — **ubi**, adverbial conj. of place; introducing *Hector iacet*, etc., in adverbial extension of *effundere animam*. For the meanings and uses of *ubi*, cf. *ubi*, l. 81. The final *i* undergoes *elision*. — **Aeacidae**, gen. sing. of *Aeacides*, m., 1st-decl. Greek patronymic noun (for decl., see *Tydid*, l. 97); poss. gen., limiting *telo*. The termination *des* or *ides* = *son of*, or descendant of. Achilles is meant, the grandson of *Aeacus*. Achilles was the son of Peleus and Thetis, leader of the Myrmidons in the Trojan War, slayer of Hector, and finally the victim of Paris who shot him in the heel. — **telo**, abl. sing. of *telum*, -i, n., 2d; abl. of the instrument. *Telum* = (1) *weapon*, (2) *javelin*. — **iacet**, 3d pers. sing. pres. ind.

A. No.

D.D. No.

mighty Sarpedon lies too, where Simois has caught and whirls be- neath his wave so many shields and helmets and brave bodies of men." As he let	u,bi ingens Sárpe,dón, ubi , tót Simo,ís „ ¹⁰⁰ where huge Sarpedon, where so many Simois cor,répta sub , úndis Scúta vi,rúm ¹⁰¹ snatched away beneath the waves shields of men gale,ásque „ et , fórtia , córpora , vólvit?“ and the helmets and brave the bodies rolls?“
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act. of *iaceō*, -ēre, *iacuī*, *iacitum*, 2, intrans.; agrees with subj. *Hector*. The present is the vivid *historic*, for which cf. *volvit*, l. 101, and consult note on *tendit*, l. 18. Notice that *iacet* = a passive verb, e.g. *interficitur* (for *interfectus est*); hence it takes the abl. of instrument *telo* above. Some translate *iacet* as *lies buried*, but this is incorrect, for it is predicate also of *Sarpedon*, l. 100, and Homer says that Sarpedon's body was removed to Lycia; it = *lies slain*. — *Hector*, gen. *Hectoris*, m., 3d; nom. sing., subj. of *iacet*. Hector was a son of Priam, and the lion-hearted leader of the Trojan warriors; he was slain by Achilles, and his body was dragged round the walls of Troy, but finally, in answer to Priam's prayers, given back on receipt of a ransom. — *ubi*, adverbial conj. of place; see *ubi* above; it is repeated by *anaphora* for the sake of impression. For *anaphora*, see note on *hic*, l. 17. The final *i* is elided. Observe the omission of a conj. with *ubi* (*asyndeton*). — *ingēns*, gen. *ingēntis*, adj., 3d; qualifies *Sarpedon*.

LINE 100. *Sarpēdōn*, gen. *Sarpēdonis*, m., 3d; subj. of *iacet* understood. It is clear from *iacet* above what to supply with *Sarpedon*. Sarpedon was the son of Jupiter and Europa (or Laodamia), and king of Lycia; he assisted the Trojans, and was slain by Patroclus. — *ubi*, local adv.; see *ubi* above. This clause is not united to the preceding one by a conjunction (*asyndeton*); cf. Caesar's brief message to Rome *veni, vidi, vici*, and the praetor's formula in the court *do, dico, addico*. — *tót*, indeclinable adj., qualifies *scuta*, and understood with *galeas* and *corpora*. Its correlative is *quot*; cf. *talis . . . qualis*. — *Simois*, gen. *Simoentis*, m., 3d; nom. sing., subj. of *volvit* below. The river Simois (now the Mendes), one of the rivers in the Troad, flows from Mount Ida and is a tributary of the Scamander; it played a not unimportant part in the events of the siege of Troy. — *correpta*, acc. plur. n. of *corruptus*, -a, -um, perf. part. pass. of *corripīō*, -ere, *corripui*, *corruptum*, 3 (*con* + *rapiō*); predicate part., agreeing with *scuta*. *Correpta scuta volvit* = *scuta corripuit et volvit*, i.e. in English two co-ordinate sentences. A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. — *sub*, prep. with the abl.; gov. *undis*. — *undis*, abl. plur. of *unda*, -ae, f., 1st; obj. of *sub*.

LINE 101. *Scúta*, acc. plur. of *scutum*, -ī, n., 2d (akin to Greek σκῆτ-ος, and Sanskrit root *SKU* = to cover, hence the covering thing); direct obj. of *volvit*. Synonyms: *scutum* = *shield*; the generic term, but also = a special kind of shield, made of wood, oblong in form, and concave on the inside to give better protection; it was the regular shield of the Roman foot-soldier; *parma* = *shield*, round in shape, usually made of leather (so Suidas states), and (according to Polybius) 3 feet in diameter; *clipeus* = *shield*, round like the *parma*, but frequently of bronze or brass; *ancile* was a small shield of peculiar shape, and made of bronze. — *virūm* (contracted for *virōrum*), gen. plur. of *vir*, -ī, m., 2d; poss. gen., limiting *scuta*, *galeas*, and *corpora*. — *galeās*, acc. plur. of *galea*, -ae, f., 1st (akin to κάλυπτω = I conceal, hence *helmet*, protecting by hiding the head); obj. of *volvit*, joined by *que* to *scuta*. Synonyms: *galea* is a helmet made either of leather or bronze, and

102	Tālia	,	iāctan,tí	„	stri,déns	Aquil,ône	these words burst forth, a storm-blast hissing before the North wind smites the sail in front, and raises the waves to the stars. The oars are shattered; then
	Such words	(to him)	casting forth		shrieking	with the N. wind	
103	pro,célla	Vélum	ad,vérsa	fe,rít,	„	fluc,túsque	
	the storm	the sail	adverse	strikes,		and the waves	
104	ad	,	sídera	,	tóllit.	Frángun,túr	re,mí; „
	towards		the stars		raises.	Are broken	the oars; then
							are shattered; then

surmounted by a plume; *cassis* is a metal helmet. With *galeas* is understood *correpas* (supplied from *correpta* above), for Simois seized all, shields, helmets, and bodies. — *que*, cop. conj., *elided* before *et*. — *et*, cop. conj., joining *galeas* and *corpora*. — *fortia*, acc. plur. n. of *fortis*, -e, adj., 3d; qualifies *corpora*. — *corpora*, acc. plur. of *corpus*, *corporis*, n., 3d; obj. of *volvit*, joined to *galeas* by *et*. — *volvit*, 3d pers. sing. pres. ind. act. of *volvō*, -ere, *volvī*, *volūtum*, 3; *historic* present, agreeing with subj. *Simois* above.

LINE 102. *Tālia*, acc. plur. n. of *tālis*, -e, adj., 3d; obj. of *iactanti*, applied to the preceding speech. — *iactantī*, dat. sing. m. of *iactans*, -antis, pres. part. act. of *iactō*, -āre, -āvi, -ātum, 1 (intensive of *iacio*); *ethic* dative, agreeing with *Aeneae* understood. The *ethic* dative or dative of reference is used of persons who are principally affected by the action of the main sentence, or from whose point of view such action is described; cf. the familiar example from Horace, *quid MIHI Celsus agit?* = *what is my Celsus doing?* or *tell me what is Celsus doing*. A. & G. 235, b, and 236; B. 188; G. 351-353; H. 389. — *stridēns*, nom. sing. f. of the pres. part. act. of *strīdēō*, -ere, *strīdī*, no supine, 2 (or of *strīdō*, -ere, *strīdī*, no supine, 3); agrees with *procella*. *Strideo* and *strido* both have the same meaning, being *onomatopœic* verbs imitating the sound of *creaking*, *whistling*, etc. — *Aquilōne*, abl. sing. of *Aquilō*, -ōnis, m., 3d (akin to Greek *ἄρκος* = *swift*); abl. of the instrument (= *rouled by the north wind*). The Latin *Aquilo* = the Greek *βορέας*, i.e. *the North wind*. — *procella*, nom. sing.; subj. of *ferit*.

LINE 103. *Vélum*, acc. sing. of *vélum*, -ī, n., 2d; direct obj. of *ferit*. The final syllable suffers *ecthipsis*. — *adversa*, nom. sing. f. of *adversus*, -a, -um (*ad* + *versus*, from *verto*; cf. *a-versus*); agrees with adverbial force with *procella*; cf. *laeti*, l. 35, and note. We should naturally expect *adversum*, i.e. the sail struck in front, but as the sail and the wind are face to face, as it were, the adjective may be used with either subject or object. — *ferit*, 3d pers. sing. pres. ind. act. of *feriō*, -īre, no perf. or supine, 4; agrees with the subj. *procella*. — *fluctūs*, acc. plur. of *fluctus*, -ūs, m., 4th; direct obj. of *tollit*. — *que*, conj., joining *ferit* and *tollit*; undergoes *elision*. — *ad*, prep. with the acc.; gov. *sidera*. — *sidera*, acc. plur. of *sidus*, *sideris*, n., 3d; obj. of *ad*. See *sidera*, l. 93, for meaning. *Ad sidera* may = *towards the stars*; or to the stars, by *hyperbole*, i.e. intentional exaggeration for rhetorical effect. A. & G. 386; B. no reference; G. no reference; H. 637, VII. — *tollit*, 3d pers. sing. pres. ind. act. of *tollō*, -ere, *sustulī*, *sublātum*, 3 (perf. and supine borrowed from *suffero*); agrees with subj. *procella*.

LINE 104. *Franguntur*, 3d pers. plur. pres. ind. pass. of *frangō*, -ere, *frēgī*, *fractum*, 3; agrees with subj. *remi*, and again the *historic* present. — *rēmī*, nom. plur. of *rēmus*, -ī, m., 2d (probably for *ret-mus*, akin to Greek *ῥετμον* = *an oar*, from the verb *ῥέσσω*); subj. of *franguntur*. — *tum*, adv. of time; limits *avertit*. *Tum* properly = *at that time*, not *next (deinde)*. It marks the veering of the ship as due to and almost instantaneous with the breaking of the oars. See *tum*, l. 13.

the prow swings round, and gives her side to the waves; a towering mountain of water in a heap o'er-takes her. These hang on the crest of the wave; to

prōra a,vértit et , úndis Dát latus; , 105
the prow turns away and to the waves surrenders the side;

ínsequi,túr cumu,ló „ prae,rúptus a,quáe mons.
follows in a heap steep of water a mountain.

Hí sum,mo ín fluc,tú pen,dént, „ his , 106
These (men) highest on the wave hang, to these

— *prōra*, gen. *prōrac*, f., 1st (πρῶρα); nom. sing., subj. of *avertit*. *Prora* = the *prow* of a ship, as opposed to *puppis* = the *stern*; rising with a high curve from the *prow* was the *rostrum* = *beak*, or *figure-head*. Final *a* is *elided*. — *āvertit*, 3d pers. sing. pres. ind. act. of *āvertō*, -ere, *āvertī*, *āversum*, 3 (*a + verto*); agrees with its subj. *prora*. *Averto* is here used intransitively, and = *avertit se* or *avertitur*, cf. l. 402, *et avergens rosea cervice refulsit*; Vergil uses *verto*, *volvo*, *fero*, etc., frequently as intrans. verbs. Several MSS. read *proram avertit*, in which case *procella*, l. 102 above, is subj. of *avertit*, and *proram* is the direct object. This is a very awkward reading, for the subject has been changed by the interposition of *franguntur remi*; and apart from that *dat* does not suit *procella* as a predicate. — *et*, cop. conj., joining *avertit* and *dat*. — *undīs*, dat. plur. of *unda*, -ae, f., 1st; dat. of the indirect object after *dat*.

LINE 105. *Dat*, 3d pers. sing. pres. ind. act. of *do*, *dare*, *dedi*, *datum*, 1; agrees with its subj. *prora*. — *latus*, gen. *lateris*, n., 3d; acc. sing., direct obj. of *dat*. — *ínsequitur*, 3d pers. sing. pres. ind. of the deponent verb. *ínsequor*, -ī, *ínsecūtus sum*, 3 (*in + sequor*); agrees with the subj. *mons*. The *asyndeton* attaches emphasis to the succession of disasters that overtake the Trojans. — *cumulō*, abl. sing. of *cumulus*, -ī, m., 2d; abl. of manner, limiting *ínsequitur* adverbially. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. — *prae,rúptus*, nom. sing. m. of the perf. part. pass. of *prae,rumpō*, -ere, *prae,rūptī*, *prae,rúptum*, 3 (*prae* = *in front*, + *rumpo* = *I burst*); agrees with *mons*. *Praeruptus*, lit. *broken in front*, acquires the meaning of *steep*, *sheer*; but some prefer to take it in its original sense = *broken*, and so the *prae,rúptus mons* = *a high breaker*. — *aquae*, gen. sing. of *aqua*, f., 1st; a descriptive gen., stating the material or substance, limiting *mons*. This gen. illustrates one of the simplest uses of the gen. case. A. & G. 214, e; B. 197; G. 361; H. 395. — *mōns*, gen. *mōntis*, m., 3d; subj. of *ínsequitur*. *Mons aquae* is of course a metaphor; in prose metaphors are qualified by being introduced by such words as *sicut*, *quasi*, etc. The force and vigor of this line should be studied; every word is carefully chosen so that the rhythm represents the swift approach of the wave, culminating in its crashing descent (*mons*) upon the vessels. The monosyllable at the end is a favorite device for emphasis; cf. *procumbit humi bos* = *the ox falls* (with a thud) *upon the ground*. A commentator points out that the Greeks thought every third wave to be the largest and most dangerous, while the Romans had the same idea of every tenth wave.

LINE 106. *Hī*, nom. plur. m. of the demonstr. adj. *hīc*, *haec*, *hōc*; agrees with *homines* understood, subj. of *pendent*. *Hī* is contrasted with *his* below, the contrast being between the crews of different ships, and not (as Heyne thinks) between the right and left oarsmen of a single ship. — *summō*, abl. sing. m. of *summus*, -a, -um, superlative formed from *supra* = *above* (the post *superus* is rare, but *Superi* = *the gods above*; comparative *superior*); agrees with *fluctu* as a partitive adjective. The partitive adjective defines a particular part of the noun, which it thus describes and

107	únda	de,híscens	Térram	in,tér	fluc,tús	ape,rít,	„	these the yawn- ing main discloses land amid the bil- lows, the churning waters boil with sand. Three ships the South wind seizes and dashes on hidden rocks,
	a wave	yawning	the earth	among	the billows	lays open,		
108	furit	, áestus	a,rénis.	Trés	Notus	,		
	rages	the tide	with the sand.	Three (ships)	Notus			
	ábrep,tás	„ in	, sáxa	la,téntia	, tórquet;			
	seized	onto	rocks	hidden	hurls;			

limits; the most common are *summus*, *imus*, and *medius*, but other adjectives are sometimes used partitively. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE I. The final *o* is *elided*. — *in*, prep. with the acc. and abl.; gov. the abl. *fluctu*. For its position with noun and adjective, consult A. & G. 345, *a*; B. 350, 7, *b*; G. 413, REM. 1; H. 569, II, 1. — *fluctū*, abl. sing. of *fluctus*, -ūs, m., 4th; obj. of prep. *in*. — *pendent*, 3d pers. plur. pres. ind. act. of *pendeō*, -ēre, *pendi*, no supine, 2, intrans. (not of *pendo*, -ere, *pendi*, *pensum*, 3 = *I hang* [trans.], or *weigh*); agrees with subj. *hi*. — *his*, dat. plur. m. of *hic*, *haec*, *hōc*; dat. of the indirect object, agreeing with *hominibus* understood. The contrast is heightened by the *asyndeton*. — *unda*, nom. sing. of *unda*, -ae, f., 1st; subj. of *aperit*. The meaning is that those on one ship are carried high on the crest of a wave, while others sink in the trough of the sea between the waves, and owing to the shallowness of the water can see the sand of the bottom thick in the water. — *dehiscēns*, nom. sing. f. of *dehiscēns*, -ēntis, pres. part. act. of *dehiscō*, -ere, *dehivī*, no supine, 3, intrans. (*de*, intensive = here *deep down*, + *hisco* = *I yawn*); agrees with subj. *unda*.

LINE 107. *Terram*, acc. sing. of *terra*, -ae, f., 1st; direct obj. of *aperit*. The final *am* undergoes *ecthipsis*. — *inter*, prep. with the acc.; gov. *fluctus*. *Inter* = *between*, or *among*; here it = *between*, referring to the hollow between two waves. *Inter* has other idiomatic uses, e.g. with the gerund, *inter bibendum* = *while* or *in the midst of drinking*; *inter nos* = *among ourselves*, colloquially; *inter viam* = *on the way*. A. & G. 153, under *Inter*; B. 141; G. 416, 13; H. 433, under *Inter*. — *fluctūs* (see *fluctu*, above); acc. plur., gov. by prep. *inter*. — *aperit*, 3d pers. sing. pres. ind. act. of *aperiō*, -ire, *aperuī*, *apertum*, 4; agrees with its subj. *unda*. *Aperiō* = lit. *I open*, hence *I reveal*. — *furit*, 3d pers. sing. pres. ind. act. of *furō*, -ere, *furui*, no supine, 3; agrees with *aestus*, the subject. Note the absence of a conjunction (*asyndeton*). — *aestus*, gen. *aestūs*, m., 4th (probably akin to Greek *αἶθε* = *I burn*, and so = *burning*, denoting agitated motion); nom. sing., subj. of *furit*. It has several meanings: (1) *heat*; hence (2) *excitement*, *rage*; (3) *swell* or the *sea*, hence *tide*; (4) *embarrassment*, in Cicero. — *arēnis*, abl. plur. of *arēna*, -ae, f., 1st (from *areo* = *I am dry*, hence *that which is dry*); abl. of the instrument with *furit*. The expression is vague and poetical, but the abl. should not be taken for an abl. of 'place where,' as those take it who translate *on the sands*. The *arena* of a circus or amphitheatre derives its name from the fact that it was sprinkled with *sand* to lend a firm hold to the feet, especially necessary when the blood of beasts and gladiators was flowing.

LINE 108. *Trēs*, acc. plur. f. of the cardinal numeral *trēs*, m. and f., *tria*, n., gen. *trium*, dat. and abl. *tribus*; agrees with *naves* understood, as direct obj. of *torquet*. — *Notus*, gen. *Noti*, m., 2d; nom. sing., subj. of *torquet*. — *abreptās*, acc. plur. f. of *abreptus*, -a, -um, perf. part. pass. of *abripio*, -ēre, *abripui*, *abreptum*, 3 (*ab* + *rapio*); predicate part., agreeing with *tres* (*naves*). *Tres abreptas torquet* = *tres abripit et torquet*; in Latin, compression plays a very important part.

rocks in mid sea- way which Italians call the Altars, a huge reef on the sea's surface. Three the East wind impels from the deep into shal-	Sáxa vo,cánt Ita,lí „ medi,ís quae in 109 (those) rocks call the Italians middle (of) which in flúctibus , áras, Dórsum im,máne ma,rí 110 the billows the Altars, a ridge immense in the sea sum,mô; „ tres , Eúrus ab , álto Ín 111 highest (part of); three Eurur from the deep Into
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A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. — **in**, prep. with the acc. and abl.; gov. the acc. *saxa*. — **saxa**, acc. plur. of *saxum*, -ī, n., 2d; gov. by the prep. *in*. — **latentia**, acc. plur. n. of *latens*, -entis, pres. part. act. of *lateo*, -ēre, *latui*, no supine, 2 (akin to root λαθ, in λαρθάνω = I escape notice); qualifies *saxa*. *Lateo* is usually intransitive, but cf. *latuere*, l. 130, for its transitive use. — **torquet**, 3d pers. sing. pres. ind. act. of *torqueo*, -ēre, *torsi*, *tortum*, 2; agrees with subj. *Notus*.

LINE 109. **Saxa**, acc. plur., in apposition to *saxa* above; *saxa* . . . *aras* is in parenthesis. For apposition, see note on *loca*, l. 51. — **vocant**, 3d pers. plur. pres. ind. act. of *vocō*, -āre, -āvī, -ātum, 1; in agreement with subj. *Itali* in the rel. clause *vocant quae* . . . *Aras*. — **Itali**, nom. plur. m. of *Italus*, -a, -um, adj. used as noun in the masculine (*Italia*); subj. of *vocant*. — **mediis**, abl. plur. m. of *medius*, -a, -um; agreeing partitively with *fluctibus*. For note on partitive adjectives, cf. *summo*, l. 106. — **quae**, acc. plur. n. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with *saxa*, and is the direct obj. of *vocant*. If the sentence were prose, *quae* would follow *saxa* immediately, but in poetry considerable license is allowed and usurped in the arrangement of words. Observe the *elision* of the diphthong before the word *in*, and see *quoque*, l. 5. — **in**, prep. with the abl. or acc.; gov. the abl. *fluctibus*. — **fluctibus**, abl. plur. of *fluctus*, -ūs, m., 4th; gov. by the prep. *in*. — **Áras**, acc. plur. of *Aræ*, -ārum, f., 1st (personified plural of *ara*); predicate acc., in the same case as *quae* to which it refers, after the *factive* verb *vocant*; see note on *parentem*, l. 75. The *Aræ* rocks are usually identified with the Aegimori islands, some miles north of Carthage, where, Servius says, the Romans and Carthaginians made peace at the end of the First Punic War. Others say *Aræ* = a reef between Sicily and Sardinia, mentioned by Varro. It seems most probable that no specific spot is intended, but that *Aræ* was a name given to any such hidden reefs; in which case *saxa* = not THE rocks, but simply rocks (i.e. rocks of that kind).

LINE 110. **Dorsum**, acc. sing. of *dorsum*, -ī, n., 2d (contracted from *devorsum* = turned downwards, from *de* and *versus* [verto]); acc. in apposition to *saxa*. Observe the *ecthipsis*, to which in future (as also to *elision*) no reference will occur in the notes. — **immāne**, acc. sing. n. of adj. *immānis*, -e, 3d; qualifies *dorsum*. *Immanis* = (1) huge, of seize; (2) terrible, of appearance, or character. — **mari**, abl. sing. of *mare*, -is, n., 3d; abl. of 'place where,' for which cf. *mente*, l. 26. — **summō**, abl. sing. n. of *summus*, -a, -um; agrees as a partitive attribute with *mari*. — **trēs**, acc. plur. of *trēs*, *tria* (see *trēs*, l. 108, above); agrees with *naves* understood as obj. of *urget*. — **Eurus**, gen. *Eurī*, m., 2d; nom. sing., subj. of *urget*. — **ab**, prep. with the abl. (cf. *ab*, l. 1); gov. *altō*, here expressing separation. — **altō**, abl. sing. of *altum*, -ī, n., 2d; gov. by *ab*.

LINE 111. **In**, prep. with acc. and abl.; gov. the acc. *brevia*. — **brevia**, acc. plur. n. of adj. *brevis*, -e, used as a plural noun; obj. of prep. *in*. *Brevis* as an adj. is the opposite of *longus*; in reference to time, longitudinal (not of width) measure-

brevia , ét syr,tés ur,guét, „ mise,rábile , vísu, shallows and quicksands forces miserable to be seen	lows and quick- sands, piteous to see, and dashes
112 illi,dítque va,dís „ at,que ággere , cingit and dashes on shoals and with a mound surrounds	them on shoals and girds them about with a bank of sand.
113 a,rénae. Ūnam, , quáe Lyci,ós „ fi,dúmque of sand. One which the Lycians and faithful	One, wherein were sailing the Lycians

ment, depth and height = *short*. — *et*, cop. conj., joining *brevia* and *syrtes*. — *syr,tés*, acc. plur. of *syr,tis*, -is, f., 3d; joined by *et* to *brevia* as obj. of *in*. Some write *Syrtes*, i.e. the particular sandbanks in the sea off the north coast of Africa (*Syr,tés*, -ium, f., 3d); the *Syrtes* were divided into *Syr,tis maior* (now off Sidra) and *Syr,tis minor* (now off Cabes). It is little likely that these are meant, but if they are, *brevia et Syrtes* = *brevia Syrtium*, an instance of *hendiadys*; cf. *ob noxas et furias*, l. 41, and note. If the reference is not particular, it is unnecessary to regard *brevia et syrtes* as a case of *hendiadys*. — *urguet*, 3d pers. sing. pres. ind. act. of *urgueō*, -ēre, *ursī*, no supine, 2 (commonly *urgeo*); agrees with its subj. *Eurus*. — *miserābile*, acc. sing. n. of adj. *miserābilis*, -e, 3d (*miseror* = *I pity*); acc. in apposition to the preceding clause. The construction is borrowed from the Greek; cf. Sophocles' *Electra*, l. 130, ἡκεῖ, ἐμῶν καμάτων παραμύθιον = *ye have come, (your coming being) a solace to my pain*. A. & G. 240, g; B. no reference, but perhaps 185, 1; G. 324; H. 363, 5. — *visū*, supine in *u* of *videō*, -ēre, *vīdī*, *vīsum*, 2; defining *miserabile*. The supine is a verbal abstract of the 4th declension; that in *um* expresses purpose and follows verbs of motion, e.g. *abiit pugnatum* = *he went away to fight*; that in *u* is an abl. of specification. There are only a few supines in *u* in use, e.g. *dictu*, *visu*, *auditu*, etc., and they go closely with an adj. (or the nouns *fas*, *nefas*, and *opus*) to explain its reference. A. & G. 303; B. 340, 2; G. 436; H. 547.

LINE 112. *illidit*, 3d pers. sing. pres. ind. act. of *illidō*, -ere, *illīsī*, *illisum*, 3 (sometimes written *inlido*; from *in* + *laedo* = *I strike*); agrees with subj. *Eurus*. — *que*, enclitic cop. conj., joining *illidit* to *urguet*. — *vadis*, dat. plur. of *vadum*, -ī, n., 2d; dat. of the indirect object after a compound of the prep. *in*, viz. *illidit*; cf. *scopuloque infixit*, l. 45, and note. — *atque*, cop. conj., here joining *cingit*, the third member of the series of predicates, to *urguet* and *illidit* above. See *atque*, *que*, *et*, etc., compared under *que*, l. 1. — *aggere*, abl. sing. of *agger*, -is, m., 3d (*ad* = *to*, + *gero* = *I bring*, hence materials brought somewhere); abl. of the instrument. *Agger* has the following meanings: (1) *materials*; (2) *a heap*, of anything; (3) *a mound*, for mounting siege-engines; (4) *a mound*, used as a platform for speeches to soldiery; (5) *an embankment*, of a road; the famous *via Appia* was so embanked. — *cingit*, 3d pers. sing. pres. ind. act. of *cingō*, -ere, *cinxi*, *cinctum*, 3, agrees with subj. *Eurus*, and joined to *illidit* by *atque*. — *arēnae*, gen. sing. of *arēna*, f., 1st; gen. of substance or material, limiting *aggere*; cf. *aque mons*, l. 105; and see references.

LINE 113. *Ūnam*, acc. sing. f. of *ūnus*, -a, -um, gen. *ūnūs*, dat. *ūnī*; agrees with *navem* understood as obj. of *ferit* below. — *quae*, nom. sing. f. of rel. pron. *qui*, *quae*, *quod*; agrees with *unam*, and is subj. of *vehebat*. — *Lyciōs*, acc. plur. of *Lycī*, -ōrum, m., 2d (m. plur. of adj. *Lycius*, i.e. belonging to *Lycia*, as substantive); direct obj. of *vehebat*. *Lycia* was a country of Asia Minor, settled from Crete, and called after its king *Lycus*, the son of Pandion. — *fidum*, acc. sing. m. of *fidus*, -a, -um (cf. *fidelis*, from *fido* = *I trust*); qualifies *Oronten*. As *pīus* is a stock attribute

and trusty Orontes, before his very eyes a mighty sea smites from above upon the stern. The helmsman is hurled off and rolls headlong for-	ve,hēbat was carrying ingēns huge ferit: strikes:	O,rōnten, Orontes a from éxcutitúr is shaken out	Ípsius , of himself a , the top pro,nús-que and prone	ánte before pup,pim On mágister the master	ocul,ós „ 114 the eyes pup,pim 115 the stern
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of Aeneas, so is *fidus* of his followers; cf. the familiar *fidus Achates*. Vergil herein follows the lead of Homer, whose hero Odysseus is always *diōs* = *divine*, *πολύμητις* = *wily*, or *πολύτλας* = *much enduring*, and whose less reputable characters, e.g. Aegisthus, are described by the stock epithet *blameless*. — *que*, enclitic conj., joining *Lycios* and *Oronten*. — *vehēbat*, 3d pers. sing. imperf. ind. act. of *vehō*, -ere, *vēxi*, *vectum*, 3; agrees with its subj. *quae*. This tense serves to remind the reader that all the present tenses in this narrative are *historic*, i.e. take for the sake of vividness the place of perfects. — *Orontēn*, acc. sing. of *Orontēs*, m., 3d; direct obj. of *vehēbat*. Other cases are: gen. *Orontis*, -iae, or -ti, dat. *Orontī*, abl. *Oronte*. Orontes was the chief of the Lycians, and a follower of Aeneas.

LINE 114. *Ipsius*, gen. sing. m. of the intensive adj. *ipse*, -a, -um (cf. *ipsos*, l. 40); intensifying *eius* or *illius* understood from *Oronten*, and a poss. gen. limiting *oculos*. Note that, whereas the *penultimate i* is usually long, it is here short, forming a *dactyl*; cf. *unius*, l. 41. — *ante*, prep. with the acc.; gov. *oculos*. — *oculōs*, acc. plur. of *oculus*, -ī, m., 2d; gov. by the prep. *ante*. A diminutive form of *oculus* is *ocellus*, as a term of endearment. — *ingēns*, nom. sing. m. of *ingēns*, -entis, adj., 3; qualifies *pontus*. — *a*, prep. with the abl.; gov. *vertice*. — *vertice*, abl. sing. of *vertex*, *verticis*, m., 3d (*verto* = *I turn*); governed by the prep. *a*. *Vertex* = (1) *whirlpool*, (2) the top of anything. *A vertice* is a phrase = *perpendicularly*, lit. from the height; cf. *Odyssey V. 313*, κατ' ἄκρης . . . ἐπεσσύμενον. — *pontus*, gen. *pontī*, m., 2d; nom. sing., subj. of *ferit*. *Pontus* = (1) *sea*, cf. l. 40; (2) *wave*, as here.

LINE 115. *In*, prep. with the acc. and abl.; gov. the acc. *puppim*. — *puppim* (rarely *puppem*), acc. sing. of *puppis*, -is, f., 3d (abl. *puppī*); governed by the prep. *in*. With *in puppim*, cf. *in latus*, l. 82. — *ferit*, 3d pers. sing. pres. ind. act. of *feriō*, -ire, no perf. or supine, 4; agrees with the subj. *pontus*. Observe the long pause after *ferit*; it is the pause in the line, although the *caesura* falls after *excutitur*. The skilfully arranged *diæresis* (i.e. simultaneous ending of a word and a foot) is mainly accountable for this checking effect. A. & G. 358, c; B. 366, 8; G. 753; H. 602, 2. — *excutitur*, 3d pers. sing. pres. ind. pass. of *excutiō*, -ere, *excussī*, *excussum*, 3 (*ex* + *quatio* = *I shake*); agrees with the subj. *magister*. Vergil's mastery over the *hexameter* is very apparent in this line. He wishes to point strongly the cause and its effect, and does so by these three means: (1) the pause after *ferit* (see above); (2) the absence of a conjunction (*asyndeton*); (3) *chiasmus* (so called from the Greek letter X, as $\frac{1}{2}X\frac{1}{2}$), i.e. the placing of antithetical words in a pair of ideas in the opposite order; e.g. *pontus . . . ferit, excutitur . . . magister*. A. & G. 344, f; B. 350, 11, c; G. 682, and REM.; H. 562. — *pronus*, nom. sing. m. of adj. *pronus*, -a, -um; agrees with *magister*, but qualifies the action like an adverb; cf. *laeti*, l. 35 and note. *Pronus* = here *headlong*; when applied to a state of rest it = *prostrate* with face down, as opposed to *supinus* = *lying on the back*, with face up. — *que*, conj., joining *excutitur* and *volvitur*. — *magister*, gen. *magistrī*, m., 2d; nom. sing., subj. of *excutitur* and *volvitur*. *Magister* often = *gubernator*, i.e. *helmsman* or pilot in Vergil; cf. *Aen. V. 867*, *amisso . . . magistro*. From *Aen. VI. 334*, we learn that the name of Orontes' pilot was *Leucaspis*.

- 116 **Vólvitur**, in **caput**; , **ást** **illám** " **ter** ,
is rolled onto his head; but it thrice | ward; for the ship,
 117 **flúctus** **ibídem** **Tórquet** **agéns** **circum** ,
the wave in the same place whirls driving (it) round | — thrice in the
ét **rapidús** **vorat** , **aequore** , **vértex**.
and rapid swallows in the sea a whirlpool. | same spot the bil-
 118 **Áppa,rént** **ra,rí** " **nan,tés** in , **gúrgite** ,
Appear (men) scattered swimming in the gulf | low drives around
 | and spins her,
 | and the swift eddy
 | engulphs her in
 | its swirl. Here
 | and there show
 | men swimming in
 | the vast whirlpool,

LINE 116. **Volvitur**, 3d pers. sing. pres. ind. pass. of *volvō*, -ere, *volvō*, *volūtum*, 3; agrees with subj. *magister*. *Volvitur* must not be rendered *is rolled*, for the passive is intransitive in meaning, = *rolls*; cf. *verto* = *I turn*, trans.; *vector* = *I turn*, intransitive. — **in**, prep.; gov. the acc. *caput*. This use of *in* is not regular, but idiomatic; for the regular meanings, see *in*, l. 51. — **caput**, acc. sing. of *caput*, *capitis*, n., 3d; governed by the prep. *in*. This is a case of *diacresis* similar to that in the line above. — **ast** (an old or poetic form of *at*), adversative conj., here (as often) introducing a new point. For distinctions between *sed*, *at*, *autem*, *verum*, etc., refer to the note and references under *sed*, l. 19. — **illam**, acc. sing. f. of the demonstr. pron. *ille*, *illa*, *illud* (see *illum*, l. 44); *illam* = *navem*, and is direct obj. of *torquet*. It is in emphatic position, and = *as for the ship*, *thrice*, etc. — **ter**, numeral adverb, limiting *torquet*. One commentator says *ter* should not be translated literally, but as *several times*; there is no adequate reason for it. — **fluctus**, -ūs, m., 4th; nom. sing., subj. of *torquet*. — **ibidem** (*ibi* + the suffix *dem*; cf. *idem* = *is* + *dem*), adv. of place, limiting *torquet*.

LINE 117. **Torquet**, 3d pers. sing. pres. ind. act. of *torquēō*, -ēre, *torṣi*, *tortum*, 2; agrees with the subj. *fluctus*. Note how expressive this line is in rhythm, and observe further the alliteration in the last four words. — **agéns**, gen. *agētis*; nom. sing. m. of the pres. part. act. of *agō*, -ēre, *ēgi*, *actum*, 3; predicate part., enlarging the subj. *fluctus*. — **circum**, adv. of place, limiting *agens*. *Circum* originally is an adverbial acc. of *circus*, and = *in a ring*; it is also used as a prep. with the accusative. As the pause in the line follows *circum*, it seems preferable to place the *caesura* mark after it, instead of after *et*, even in spite of the *ecthipsis* of *um*. — **et**, cop. conj., joining *fluctus* and *vertex*. — **rapidus**, nom. sing. m. of the adj. *rapidus*, -a, -um; qualifies *vertex*. It is possible to consider it an adverbial attribute = *swiftly*. — **vorat**, 3d pers. sing. pres. ind. act. of *vorō*, -āre, -āvī, -ātum, 1; agrees with the subj. *vertex*. — **aequore**, abl. sing. of *aequor*, -is, n., 3d; abl. of the instrument. For synonyms, see *aequore*, l. 29. — **vertex**, nom. sing. f., 3d; subj. of *vorat*.

LINE 118. **Apparent** (*adparent*), 3d pers. plur. pres. ind. act. of *appāreō*, -ēre, -uī, -itum, 2 (*ad* = *at*, + *pāreo* = *I appear*); agrees with the subj. *virī* understood. Synonyms: *appareo* = *I appear*, i.e. in visual presence; *videor* = *I appear*, seem, as a matter of belief. — **rārī**, nom. plur. m. of *rārus*, -a, -um; agrees with *virī*, understood subj. of *apparent*. It has the force of an adverb, = *here and there*. *Rarus* = (1) *thin*, as opposed to *densus*; (2) in plural, *scattered* = *disiecti*; (3) *rare*. — **nantēs**, nom. plur. m. of *nans*, -antis, pres. part. act. of *nō*, -āre, -āvī, no supine, 1 (akin to Greek *νέω*); agrees with an understood subj. *virī*. — **in**, prep.; gov. the abl. *gurgite*. — **gurgite**, abl. sing. of *gurgēs*, -itis, m., 3d; obj. of the prep. *in*. — **vāstō**, abl. sing. m. of *vāstus*, -a, -um; qualifies *gurgite*. *Vastus* conveys the idea of great extent in space and of desolation. This line, being *spontadic*, well expresses intense exertion.

arms of men, and planks, and treasure of Troy in the waves. Now the storm has o'ercome the stout bark of Ilioneus, now that of brave	vásto, Árma vi,rúm tabuláeque „ et , Tróia , 119 vast the arms of men and boards and Trojan gáza per , úndas. Iám vali,dam Ílio,nei 120 treasure through the waves. Already strong of Ilioneus na,vém, „ iam , fórtis A,chátæ, Ét qua , 121 the ship, already (that) brave of Achates and (that) in which
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LINE 119. **Arma**, nom. plur. (see *arma*, l. 1); a subj. of *apparent*. Note the absence of a cop. conj. with *arma*, and its presence with *tabulae* and *gaza*, the other subjects. — **virum**, contracted gen. plur. (*virorum*) of *vir*, -i, m., 2d; poss. gen., limiting *arma*. The only *arms* that could be floating would be such things as helmets of leather, shields, etc. — **tabulae**, nom. plur. of *tabula*, -ae, f., 1st; a subj. of *apparent*, joined by *que* to *arma*. — **que**, cop. conjunction. — **et**, cop. conj., joining *gaza* to *tabulae*. — **Tróia**, nom. sing. f. of *Tróius*, -a, -um (of *Troia*); qualifying *gaza*. Synonyms: *Troicus*, and *Troianus*, both formed from the noun *Troia*. — **gáza**, gen. *gázae*, f., 1st (Greek γάζα, a word of Persian origin); a subj. of *apparent*, joined by *et* to *tabulae*. — **per**, prep. with the acc.; gov. *undas*. For its uses in reference to *time*, *place*, etc., consult A. & G. 153, *Per*; B. 181, 2; G. 416, 18; H. 433, *Per*. — **undas**, acc. plur. of *unda*, -ae, f., 1st; gov. by *per*.

LINE 120. **Iam**, adv. of time, = *now, already*. It is repeated below (by *anaphora*) both to mark quick succession and also to point the antithesis. A. & G. 344, f; B. 350, 11, b; G. 682, and 636, NOTE 4; H. 636, III, 3. *Iam* is often used, in conjunction with *diu* (sometimes as one word *iamdiu*), with the present tense to signify that an action begun in the past is continued into the present; e.g. *iam diu paro* = *I have been preparing for a long time*. — **validam**, acc. sing. f. of *validus*, -a, -um (from *valeo* = *I am strong*); qualifies *navem*. Vergil sometimes uses *valida* as a complimentary or stock epithet of a ship, just as Homer calls them over and over again *βοή*, etc. — **Ílionei**, gen. sing. of *Ílioneus*, Greek m. noun of mixed declension; poss. gen., limiting *navem*. The final *ei* is a long diphthong, contracted from *Ílionei*; the contraction is sometimes a single long *i*; cf. *Oií*, l. 40. For the declension, read the note on *Achilli*, l. 30, and consult the references there given. On l. 611, the acc. is *Ílionea*. *Ilioneus* was one of the followers of Aeneas; his name (Ἰλιονεύς) = *a man from Ilium*, and so he is perhaps a creation of Vergil's imagination. Homer has a character of the same name, but refers to his death. — **nāvem**, acc. sing. of *nāvis*, -is, f., 3d; direct obj. of *vitit*. — **iam**, adverb (see *iam* above). There is no cop. conjunction, a case of *asyndeton*. — **fortis**, gen. sing. m. of *fortis*, -e, adj., 3d qualifies *Achatae*. — **Achátæ**, gen. sing. of *Achátēs*, Greek m. noun of mixed 1st and 3d declension; poss. gen., limiting *navem* understood from the clause above. This form of the gen. is 1st declension; others read *Achāi* (= Greek *ov*). A. & G. 37, *Perses*; B. 22, *Cometes*; G. 65, *Anchises*; H. 50, *Pyrites*. For the 3d-declension forms, see note on *Achilli*, l. 30. Greek nouns are declined very loosely in Latin verse. Achates was the most trusty companion of Aeneas, called *fidus Achates*.

LINE 121. **Et**, cop. conj., connecting *navem* understood as antecedent of *qua* with the *navem* understood above and limited by *Achatae*. — **quā**, abl. sing. f. of the rel. pron. *quī, quae, quod*; agrees with *navem* understood as antecedent, and an abl. of the instrument. The repetition of *qua* below is *anaphora*; see *iam*, l. 120 above. — **vectus**, nom. sing. m. of the perf. part. pass. of *vehō*, -ere, *vēxi, vectum*, 3, forming with *est* understood the perf. ind. pass. of *vehō*; agrees with the subj. *Abas*. *Est* and *sunt* are frequently omitted from the perf. pass., just as they are when

vectus A,bās, „ et , quā gran,dāevus A,lētes,	Achates, that too
was borne Abas, and (that) in which old Aletes	wherein sailed Abas,
122 Vicit hi,ēmps; „ la,xīs late,rūm	and that wherein
has conquered the storm; having been loosened of the sides	the aged Aletes;
123 com,pāgibus , omnes Accipi,ūt ini,mīcum	through the loos-
the joints all receive hostile	ened joints of their
	sides all let in
	the fatal flood, and

simply acting as *copula*. See note on *forma*, l. 72. — **Abās**, -antis, m., 3d; nom. sing., subj. of *vectus* (*est*). Nothing is known of Abas, except that he was a follower of Aeneas; he cannot be the same (for an obvious reason) as the Abas whose death Homer mentions. — **et**, cop. conj., joining *navem* or *eam* understood before *qua*, with *navem* or *eam* understood before *qua* above. — **quā**, abl. sing. f. of *qui*, *quae*, *quod*; abl. of the instrument. — **grandaevus** (*grandis*, -e, = great, + *aevum* = age), adj., nom. sing. m.; qualifies *Aletes*. — **Alētēs**, gen. *Alētis* or *Alēti*; nom. sing. m., 3d; subj. of *vectus est*, understood from the preceding clause. Nothing is known of him outside the Aeneid. We may re-arrange and fill up ll. 120 and 121 as follows: *Iam hiemps validam Ilionei navem, iam (eam) fortis Achatae, et (eam) qua Abas vectus (est), et (eam) qua grandaevus Aletes (vectus est), vicit.*

LINE 122. **Vicit**, 3d pers. sing. perf. ind. act. of *vincō*, -ere, *vīci*, *victum*, 3; agrees with its subj.-nom. *hiemps*. The perfect, a variation from the constant succession of *historic* presents, is (like *incubere*, l. 84) the perfect of instantaneous action. — **hiemps** (sometimes written *hiems*), gen. *hiemis*, f., 3d (akin to Greek χειμών = winter, and χελμα = wintry weather); nom. sing., subj. of *vicit*. *Hiemps* = (1) winter, (2) as here, stormy weather or a storm, i.e. such as occur in winter. The *caesural* pause has been marked after *hiemps*, owing to the sudden check in rhythm and in the narrative description, emphasized as the pause is by the *asyndeton* between this clause and the next (see *laxis* below). The ordinary *caesura* in the 4th foot occurs after *laterum*, but it is not the principal one. Hitherto, when more than one *caesura* occurred, only those in the 3d and 4th feet were marked in the text, with the intention of familiarizing the reader with the swing and simplest rules of the *hexameter*. A. & G. 362, b, and REM.; B. 368, 3, b; G. 784, NOTE 2; H. 611, 1. — **laxis**, abl. plur. f. of *laxus*, -a, -um; agrees with *compagibus* in the abl. abs. construction. Usually the noun or pronoun is modified by a participle, but it may be modified by another noun or pronoun, or by an adjective. The adj. *laxis* thus modifies *compagibus*, without a participle of *esse*, for the pres. part. of *esse* is not found in Latin, though a participle of the verb *to be* is found in Sanskrit and in Greek. A. & G. 255; B. 227; G. 409, 410; H. 431. — **laterum**, gen. plur. of *latus*, -eris, n., 3d; poss. gen., limiting *compagibus*. — **compāgibus**, abl. plur. of *compāgēs*, -is, f., 3d (*cum* + *pango* = *I fasten*); abl. abs. with *laxis*. Some call *compagibus* an abl. of the instrument. — **omnēs**, nom. plur. of *omnis*, -e; agrees with *naves*, understood subj. of *accipiunt*.

LINE 123. **Accipiunt**, 3d pers. plur. pres. ind. act. of *accipio*, -ere, *accēpi*, *acceptum*, 3; agrees with subj. *omnes* (*naves*). — **inimicum**, acc. sing. m. of *inimicus*, -a, -um (*in* = not, + *amicus*); qualifies *imbrem*; cf. *inimica*, l. 67. — **imbrem**, acc. sing. of *imber*, *imbris*, m., 3d; direct obj. of *accipiunt*. *Imber* properly = rain, but is used by Lucretius (as by Vergil here) to = water, salt or fresh; it = sea-water in Ennius. — **rīmīs**, abl. plur. of *rima*, -ae, f., 1st; abl. of manner. A. & G. 248, at end; B. 220; G. 399, NOTE 2; II. 419, III. — **que**, enclitic conj. — **fatisunt**, 3d pers. plur. pres. ind. act. of *fatisco*, -ere, no perfect nor supine, 3 (akin to Greek χαλῶ = *I yawn*); agrees with *omnes* (*naves*), subj. of *accipiunt*, to which it is joined by *que*.

gape with opened seams. Meanwhile Neptune, deeply angered, perceived the mighty-roaring turmoil of the sea, the storm let	im,brém " ri,mísque fa,tíscunt. Íntere,á 124 the water (lit. rain) and with cracks gape. Meanwhile mag,nó " mis,céri , múrmure , póntum, great to be disturbed with rumbling the sea Ēmis,súmque hie,mém " sen,sít Nep,túnus 125 and to have been sent forth the storm felt Neptune
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LINE 124. *Intereā*, adv. of time. This word, compounded of the prep. *inter* and *ea*, is (like *postea*, *videlicet* = *videre licet*, etc.) a survival from the time when different words began to be used together in a special connection, and in process of time united in a single word. The termination *ea* is: (1) either an ablative, with which *inter* and the like were once admissible, or (2) the neut. acc. plural; in each case of the demonstr. pron. *is*, *ea*, *id*. Some, however, say *ea* = *eam*, acc. feminine of *is*, comparing the synonym of *interea*, viz. *interim*, compounded of *inter* and *eum*, acc. masculine of *is*. — *māgnō*, abl. sing. n. of *magnus*, -a, -um; qualifying *murmure*. — *miscēri*, pres. inf. pass. of *miscēō*, -ēre, *miscui*, *mixtum* or *mistum*, 2; agrees with *pontum* in the subject-acc. and inf. construction after *sensit* (a verb of the class *sentendi vel declarandi*, i.e. *saying, knowing, feeling, thinking*, etc.). The inf.-clause *pontum misceri* is the direct obj. of the verb *sensit*, answering the possible question *quid sensit*? = *what did he perceive*? Sometimes the inf.-clause is subject of the verb, especially after words like *fama*, or impersonal verbs like *constat*; e.g. *Hannibalem clarum ducem fuisse constat* = (it) is well known that Hannibal was a famous general. A. & G. 272, and REM.; B. 330, 331; G. 527; H. 534, and 535. See the note on *duci*, l. 19. The example in this instance is of the simple acc. and inf.; it is capable of great extension, becoming *Oratio obliqua* in the narrow sense of the construction of lengthy reported speech. The verbs of subordinate clauses pass into the subjunct. mood; cf. l. 20, *verteret*, and study the note and references. — *murmure*, abl. sing. of *murmur*, -is, n., 3d; abl. of manner, with *cum* omitted, owing to the presence of an adjective modifying the noun; cf. *magno cum murmure*, l. 55. Note the alliteration in *Magno Misceri Murmure*. — *pontum*, acc. sing. of *pontus*, -ī, m., 2d; subject-acc. of the inf. *misceri*.

LINE 125. *Ēmissam*, acc. sing. f. of *ēmissus*, -a, -um, perf. part. pass. of *ēmittō*, -ere, *ēmisi*, *ēmissum*, 3 (*ē* + *mittō*); agrees with its subject-acc. *hiemem*, not as a participle, but as the perf. inf. passive with *esse* understood. For the omission of *esse*, which is common both when *copula* and as part of the complex perf. inf. pass., consult A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3. Instead of *emissam* a few read *immissam* (from *immitto*), but Neptune had no interest in the storm as sent UPON the Trojans, but as sent FORTH by Aeolus. — *que*, enclitic conj., joining the two subject-accusatives, *pontum* and *hiemem*. — *hiemem*, acc. sing. of *hiemps* (see *hiemps*, l. 122); subject-acc. of *emissam* (*esse*), after *sensit*, a *verbum sentiendi*. See note on *misceri* above. — *sēnsit*, 3d pers. sing. perf. ind. act. of *sentiō*, -īre, *sēnsi*, *sēnsus*, 4; agrees with its subj. *Neptunus*. The description is interrupted here by a new incident and the introduction of a new character; hence the return to the perfect tense, usual in describing past events. — *Neptūnus*, gen. *Neptūni*, m., 2d; subj. of *sensit*. Neptune (in Greek myth, Poseidon) was a son of Saturn, and brother of Jupiter and Juno; cf. *fratrem*, l. 130. He was absolute ruler over the sea, and therefore resented the presumption of Aeolus in rousing it with the winds. — *et*, conj., joining *stagna* and *hiemem*. — *īmīs*, abl. plur. of *īmus*, -a, -um (see note on *īmīs*, l. 84); agrees with partitive force with *vadis*.

126	et	, ímis	Stágna		re,fúsa	loose, and the still
	and	lowest	the standing-waters	to have been thrown back	waters upheaved	
	va,dís,	"	gravi,tér com,mótuſ; et	, álto	from the lowest	
	from the shoals	deeply	moved;	and on the deep	depths, and gaz-	
					ing o'er the deep	
127	Próſpici,éns	sum,má	"	placi,dúm	caput, éxtulit	has raised his
	looking forth	highest	calm	his head	he raised	head serene above
						the water's rim.
128	únda.	Díſiec,tam	A'éne,æ	"	to,tó videt	He sees Aeneas'
	on the wave.	Scattered	of Aeneas	whole	he sees	fleet scattered all

LINE 126. *Stágna*, acc. plur. of *stágnum*, -i, n., 2d (from *sto*, hence *that which does not move*); subject-acc. of *refusa* (*esse*), the inf.-clause obj. of *sensit*. *Stágna* = *the still waters* at the depth of the ocean, which scarcely moved as a rule, but were set in motion from the bottom (*vadis*) towards the surface. — *refúsa*, acc. plur. n. of *refúsus*, -a, -um, perf. part. pass. of *refundō*, -erc, *refūdī*, *refúsum*, 3 (*re* = back, + *fundo* = *I pour*); forms with *esse* understood (cf. *emissam* above) the perf. inf. pass. of *refundo*, the participial part agreeing with *stágna*. For the force of *re* or *red* in composition, refer to the note on *repositum*, l. 26. *Refusa* = *forced back*, i.e. *forced up*, away from the *vada*; some translate *shifted*, not necessarily of movement upwards, but of mere change of position. — *va,dís*, abl. plur. of *vadum*, -i, n., 2d; abl. of separation after *refusa*. A. & G. 243; B. 214; G. 399, 1 and 2, NOTE 3; H. 414, I. — *graviter* (from *gravis*, -e, adj., 3d), adv. of manner, limiting *commotus*. For the formation of adverbs in *ter* and *iter* from 3d-declension adjectives, consult A. & G. 148, b; B. 76; G. 92; H. 304. — *commótuſ*, nom. sing. m. of the perf. part. pass. of *commoveō*, -ēre, *commōvī*, *commótuſ*, 2 (*cum*, in composition *con*, + *moveo*); modifying *Neptunus*. The participle takes the place of a clause or a coordinate sentence; e.g. *and was greatly moved*, or *whereat he was greatly moved*. — *et*, conj., joining *sensit* and *extulit*. — *álto*, abl. sing. of *altum*, -i, n., 2d; abl. of 'place where,' or 'place over which' in regard to vision; cf. l. 181, *prospectum late pelago petit*, where *pelago* = *in pelagus*, just as *alto* = *in altum*. A. & G. 258, 4, under *f*, 2 and 3; B. 228; G. 385; H. 425, II, 1 and 2. Beware of taking *alto* as an abl. of separation, as some do who render *looking forth from the sea*; the best scholars reject this rendering.

LINE 127. *Próſpici,éns*, nom. sing. m. of the pres. part. act. of *prospiciō*, -ēre, *prospēxī*, *prospectum*, 3; agreeing with a pronoun, referring to *Neptunus* above, subj. of *extulit*. The pres. participle is somewhat *proleptic*, for Neptune could not look forth until his head was above the sea; in prose we should expect *ut prospiceret*, a purpose-clause. — *summā*, abl. sing. f. of *summus*, -a, -um, adj. used partitively; agrees with *unda*. See note on *summo*, l. 106. — *placidum*, acc. sing. n. of *placidus*, -a, -um; qualifies *caput*. This epithet is intended to denote the majesty of Neptune, and = *serene*. Others, with less probability, give it an active verbal sense = *tranquilising*, *causing peacefulness*. — *caput*, acc. sing. of *caput*, *capitis*, n., 3d; direct obj. of *extulit*. — *extulit*, 3d pers. sing. perf. ind. act. of *effērō*, *efferre*, *extulī*, *ēlātum*, irreg. (compound of *ē* or *ex*, and *fero*); joined by *et* to *sensit* above, agreeing with the same subj. *Neptunus*. For the conjugation of *fero*, and list of its compounds, consult A. & G. 139, and 170, a; B. 129; G. 171; H. 292. — *undā*, abl. sing. of *unda*, -ae, f., 1st; abl. of separation after *extulit*. For references, see note on *animo*, l. 26.

LINE 128. *Díſiectam*, acc. sing. f. of *disiectus*, -a, -um, perf. part. pass. of *disiiciō*, -ēre, *disiēcī*, *disiectum*, 3 (*dis*, marking separation, + *iacio*); agrees with *classem*.

ocean over, the Trojans overwhelmed by the billows and the deluge from the sky. And far from hidden from
 aëquore, clâssem, Flûctibus, ôppressôs Troâs „ 129
 on the sea the fleet by the waves overwhelmed the Trojans
 coe,lîque ru,îna. Néc latu,ère do,lî „ 130
 and of the sky by the downfall. Nor did lie hid from the tricks

The participle is perhaps used in a predicate way, as is common in Greek after verbs of perceiving, e.g. αἰσθάνομαι, γιγνώσκω, etc. The ordinary prose rule is that Latin verbs of perceiving are followed by an acc. and inf. object clause; it is quite easy to understand *esse* with *disiectam*, and with *oppressos* in the next line. — **Aenēae**, gen. sing. of *Aenēās* (for declension, see note on *Aeneae*, l. 92); poss. gen., limiting *classem*. — **tôtô**, abl. sing. n. of *tôtus*, -a, -um; agrees with *aequore*; cf. *toto*, l. 29. — **videt**, 3d pers. sing. pres. ind. act. of *videô*, -ere, *vidi*, *vîsum*, 2; agrees with a pronoun as subj. referring to *Neptunus*, l. 125. Once more the *historic* present tense. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III. — **aequore**, abl. sing. of *aequor*, -is, n., 3d; abl. of 'place where' or 'place over which.' See note on *aequore*, l. 29, and on *alto*, l. 126. — **classem**, acc. sing. of *classis*, -is, f., 3d; direct obj. of *videt*. For the meanings of *classis*, see note on *classem*, l. 39.

LINE 129. **Fluctibus**, abl. plur. of *fluctus*, -ûs, m., 4th; abl. of the instrument. — **oppressôs**, acc. plur. m. of *oppressus*, -a, -um, perf. part. pass. of *opprimô*, -ere, *oppressi*, *oppressum*, 3 (*ob* + *premo*); agrees with the object-acc. *Troas*. See note on *disiectam* above. — **Trôâs**, Greek acc. plur. of *Trôēs*, -um, dat. and abl. *Trôibus*, m.; direct obj. of *videt*. A conjunction is omitted (*asyndeton*) so as to oppose the fate of the ships (*classem*) on the one hand to the condition of the crews (*Troas*) on the other. For declension of *Troas*, etc., see note on *Troas*, l. 30. — **coe,lî**, gen. sing. of *coelum*, n., 2d; subjective poss. gen., limiting *ruina*. — **que**, enclitic conj., joining *ruina* to *fluctibus*. — **ruinâ**, abl. sing. of *ruîna*, -ae, f., 1st (from *ruo* = *I rush*); abl. of the instrument after *oppressos*. The downfall of heaven is a vigorous poetic phrase, including the thunder and rain-storm. The verb *ruo* is similarly used by Vergil; cf. Aen. V. 695, *ruit aethere toto Turbidus imber aqua*.

LINE 130. **Nec** (short form of *neque*, in lit. sense *ne* + *que*, = *and . . . not*), coordinate disjunctive conj., joining *videt* and *latuere*. Used correlatively, *nec . . . nec* = *neither . . . nor*; cf. *neque . . . neque*. — **latuère**, 3d pers. plur. perf. ind. act. of *lateô*, -ere, *latuî*, no supine, 2, usually intrans.; agrees with the subject-nom. *doli*, and transitively governs *fratrem*. Like its philological Greek relative λανθάνω, *lateo* is in rare cases transitive; for the ordinary use, cf. *latet anguis in herba* = *a snake lurks in the grass*; *latet* is sometimes impersonal, = *it escapes notice, is unknown*, esp. with an indirect question; e.g. Aen. V. 4 and 5, *Quae tantum accenderit ignem Causa, — latet*, where the indirect interrog. clause is the logical subject. The change of the subject from *Neptunus* to *doli* is abrupt, but intentional; *nec . . . latuere* practically = *he knew very well*, and is a case of *litotes*, also called *meiosis* (or *understatement*), i.e. making an affirmation through the medium of two words (very commonly both negative; e.g. *haud ignoro* = *I am not ignorant of*, i.e. *I know well*), one of which negatives the other, cf. *non simili*, l. 136. The effect of *litotes* is to convey very much more meaning than at first sight appears. It is very common in Greek; cf. Plato's Apology, 17, B, ὁμολογῶν ἂν ἔγωγε οὐ κατὰ τοῦτους εἶναι ῥήτωρ, = *I would confess that I am not an orator of their stamp*, i.e. *am much better*. A. & G. 386, and 209, c; B. 375, 1; G. 700; H. 637, VIII. — **doli**, nom. plur. of *dolus*, -i, m., 2d (Greek δόλος); subj. of *latuere*. *Dolus* = (1) *a trick*; (2) *guile*, sometimes *treachery*.

- 131 *fra, trém Iu, nónis et , írae. Eúrum ad , sé* | her brother were
her brother of Juno and the passions. Eurús to himself | Juno's guile and
 anger. Eurús to him
Zephy, rúmque vo, cá, t, dehinc , tália , fátur: | he summons, and
 Zephyrus, and there-
and Zephyrus he calls, then such things he speaks: | after thus speaks:
 "Is the trust that
 132 "Tántane , vós gene, rís , tenu, ít fi, dúcia , véstri?" | has possessed you
 indeed so sure, your
(Has) so great you in race possessed trust your? | trust in your birth?

— *frātre*m, acc. sing. of *frāter*, *frātris*, m., 3d; direct obj. of *latuere*. Saturn was the father of Jupiter, Juno, and Neptune. — *Iūnō*nīs, gen. sing. of *Iūnō*, f., 3d; poss. gen., limiting *doli* and also by implication *fratrem*. — *et*, conj., joining *doli* and *írae*. — *írae*, nom. plur. of *íra*, -ae, f., 1st; a subj. of *latuere*.

LINE 131. *Eurum*, acc. sing. of *Eurus*, -ī, m., 2d; direct obj. of *vocat*. The choice of *Eurus* and *Zephyrus* as scape-goats is an example of the seeming reality of facts in poetry, and by no means implies that they were more active in destruction than the other winds; they are merely representative. — *ad*, prep. with the acc.; gov. *se*. — *sē*, acc. sing. of the reflexive pron. *sē* (*sēsē*), gen. *suī*, dat. *sibi*, abl. *sē* (*sēsē*), reflexive of the 3d person, sing. or plural; obj. of *ad*, and = Neptune. — *Zephyrum*, acc. sing. of *Zephyrus*, -ī, m., 2d; direct object of *vocat*. — *que*, enclitic conj., joining *Eurum* and *Zephyrum*. — *vocat*, 3d pers. sing. pres. ind. act. of *vocō*, -āre, -āvī, -ātum, 1; agrees with the subject-nom. *Neptunus* or a pronoun understood. — *dehinc* (*de* = *from*, + *hinc* = *hence*), adv., here marking the succession of actions. By *synizesis* (also called *synaeresis*, though some distinguish them), *dehinc* becomes a long monosyllable, the *h* being ignored; cf. *deinde*, *antēire*, etc. A. & G. 347, c; B. 367, 1; G. 727; H. 608, III. — *tālia*, acc. plur. n. of *tālis*, -e; direct obj. of *fatur*. — *fatur*, 3d pers. sing. pres. ind. of the defective dep. verb *fārī* = *to speak*, *fatus sum* = *I have spoken*; agrees with the same subject as *vocat*. In the present tense, *fatur* and *fantur* occur; in the fut., *fābor* and *fābitur*; the perf. tenses are regular and complete, e.g. *fātus eram*, the pluperf. For further details and peculiarities, consult A. & G. 144, c; B. 136; G. 175, 3; H. 297, II, 3.

LINE 132. *Tantane* (*tanta* + *ne*); *tanta* is nom. sing. f. of *tantus*, -a, -um; agreeing with *fiducia*. *ne*, enclitic interrog. particle. It is appended to the emphatic word at the beginning, and asks for information; *num*, introducing questions, expects a negative reply; *nonne* expects an affirmative answer. A. & G. 210, a-d; B. 162, 2, c; G. 454; H. 351, 1 and 2. — *vōs*, acc. plur. of the 2d personal pron. *tū* (in plural, nom. *vōs*, gen. *vestrum* or *vestrī*, dat. and abl. *vōbīs*); direct obj. of *tenuit*. — *generis*, gen. sing. of *genus*, n., 3d; objective gen., limiting *fiducia*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. This genitive = a preposition such as *erga*, *in*, etc., and the case it governs of the noun. The allusion is sarcastic, for the winds did not hold a high place among the deities; they were sprung from the Titan *Astraea* and the goddess of the dawn, *Aurora* (Greek *Eos*). — *tenuit*, 3d pers. sing. perf. ind. act. of *teneō*, -ēre, *tenuī*, *tentum*, 2; agrees with the subj. *fiducia*. This verb, commonly meaning possession, has its exact equivalent in the English *possessed* (= *seized*). Observe that Neptune refers through the perfect *tenuit* to the time when the storm was raised: the winds rebuked by him doubtless appeared anything but self-confident. — *fiducia*, gen. *fidūciae*, f., 1st (*fido* = *I trust*); nom. sing., subj. of *tenuit*. — *vestrī*, gen. sing. n. of the poss. pronominal adj. of the 2d pers. plur. (*vos*) *vester*, *vestra*, *vestrum*; agrees with *generis*.

Dare you now, O Iam coe,lúm ter,rámque,, me,ó sine,, númine,, 132
 winds,without my will Already sky and earth my without consent,
 to mix in turmoil sky ventí, Misce,re, ét tan,tás,, au,détis,, tollere,, 134
 and earth, and up-raise such mighty O winds to mingle and so great do you dare to raise
 mountains(of ocean)? móles? Quós ego,, — séd mo,tós,, prae,stát 135
 You whom I—! but masses? Whom I — but set in motion it is better
 'tis best to assuage

LINE 133. *Iam*, adv. of time; standing as it does first it is emphatic; we might render it "have you *actually* at last come to dare, etc." See note on *iam*, l. 120. — *coelum*, acc. sing. of *coelum*, -i, n., 2d; direct obj. of *miscere*. — *terram*, acc. sing. of *terra*, -ae, f., 1st; direct obj. of *miscere*. — *que*, enclitic conj., joining *coelum* and *terram*. The *caesura* is the *feminine* in the 3d foot. See references under *cano*, l. 1. — *meo*, abl. sing. n. of *meus*, -a, -um, the poss. pronominal adj. of the 1st personal pron. sing. *ego*; agrees with *numine*. *Meo* is emphatic, both by position and rhythm. — *sine*, prep. with the abl.; gov. *numine*. *Sine* is opposed to *cum*, in reference to accompaniment and manner. A. & G. 152, b; B. 142; G. 417, 13; H. 434. — *numine*, abl. sing. of *numen*, *numinis*, n., 3d (from *nuo*, = *I nod*); obj. of the prep. *sine*. *Numine* here = *will*, *command*; for other meanings, refer to the note on *numine*, l. 8. — *venti*, voc. plur. of *ventus*, -i, m., 2d; the case of the object addressed by the speaker. The ancients regarded the winds as deities baleful to mankind, who would reduce the earth once more to chaos if they escaped altogether the control of Aeolus. We have already met Eurus, Notus, and Africus: of the rest *Auster*, the south wind, is the bringer of rain; *Boreas*, the north, is rough and boisterous; *Zephyrus*, the west wind, is the gentlest wind; *Corus*, the north-west, brings snow.

LINE 134. *Miscere*, pres. inf. act. of *miscēō*, -ēre, *miscui*, *mixtum*, or *mistum*, 2; *prolative* or *epexegetical* inf. dependent on *audetis*. A. & G. 271; B. 326; G. 423; H. 533. *Misceo* is often used by Vergil figuratively, especially in reference to tumult in the sea; cf. *Georgics*, I, 359, *aut resonantia longe Litora misceri*. — *et*, conj., joining *miscere* and *tollere*. — *tantas*, acc. plur. f. of *tantus*, -a, -um; agrees with *moles*. — *audetis*, 2d pers. plur. pres. of the semi-deponent verb *audeō*, -ēre, *ausus sum*, 2; in agreement with the unexpressed subject-pronoun *vos*. Semi-deponent verbs are those which form their present-stem tenses regularly in the active; but, having no perfect stem, they form the past tenses in passive form with active meaning, like deponents. A. & G. 136; B. 114, 1; G. 167, 1; H. 268, 3, and 465, 2, NOTE 2. — *tollere*, pres. inf. act. of *tollō*, -ere, *sustulī*, *sublatum*, 3; joined by *et* to *audetis*, and in the same grammatical construction. — *mōles*, acc. plur. of *mōlēs*, -is, f., 3d; direct obj. of *tollere*. The *masses* referred to are of course masses of water; in l. 61, *molem* = *mass*, of a mountain; in l. 33, *molis* = *labor*. — NOTE. In the above interrogative sentence the natural order of words yields to metrical exigencies; reconstructed the sentence runs: *venti, iam coelum terramque miscere et tollere tantas moles sine meo numine audetis?* Observe that the sentence has no introductory particle such as *ne* in the preceding question. In such cases, the only sign that the sentence is interrogative is the question mark. There is, besides, a possibility that the supposed question is an ironical statement. A. & G. 210, b; B. 162, 2, d; G. 453; H. 351, 3.

LINE 135. *Quos*, acc. plur. m. of the rel. *quī*, *quae*, *quod*; direct obj. of a verb not expressed, owing to the sudden break. The clause, if concluded, would be a threat, 'whom I'll—.' Such an interruption is called *aposiopesis* (ἀποσιώπησις) or *reticentia*, i.e. a break off into silence; cf. *Aen.* V, 195, *Quamquam O — sed superent*, etc. A. & G. 386; B. no reference; G. 691; H. 637, XI, 3. — *ego*, nom. sing. of the 1st personal pron. sing. *ego*, acc. *mē*, gen. *mei*, dat. *mihi*, abl. *mē*; subj. of a verb not expressed (by *aposiopesis*). —

136	com, pónere, flúctus:	Póst mihi, nón simi, lí,	the troubled billows:
	to calm	the waves: afterwards to me not like (this)	Hereafter with punishment far unlike to this you will atone
137	poe, ná com, míssa lu, etis. Mátu, ráte		your misdeeds. Speed
	with punishment your faults you will atone for.	Hasten	your flight, and tell
	fu, gám, " re, gíque haec, dícite, véstro:		this to your king;
	your flight and to king these words say (ye) your		

sed, adversative conj.; cf. *sed*, l. 19, for discriminations between *sed*, *verum*, *at*, and *autem*. — *mōtōs*, acc. plur. m. of *mōtus*, -a, -um, perf. part. pass. of *moveo*, -ēre, *mōvī*, *mōtum*, 2; predicate part., modifying *fluctus*. *Motos* = a clause *qui moti sunt*. — *praestat*, 3d pers. sing. pres. ind. act. of *praestō*, -āre, *praestitī*, *praestitum*, or *praestātum*, 1; here impersonal, = *it is better* (lit. *stands before*), with the clause *motos componere fluctus* as the logical subject. — *componere*, pres. inf. act. of *componō*, -ere, *composuī*, *compositum* (sometimes, by *syncope*, *compostum*), 3 (*cum* + *pono*); logical subj. of *praestat*. — *fluctūs*, acc. plur. of *fluctus*, -ūs, m., 4th; direct obj. of the inf. *componere*.

LINE 136. *Post*, adv. of time, limiting *luetis*. *Post* is also used as a prep. with the acc., = *after*, in relations of time and place. We may compare *circum*, which in l. 32, *maria omnia circum*, is a prep., but in l. 117, *agens circum*, an adverb. The explanation of this is that originally there was no distinction between adverbs and prepositions either in form or in meaning; the distinction arose as they became specialized in use. *Post* and *ante* being prepositions or adverbs implying comparison may be united with *quam*, e.g. *postquam*, or followed by it, e.g. *post . . . quam*, forming a temporal conjunction. — *mīhi*, dat. sing. of *ego* (see previous line); dat. of reference, or, as it is often called, *dativus commodi aut incommodi*, i.e. dat. of advantage or disadvantage. A. & G. 235; B. 188, 1; G. 350; H. 384, II, 1, 2). — *nōn*, negative adverb, limiting *simili*. For distinction between *non* and *haud*, refer to the note on *non*, l. 98. — *simili*, abl. sing. of the adj. *similis*, -e, 3d; agrees with *poena*. *Similis* is here used absolutely; it may also be used relatively, followed by the gen. of personal pronouns, but as a rule the dative of other parts of speech. *Non simili* is a very good example of litotes, of that kind in which only one of the two words is negative; it = *not by a similar punishment*, i.e. by a much more severe one. Notice, however, that no present punishment is stated. — *poenā*, abl. sing. of *poena*, -ae, f., 1st (Greek *ποινή*); abl. of manner. *Poenam luere* as a phrase = *to pay the penalty*, to another, like the Greek *δίκην δίδοναι*. Synonyms: *poena* = any kind of *punishment*, the generic word; *supplicium* = *severe punishment*, esp. capital. — *commissa*, acc. plur. of *commissum*, -i, n., 2d (originally sing. n. perf. part. pass. of *committo*); direct obj. of *luetis*. — *luētis*, 2d pers. plur. fut. ind. act. of *luō*, -ere, *lui*, *luitum*, or *lūtum*, 3; in agreement with the unexpressed pronoun-subj. *vos*, referring to *venti*. The ordinary phrase for 'to give satisfaction,' 'to make atonement,' is *dare poenas*, e.g. *mihi poenas dedit*, = *he made atonement to me*; *sumere poenas*, = *to exact atonement*.

LINE 137. *Mātūrāte*, 2d pers. plur. imperative mood act. of *mātūrō*, -āre, -āvī, -ātum, 1 (*maturus*, = *ripe*); the inflection indicates the subj. (*vos*). *Maturo* is transitive in such uses as *maturare uvas*, = *to ripen grapes*, and also in Vergil. It is usually intransitive in prose, = *to hasten*, either absolutely or followed by a *prolative* infinitive. If it were necessary to regard it as transitive here, the acc. *fugam* would be a *cognate* acc., like *vitam vivere*, and *navigat aequor*, l. 67. — *fugam*, acc. sing. of *fuga*, -ae, f., 1st; direct obj. of *maturate*. — *rēgī*, dat. sing. of *rēx*, *rēgis*, m., 3d; dat. of the indirect obj. after *dicite*. — *que*, enclitic conj., joining *maturate* and *dicite*. — *haec*, acc. plur. n. of the demonstr. adj. *hic*, *haec*, *hōc*; neut. used as substantive, direct obj. of *dicite*. *Haec* refers to what follows. — *dicite*, 2d pers. plur. imperative mood act. of

not his, but mine by the lot's award, are the empire of the sea and the stern trident. His sway is over the fearful rocks, the **Nón** *il, lī imperi, ūm pela, gī* „ *sae, vūmque* 138
(that) not to him (is) the rule of the sea, and dread
tri, déntem, Séd mihi, sórte da, tūm. „ Tenet, ille 139
the trident, but to me by lot given. Holds he

dicō, -ere, dīxī, dictum, 3; joined by *que* to *maturate*, and in the same construction. The 2d pers. sing. imperative act. is *dic* (dice only in early Latin); so also *fac* from *facio*, *duc* from *duco*, and *fer* from *fero*; compounds of *facio* form the 2d pers. regularly, e.g. *perfice*. A. & G. 128, c; B. 116, 3; G. 130, 5; H. 238. — *vestrō*, dat. sing. m. of *vester, vestra, vestrum*, (see *vestri*, l. 132); agrees with *regi*.

LINE 138. **Nōn**, negative adv., limiting *datum* (*esse*); but see note on *illi* below. — **illi**, dat. sing. m. of *ille, illa, illud*, the demonstr. pron. of the 3d person (for declension, see *illum*, l. 44); dat. of the indirect obj. after *datum*. It would be possible to regard *illi* (and *mihi* below) as dat. of the possessor after the copula *esse* understood with each, viz., *non illi (esse), sed mihi (esse) = non illum habere, sed me habere*; *datum* would then be simply a participle. But after *imperium* and *tridentem* we should naturally expect *data*, the acc. n. plural usual after two or more nouns of different genders; the sing. might then be explained on the ground that it agrees with *tridentem*, the nearer noun. — **imperium**, acc. sing. of *imperium, -ī, n., 2d*; subj. in the acc. and inf. construction of *datum* (*esse*), or of *esse* alone (as in the note above). The whole acc. and inf. object clause *non illi . . . datum* is logically in apposition to *haec*, the direct obj. of *dicite*, l. 137. For acc. and inf., see *miscere*, l. 124. — **pelagī**, gen. sing. of *pelagus, -ī, n., 2d* (Greek *πέλαγος*); objective gen., dependent on *imperium*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. *Pelagus* has only the nom. and acc. plural cases, *pelagē*. For gender, etc., consult A. & G. 39, b; B. 26, 2; G. 34, EXCEPTIONS; H. 51, 7. — **saevum**, acc. sing. m. of *saevus, -a, -um*; qualifies *tridentem*. In poetry attributes of persons are not uncommonly applied to things; Aeolus, the king of the winds, is *saevus*, a stern or grim ruler, and so his sign of office, the trident, is *saevum*. — **que**, conj., joining *imperium* and *tridentem*. — **tridentem**, acc. sing. of *tridens, -entis, m., 3d* (originally an adj. = *with three teeth*, from *tres, tria, + dens*): joined by *que* to *imperium*, and in the same construction. With *tridens* we may compare *bidens*, adj. and noun: as an adj. it = *with two teeth*; as a noun it = (1) *a sheep*, for sacrifice, (2) *a mattock, or hoe*.

LINE 139. **Sed**, adversative conj.; see *sed*, l. 19. — **mihi**, dat. sing. of *ego*; dat. of the indirect obj. after *datum* (*esse*). But see note on *illi* above. — **sorte**, abl. sing. of *sors, -tis, f., 3d*; abl. of manner. *Sors* = (1) *a lot*; cf. the pieces of turf thrown into a helmet by the Greek heroes to decide a question; (2) *lot, destiny*. The abl. ends sometimes in *i*. On the death of their father Saturn (Kronos), his three sons drew lots for his spheres of rule; Jupiter (Zeus) drew the heavens, Pluto (Hades) drew the lower world, and Neptune (Poseidon) drew the sea. — **datum**, acc. sing. m. of *datus, -a, -um*, perf. part. pass. of *dō, dare, dedi, datum, 1*; agrees with the nearest of the nouns to which it refers, viz. with *tridentem*; *datum* is the perf. inf. pass. with *esse* (supplied). — **Tenet**, 3d pers. sing. pres. ind. act. of *teneō, -ēre, tenui, tentum, 2*; agrees with the subject-nom. *ille*. Neptune in his excitement deserts the indirect form in which he began his warning, and passes to the more pointed direct form. — **ille**, nom. sing. m. of the demonstr. pron. of the 3d person; subj. of *tenet*. — **immānia**, acc. plur. n. of *immānis, -e, adj., 3d*; agrees with *saxa*. — **sāxa**, acc. plur. of *sāxum, -ī, n., 2d*; direct obj. of *tenet*. By *saxa* is meant the *antrum*, or *cave*; cf. *antro*, l. 52.

140	im, mânia , sáxa, Vestras, , Éure, do, mós; , il, lá	home of thee, O
	huge the rocks your O Eurus, homes; that	Eurus, and thy fel-
		lows; in his court
141	se , iáctet in , aúla Aeólus , ét clau, só ,	yonder let Aeolus
	himself let boast in court Aeolus and closed	vaunt himself and
		rule it in the barred
142	ven, tórum , cárcere , régnet." Sic ait, ,	prison of the winds."
	of the winds in the prison let him rule." So he speaks,	So he speaks and

LINE 140. *Vestrās*, acc. plur. f. of *vester*, *vestra*, *vestrum*; agrees with *domos*. The plur. poss. adj. (instead of *tuas*) is given because *Eurus*, though alone mentioned by name, represents the rest of the winds; cf. *Aen. IX*, 525, *Vos, O Calliope, precor*. — *Eure*, voc. sing. of *Eurus*. -ī, m., 2d; addressed by Neptune. — *domōs*, acc. plur. of *domus*, -ūs, f., 4th (also forms of 2d); 2d decl. acc. plur., in apposition to *saxa*. *Domus* is declined completely in the 4th declension, though the abl. *domu* is scarce: it has the following 2d decl. cases; gen. sing., *domi* (rare); dat. and abl., *domo*; acc. plur., *domos*; gen. plur., *domorum*. From *domus* we find a survival of the old locative case, viz. *domi*, = *at home*; cf. *ruri*, = *in the country*. The acc. *domum* may express limit of motion, e.g. *domum ibo*, = *I shall go home*; the abl. *domo* is used for 'place whence,' = *from home*. — *illā*, abl. sing. f. of *ille*, *illa*, *illud*; agrees with *aula*. It is emphatically deictic, e.g., 'in THAT fine court of his,' etc., and we might imagine Neptune pointing his finger in the direction of the cavern of the winds. — *sē*, acc. sing. of the reflexive pronoun (see *secum*, l. 37); direct obj. of *iáctet*, and referring to *Aeolus*, the subject. Compare with *iáctet se* (= *let him boast or vaunt himself*), the familiar words, "Why boastest thou thyself, O tyrant, that thou canst do mischief?" — *iáctet*, 3d pers. sing. pres. subjunct. act. of *iactō*, -āre, -āvī, -ātum, 1 (intensive of *iacio*); *hortatory* subjunct., agreeing with the subj. *Aeolus*. The *hortatory* subjunct. here expresses a command, but it can also express a concession or a simple exhortation. A negative command or exhortation requires *ne* with this subjunctive. The present or perfect tense is used for the 3d pers. sing. or plural; the present tense for the 1st person; the present for affirmative exhortations, etc., in the 2d person; and the perfect (less commonly the present) for negative commands in the 2d person. A. & G. 266; B. 274-276; G. 263; H. 484. — *in*, prep.; gov. the abl. *aula*. — *aulā*, abl. sing. of *aula*, -ae, f., 1st; governed by *in*. *Aula* = (1) *a court or yard*; (2) *a palace*, the home of a ruler; (3) *the power*, of a prince (in Cicero); (4) *the court*, i.e. courtiers (in Tacitus).

LINE 141. *Aeolus*, nom. sing.; subj. of *iáctet*. — *et*, cop. conjunction. — *clausō*, abl. sing. m. of *clausus*, -a, -um, perf. part. pass. of *claudō*, -ere, *clausi*, *clausum*, 3; predicate participle, agreeing with *carcere*. *Clausus* is very emphatic and ironical, = 'let him rule in his prison, provided it be barred up.' The participle often contains the principal notion contained in a phrase or clause; cf. *ante urbem conditam*, = *before the founding of the city*. A. & G. 292, a; B. 337, 5; G. 437, NOTE 2; H. 549, 5, NOTE 2. — *ventōrum*, gen. plur. of *ventus*, -ī, m., 2d; poss. gen., limiting *carcere*. — *carcere*, abl. sing. of *carcer*, -is, m., 3d; abl. of 'place where'; see note on *mente*, l. 26, for references. — *régnet*, 3d pers. sing. pres. subjunct. act. of *regnō*, -āre, -āvī, -ātum, 1; *hortatory* subjunct., joined by *et* to *iáctet*, and agreeing with the same subj. *Aeolus* or a pron. referring to him.

LINE 142. *Sic*, adv. of manner. — *ait*, 3d pers. sing. pres. ind. act. of the defective verb *aiō*, 3; *historic* present, agreeing with *is* understood (i.e. *Neptunus*). In the pres. ind. the sing. persons and the 3d pers. plural are found; the imperf. ind. is complete. For other deficiencies, consult A. & G. 144, a; B. 135; G. 175, 1; H. 297, II, 1. *Aio* may be used absolutely, but often introduces indirect discourse, like the common

quicker than his word *ét* *dic, tó* *citi, ús* ,, *tumi, da* *áequora* ,, *plácat*,
 he calms the swollen *and* *than* *the speech* *quicker* *swollen* *the sea* *he soothes*,
 main, routs flying the *Cóllec, tásque* *fu, gát* *nu, bés* ,, *so, lénque* *re, dúcit*. 143
 gathered clouds, and *and* *collected* *puts to flight* *the clouds* *and the sun* *brings back*.
 Cymothoë and Triton *Cýmotho, é* *simul* ,, *ét* *Tri, tón* ,, *an, nixus* 144
 together lean and *Cymothoë* *at the same time* *and* *Triton* *having pushed*

word *dico*; occasionally it stands parenthetically in a direct speech (e.g. *aít*, = *says he*), but parts of another defective verb, *inquam* = *I say*, are nearly always employed. — *et*, cop. conjunction. — *dictó*, abl. sing. of *dictum*, -i, n., 2d (properly n. sing. of the perf. part. pass. of *dicō*); abl. of the compared, after the comparative adv. *citius*. In this case, *citius dicto* may = a clause, *quicker than he had spoken*; but see *citius* below. *Dicto* is an idiomatic abl. like *opinione*, *spe*, *solito*, etc., for which consult A. & G. 247, b; B. 217, 4, where *opinione* alone is given; G. 398, NOTE 1; H. 417, NOTE 5. For the ordinary abl. of comparison, and comparisons with *quam*, refer to the note on *terris*, l. 15. — *citius*, comparative degree of the adv. *cito*; the adverbial phrase *dicto citius* limits *placat*. The superlative is *citissime*. The comparative scheme of adverbs closely follows that of the adj. from which the adv. is formed: the comparative is the same as the acc. n. sing. of the comparative of the adj.; the superl. is the adv. in *e* regularly formed from the superl. adj. in *us*. Thus, positive adj. *bonus* and adv. *bene*, comparative adj. *melior* and adv. *melius*, superl. adj. *optimus* and adv. *optime*. A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 306. Here *dicto citius* refers not to Neptune's rebuke of the winds, but to the authoritative words with which he calms (*placat*) the sea. — *tumida*, acc. plur. n. of adj. *tumidus*, -a, -um (*tumeo*, = *I swell*); qualifies *aequora*. — *aequora*, acc. plur. of *aequor*, -is, n., 3d; direct obj. of *placat*. *Aequor* by derivation from *aequus*, -a, -um (= *level surface*) does not admit a plural, but as a poetical synonym of *mare* it is often plural in Vergil. — *plācat*, 3d pers. sing. pres. ind. act. of *plācō*, -āre, -āvī, -ātum, 1; historic present, joined by *et* to *aít*, and agreeing with the same subject.

LINE 143. *Collectās*, acc. plur. f. of *collectus*, -a, -um, perf. part. pass. of *colligō*, -ere, *collēgī*, *collectum*, 3 (*con* + *lego*); predicate part., agreeing with *nubes*. — *que*, conj. — *fugat*, 3d pers. sing. pres. ind. act. of *fugō*, -āre, -āvī, -ātum, 1 trans.; joined by *que* to *placat*, and agrees with the same subject. — *nūbēs*, acc. plur. of *nūbēs*, -is, f., 3d; direct obj. of *fugat*. — *sōlem*, acc. sing. of *sol*, *sōlis*, m., 3d (akin to Greek *ἥλιος*); direct obj. of *reducit*. As a deity, *Sol* is identical with *Apollo*; in the personified nature-worship of the Ancients, *Sol* = the *Baal* of the Chaldeans, *Mithras* of the Persians, and *Osiris* of the Egyptians. — *que*, conj. — *reducit*, 3d pers. sing. pres. ind. act. of *reducō*, -ere, *redūxī*, *reductum*, 3 (*re*, = *back*, + *duco*); joined by *que* to *fugat*, and agrees with the same subj., i.e. *Neptunus*, the understood subj. of *aít*, l. 142 above.

LINE 144. *Cýmothoë*, nom. sing. of the first decl. Greek noun, f.; one of the subjects of *detrudunt* (*Triton* is the other subject). The other cases are: voc. and abl., *Cymothoë*; acc., *Cymothoen*; gen., *Cymothoes*; dat., *Cymothoeae*. A. & G. 37; B. 22; each like *Epitome*; G. 65, *Penelope*; H. 50, like *Epitome*. *Cymothoë* is a word of four syllables, final *e* being distinct from the *o*, as the *trema* or dotted sign indicates. She was a Nereid or Sea-nymph, and daughter of *Nereus* and *Doris*. — *simul*, adv., limiting *adnixus*. *Simul*, with *ac* added, becomes a temporal conjunction. — *et*, cop. conj. — *Tritōn*, gen. *Tritōnis* (or *Tritōnos*, a Greek gen.), m., 3d; nom. sing. joined by *et* to *Cymothoë*, both together forming the subj. of *detrudunt*. *Triton* was the son of *Neptune* and *Amphitrite* (others say his mother was the nymph *Salacia*), always depicted as half man, half fish, and blowing with distended cheeks on a conch. — *adnixus*, nom. sing. m. of the perf. part. pass. of the dep. verb *adnītor*, *adnīti*, *adnixus* or *adnixus sum*,

145 a, cūto	Dētru, dūnt	na, vēs	scopu, lō;	„ levat,	the sharp rock; him- self he floats them
sharp	thrust	the ships	from the rocks;	lifts (them)	
146 ipse	tri, dēnti,	Ēt	vas, tās	ape, rīt	with his trident, makes a passage through
he himself	with his trident,	and	vast	opens	the vast quicksands
147 syr, tēs	„ et	tēperat	„ āequor,	Ātque	and calms the sea, and then in his light
the shoals	and	calms	the sea	and	car skims over the
ro, tīs	sum, mās	„ levi, būs	per, lābitur	„ undās.	crest of the waves.
with wheels	highest	light	glides over	the waves.	

3 (*ad*, + *nitor*, = *I lean*); agrees with the nearest noun *Triton*, but really enlarges *Cymothōē* as well. A. & G. 187; B. 235, B, 2, *b*; G. 286, 1; H. 439, 2. It is seen that when an adj. qualifies two living objects of different genders, the masculine gender preponderates; when two inanimate objects are qualified by a predicate adj., the adj. is usually neuter plural. By this rule, we should expect *adnixi*, the m. plural, but the sing. is due to metrical necessity. — *acūtō*, abl. sing. m. of *acūtus*, -a, -um; qualifies *scopulo*.

LINE 145. *Dētrūdunt*, 3d pers. plur. pres. ind. act. of *dētrūdō*, -ere, *dētrūsī*, *dētrūsūm*, 3; agrees with the double subj. *Cymothoe et Triton*. — *nāvēs*, acc. plur. of *nāvis*, -is, f., 3d; direct obj. of *detrudunt*. — *scopulō*, abl. sing. of *scopulus*, -ī, m., 2d; abl. governed by *de* in *detrudunt*. It will be remembered that verbs compounded with *a*, *ab*, *de*, *e*, or *ex* may take the abl. when used figuratively, but when denoting actual separation or motion always require the prep. with which the verb is compounded to be repeated before the noun; e.g. *ex Italia excessit*. See references on *animo*, l. 26. — *levat*, 3d pers. sing. pres. ind. act. of *levō*, -āre, -āvi, -ātum, 1; agrees with the subj. *ipse*. — *ipse*, nom. sing., agreeing with *Neptunus* as supplied from the context. A. & G. 102, *e*; B. 88; G. 103, 3; H. 186, and 452. — *tridentī*, abl. sing. of *tridens* (see *tridentem* and note, l. 138); abl. of the instrument.

LINE 146. *Ēt*, conj. — *vāstās*, acc. plur. f. of *vāstus*, -a, -um; qualifying *syrtes*. *Vastus*, here implying desolation, is an epithet of the *syrtes*, because they were very dangerous to navigation. — *aperit*, 3d pers. sing. pres. ind. act. of *aperiō*, -īre, *aperuī* *apertum*, 4; is joined by *et* to *levat*, and agrees with the same subject. *Aperit* = *makes a passage through* the sandbanks, so as to free the ships which had been imprisoned by them; cf. *aggere cingit arenas*, l. 112 above. — *syr̄tēs*, acc. plur. of *syr̄tis*, -is, f., 3d; direct obj. of *aperit*. The reference is to the shifting of the sand caused by the storm. — *et*, conj. — *temperat*, 3d pers. sing. pres. ind. act. of *temperō*, -āre, -āvi, -ātum, 1; joined by *et* to *aperit*, and in agreement with the same subject. — *aequor*, acc. sing. of *aequor*, -is, n., 3d; direct obj. of *temperat*.

LINE 147. *Atque*, cop. conj. adding *rotis* . . . *undis*, something quite new; see note on *que*, l. 1. — *rotis*, abl. plur. of *rota*, -ae, f., 1st; abl. of the instrument. *Rotae*, though only parts of a chariot, by *synecdoche* stands for the whole. A. & G. 386; B. no definite reference; G. 695; H. 637, IV. Observe what a light, smooth sound this line has, admirably suiting the subject; there are no harsh syllables, and liquids and sibilants abound. — *summās*, acc. plur. f. of *summus*, -a, -um; used partitively, qualifying *undās*. — *levibus*, abl. plur. f. of adj. *levis*, -e, 3d; qualifies *rotis*. The adj. is appropriate, because the car does not sink. Distinguish *lēvis* = *light*, from *lēvis* = *smooth*. — *perlābitur*, 3d pers. sing. pres. ind. of the dep. verb *perlābor*, *perlābi*, *perlapsus sum*, 3 (*per*, = *through*, + *labor*, = *I glide*); joined by *atque* to *temperat*, and agreeing with the same subject, i.e. the noun (*Neptunus*) or pronoun intensified by *ipse*, l. 145. — *undās*, acc. plur. of *unda*, -ae, f., 1st; direct obj. of *perlabitur*.

Like as when amid	Ac velu,ti mag,no ín popu,ló ,, cum , saepe 148
a thronging popu-	And as great in a people when often
lace strife, as is wont,	co,órta est Séditi,ó, sae,vitque an,imís ,, 149
has arisen, and the	has arisen civil strife, and rages in their minds
base mob rage angrily	ig,nóbile , vúlguS, Iámque fa,cés et , sáxa 150
at heart, and now	low born the mob and already torches and stones
the brands and stones	

LINE 148. *Ac*, conj.; often used before comparisons, to mark their connection with what has preceded. — *veluti*, comparative adv., an older form of *velut* (*vel*, = *or*, + *ut*, = *as*); introducing the simile which runs on to the end of l. 153. *Velut* is often conjoined to *si*, *velut si* or *velutsi*; cf. *acsi* (*ac* + *si*); *ceu*, = *as if*, also introduces similes. When used as a comparative conj., *velut* (like *tamquam*, *quasi*, *acsi*, *velut*, etc.) takes the pres. or perf. subjunct., unless the imperf. or pluperf. are needed by the rule governing the sequence of tenses. A. & G. 312; B. 307; G. 602; H. 311, 2. As the following comparison is a simile and not a conditional comparative clause, the tenses of the indicative are employed. — *magnō*, abl. sing. m. of *magnus*, -a, -um; agrees with *populo*. A large, frequens, or dense throng, such as the streets of Rome presented in later-republican and empire days, is before Vergil's eyes. — *in*, prep., governing the abl. *populo*. For position, see note on *cum*, l. 47. — *populō*, abl. sing. of *populus*, -i, m., 2d; obj. of the prep. *in*. — *cum*, temporal conj., followed by the perf. ind. *coorta est*. For full note and references on the use of *cum*, see note on *cum*, l. 36. — *saepe*, adv. of time, = an adverbial phrase *id quod saepe accidit*, as frequently occurs, and is an extension of *coorta est*. The comparative of *saepe* is *saeptius*, the superl. *saeptissime*. — *coorta est*, 3d pers. sing. perf. ind. of the dep. verb *cooriri*, *coortus*, *sum*, 3, irreg.; the *coorta* agrees with *sedito* as a participle, and *coorta est* with the same for its subject; cf. *usa est*, l. 64.

LINE 149. *Seditiō*, gen. *seditiōnis*, f., 3d; nom. sing., subj. of *coorta est*. This comparison of divine actions with human is a clever way of flattering the one man (*gravis pietate*, l. 151), i.e. Augustus, the emperor. *Seditio* is the usual word for civil strife; scenes of riot were only too common in Rome from the time of the Gracchi to the empire under Augustus; with such men as Marius, Sulla, Catiline, Clodius, Milo, etc., before his memory, Vergil might have tinged the whole simile with the red hue of blood. — *saevit*, 3d pers. sing. pres. ind. act. of *saevis*, -ire, *saevis*, *saevitum*, 4 (*saevis*); agrees with the subj. *vulguS*. — *que*, enclitic conj., joining the sentence *saevit* . . . *vulguS* to the preceding one. — *animis*, abl. plur. of *animus*, -i, m., 2d; idiomatic abl. of 'place where.' A. & G. 254, a; B. 228; G. 389; H. 425, II, 1, 2. It is a sort of plural locative (sing. *animo*); *animis* is plural because *vulguS* is collective. The real loc. sing. is *animi*, cf. *domi*. — *ignōbile*, nom. sing. n., of the adj. *ignōbilis*, -e, 3d (*in*, = *not*, + (*g*)*nobilis*, = *known*); agrees with *vulguS*. — *vulguS* (some prefer *vulgi*), gen. *vulgī*, n. (m. rarely), 2d; nom. sing., subj. of *saevit*. Educated Greeks and Romans despised the mob as 'the dregs of the people'; cf. Horace, Odes III, 1, 1, *Odi profanum vulguS et arceo*. For *vulguS* as an exception in gender, cf. *pelagi*, l. 138, and note.

LINE 150. *Iam*, adv. of time; cf. *iam*, l. 120. — *que*, enclitic conj., joining this sentence to the one immediately before it. — *facēs*, nom. plur. of *fax*, *facis*, f., 3d (akin to the Greek *φαίω*, = *I shine*); subj. of *volant*. — *et*, cop. conj. — *sāxa*, nom. plur. of *sāxum*, -i, n., 2d; joined by *et* to *faces*. — *volant*, 3d pers. plur. pres. ind. act. of *volō*, -āre, -āvī, -ātum, 1; agrees with the subject *faces*. The pres. of vivid description with an idea (introduced by *saepe*) of universal application. — *furor*, gen. *furōris*,

151	vo, lant,	„	furor	,	arma	min, istrat:	Túm	are flying (frenzy sup-
	fly,		fury		weapons	supplies:	then	plies the arms): then
	pie, tâte		gra, vem		ác	meri, tis „		if perchance they
	by his noble character		eminent		and	by his merits		sight any man hon-
	si		forte		vi, rúm	quem		ored for his virtue
	if		by chance		man	any		and good deeds,

m., 3d; nom. sing., subj. of *ministrat*. *Furor arma ministrat* is a parenthesis, explaining the use of *faces* and *saxa*. — *arma*, acc. plur. of *arma*, n., 2d (see *arma*, l. 1); direct obj. of *ministrat*. By *arma* are meant *weapons*, such as sticks, torches for firing houses, stones, etc. The word is used freely in poetry, and indeed this much-quoted sentence would not pass in prose, for a concrete subj. would be required in place of the abstract *furor*. — *ministrat*, 3d pers. sing. pres. ind. act. of *ministrō*, -āre, -āvī, -ātum, I (from *minister*, = *an attendant*); agrees with the subject *furor*. Parentheses in Vergil are sometimes introduced by a cop. conj., e.g. *nec* in *necdum*, l. 25, or a causal conj., e.g. *nam*, or *enim*; occasionally there is no conjunction (*asyndeton*), as in this instance.

LINE 151. *Tum*, adv., usually of time, = *then*, but here marking succession of events, = *then, next*. — *pietâte*, abl. sing. of *pietās*, -ātis, f., 3d (*pīus*); abl. of cause, if we give *gravis* a passive sense, = *revered*. This abl. seems preferable and best suits *meritis* (because of his good deeds). A. & G. 245; B. 219; G. 408; H. 416. Others call the abl. an abl. of respect or specification; the phrase then = *a man of weight in respect of virtue and noble deeds*. A. & G. 253; B. 226; G. 397; H. 424. Beware of rendering *pīus* and *pietās* as 'pious' and 'piety'; see the note on *pietate*, l. 10, for the proper signification. *Pietate* and *meritis* are distinguished, and would in Greek be followed respectively by *μὲν* and *δέ*, not in contrast but = *not only... but*; *pietate* is used of the character of the man, and *meritis* of its manifestation in deeds. — *gravem*, acc. sing. m. of *gravis*, -e, adj., 3d; qualifies *virum*. *Gravis* is the opposite of *lēvis*: of things, it = *heavy*; of character, it = *weighty*, or *dignified*, in respect of thought, demeanor, etc. The most eminent Romans exhibited this characteristic, and the famous 'Roman law' which has survived the degenerate empire and the ability to keep the empire for centuries after the enervating influence of luxury and vice set in, testify strongly to *gravitas* as an essentially Roman virtue. Some see an allusion to Cicero, who suppressed Catiline's conspiracy; but he also defended Milo, as violent a rioter as Clodius himself. — *ác*, cop. conj. — *meritis*, abl. sing. of *meritum*, -i, n., 2d (see *meritis*, l. 74); abl. of cause; cf. *pietate* above, with which *meritis* is coordinately connected by *ac*. — *si*, conditional conj., governing *conspexere*. The *apodosis* or main sentence (*silent, ff.*) is put in the form of a pure fact and is therefore in the ind. mood; consequently the *hypothetical* clause (*si... conspexere*) has its verb also in the indicative. For conditional sentences, refer to the note on *si*, l. 18, and consult the references given there. It should, however, be observed that *si* adds a notion of *time* to the condition in this instance, and practically = *if (by chance) and as soon as*, etc. — *forte*, abl. sing. of *fors*, f., 3d, a noun with only these two cases (*diptotes*); abl. of manner, used as an adverb, modifying *conspexere*. A. & G. 77, 3; B. 57, 2, a; G. 70, B (though not included); H. 134. As a personified noun, *Fors* (*Chance*) is declined completely in the singular. *Forte* differs in use, though not in extraction, from *forsan* and *fortasse*; *forte* = *by chance*; e.g. *forte accidit ut*, etc.; *forsan* and *fortasse* = *perhaps*, e.g. Vergil, *forsan et haec olim meminisse iuvabit*; but *fors* or *fors sit* with *ut* and the subjunct. approach the meaning of *forsan*, as also does the combination *nisi forte*, = *unless perchance*. — *virum*, acc. sing. of *vir*, -i, m., 2d; direct obj. of *conspexere*. — *quem*, acc. sing. m. of the indef. pron., m. and f. *quis*, n. *quid*; used adjectively to qualify *virum*. The indef. *quis* is rarely used except in combination

they are silent and stand fast with inclined ear; he with his words directs their minds and soothes their hearts: in such fashion is hushed the crash of the waters, so soon as

Cónspex, ére, si, lént „ **ar, réctis, que aúribus** , 152
they have seen they are silent and up-pricked with ears
ádstant ; **Ílle re, gít dic, tís ani, mós, „ et** , 153
stand by; he guides with words their minds, and
péctora , múlcet : **Síc cun, ctús pela, gí** „ 154
their breasts soothes: So all of the sea
ceci, dít fragor, , áequora , póstquam Próspici, éns 155
fell (quiet) the din, the sea after looking forth

with *si* or *ne*, e.g. *si* and *ne*, or in the compounds *aliquis, quisquam*. A. & G. 105, d; B. 91, 5; G. 107, 1, REM.; H. 190.

LINE 152. **Cónspexere**, 3d pers. plur. perf. ind. act. of *conspiciō, -ēre, conspēxi, conspēctum*, 3; agrees with a plural pron. *īi* or *illi*, understood from the collective noun *vulgus*, l. 149. The perfect tense is here because logically the seeing of the dignified man is prior to the silence of the mob; at the same time, the perfect expresses instantaneous action. — **silent**, 3d pers. plur. pres. ind. act. of *sileō, -ēre, siluī*, no supine, 2; vivid present, agreeing with an understood pronoun, *īi*. The juxtaposition of *conspexere* and *silent* is for effect. The *apodosis* begins with *silent*. — **arrēctis**, abl. plur. f. of *arrectus, -a, -um*, perf. part. pass. of *arrigo, -ere, arrēxi, arrēctum*, 3 (*ad + rego*); agrees adjectively with *aúribus*. Some call *arrectis aúribus* an abl. absolute. *Erectus* is more common in this phrase, but the prep. *ad* (in the composition) gives an idea of direction, viz. that the mob waits listening upon the *vir gravis*; cf. *adstant* below. — **que**, enclitic conj. — **aúribus**, abl. plur. of *auris, -is, f.*, 3d; abl. of manner. — **adstant**, 3d pers. plur. pres. ind. act. of *adsto (asto), -are, adstiti, adstitum*, 1 (*ad + sto*); joined by *que* to *silent*, and in agreement with the same subject. All compounds of *sto* which have a perfect act. make it in *-stiti*, e.g. *ob-stiti*, except *antesto*, perf. *antesteti*, and *circumsto*, perf. *circumsteti*.

LINE 153. **Ílle**, nom. sing. m. of the demonstr. pron. *ille, illa, illud*; refers to *virum* above, and is subj. of *regit*. *Ílle* is emphatic. — **regit**, 3d pers. sing. pres. ind. act. of *regō, -ere, rēxi, rēctum*, 3; agrees with subj. *ille*. — **dictis**, abl. plur. of *dictum, -i, n.*, 2d; abl. of the instrument. — **animōs**, acc. plur. of *animus, -i, m.*, 2d; direct obj. of *regit*. For the distinction between *animus* and *meus*, see *animis*, l. 11. — **et**, cop. conj. — **pectora**, acc. plur. of *pectus, pectoris, n.*, 3d; direct obj. of *mulcet*. *Pectus* is a poetical synonym of *animus*. — **mulcet**, 3d pers. sing. pres. ind. act. of *mulceō, -ēre, mulsi, mulsum* or *multum*, 2; joined by *et* to *regit*, and in agreement with the subj. *ille*.

LINE 154. **Síc**, adv. of manner. — **cūctus**, nom. sing. m. of *cūctus, -a, -um*; agrees with *fragor*. The plural *cuncti, -ae, -a*, is more common. Synonyms: *cuncti*, = *all*, i.e. together and in one mass (*coacervatim*, as Apuleius says); *omnes*, = *all*, whether in different places or not; *universi*, = *all*, in respect of the same time or unanimity. — **pelagī**, gen. sing. of *pelagus, n.*, 2d (see *pelagi*, l. 138); subjunctive gen., limiting *fragor*. A. & G. 213, 1; B. 199; G. 363, 1; H. 396, II. — **cecidit**, 3d pers. sing. perf. ind. act. of *cadō, -ere, cēdi, cāsum*, 3, intrans. (mostly used in compounds, e.g. *occido*); agrees with the subj. *fragor*. Distinguish this verb from *caedo, -ēre, cēdi, cāsum*, 3, = *I kill*. — **fragor**, gen. *fragōris, m.*, 3d (from root *FRAG* in *frango*, = *I break*, hence a crash of breaking); nom. sing., subj. of *cecidit*. — **aequora**, acc. plur. of *aequor, -is, n.*, 3d; gov. by *prospiciens*. — **postquam**, temporal adv. and conj.; followed by *flectit*. It is often separated, as *post . . . quam*. It takes the ind. as a rule, but see note on *ubi*, l. 81, and references.

LINE 155. **Próspiciēns**, gen. *próspiciēntis*; nom. sing. m. of the pres. part. act. of *próspiciō, -ere, próspxi, próspectum*, 3; enlarging the subj. *genitor*. — **genitor**, gen.

geni, tór	"	coe, lóque	in, véctus	the Sire looks o'er
little father		and through the sky	riding	the deep and turns
156 a, péрто	Fléctit	e, quós	cur, rúque	his steeds, riding
open	turns	his horses	and to his chariot	under a cloudless
vo, láns	"	dat	lóra	sky, and gives rein
while flying		gives	the reins	as he hastes to
			speedy.	his speeding car.

genitōris, m., 3d (from *geno*, old form of *gigno*, = *I beget*; the same root *γεν* in Greek, cf. *ἐγέν-ουην*, 2d aor. of *γεννομαι*); nom. sing., subj. of *flectit*. An honorable title of Neptune. — *coelō*, abl. sing. of *coelum*, -ī, n., 2d; abl. abs. with *aperto*, i.e. the sky being cloudless; it may be rendered freely *under a cloudless sky*. Some call *coelo* an abl. of 'place where' or 'in which,' for which see references under *mente*, l. 26; but as Neptune is riding on the waves under or through the sky, such an abl. would be even too loose for poetry, and besides the locative abl. is used of states of rest not of motion. The participle of *esse* (wanting) is understood as the *copula* or link between the noun *coelo* and the predicate adj. *aperto*. For a complete explanation of this construction and grammatical references, refer to the note on *laxis*, l. 122. — *que*, enclitic conj. — *invēctus*, nom. sing. m. of the perf. part. pass. of *invehō*, -ere, *invēxi*, *invēctum*, 3 (*in veho*); joined by *que* to *prospiciens*, and agrees with *genitor*. The passive of *veho* and compounds (and several other trans. verbs) is used as if it were an intrans. dependent; e.g. *veho*, = *I carry*; *vehor*, = *I ride*. — *aperto*, abl. sing. n. of *apertus*, -a, -um, perf. part. pass. of *aperiō*, -ire, *aperuī*, *apertum*, 4; part. used attributively, i.e. as an adj., in agreement with *coelo* in the abl. abs. construction. Participles may be: (1) attributive, i.e. purely adjectival, e.g. *apertus*, = *open*; (2) verbal, e.g. *aperius*, = *opened, having been opened*.

LINE 156. *Flectit*, 3d pers. sing. pres. ind. act. of *flectō*, -ere, *flēxi*, *flēxum*, 3; agrees with the subj. *genitor* in the subordinate temporal clause introduced by *postquam*. The pluperf. tense is naturally expected, especially as this clause is prior in time to the principal sentence, and the verb in the principal sentence is itself past (viz. *cecidit*, the aorist or perfect indefinite). It is explained as a vivid present, used somewhat freely here but common in picturesque description; see the note on *tendit*, l. 18, and cf. most of the verbs between this and l. 83. — *equōs*, acc. plur. of *equus*, -ī, m., 2d; direct obj. of *flectit*. *Equus* has a corresponding feminine, *equa*, -ae, f., 1st, = *a mare*, with dat. and abl. *equabus* to distinguish them from *equis*, usually dat. and abl. of *equus*; cf. *deus*, *deis*, and *dea*, *deabus*. — *currū*, for *curruī*; an old dat. of *currus*, -ūs, m., 4th; dat. of the indirect obj., dependent on *dat*. This old dat. of m. nouns in *u* is common in Vergil. — *que*, conj. — *volāns*, gen. *volāntis*; nom. sing. m. of the pres. part. act. of *volō*, -āre, -āvī, -ātum, 1; agrees with and enlarges the subj., viz. a pronoun referring to *genitor*. — *dat*, 3d pers. sing. pres. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; joined by *que* to *flectit*, and agreeing with the same subj. or a pron. recalling it. *Dare lora*, = *to give rein to*; cf. l. 63, *laxas sciret dare habenas*. The phrase is figurative, for *equis* rather than *curru* should be the object. *To slacken the reins* is *lora remittere*. — *lōra*, acc. plur. of *lōrum*, -ī, n., 2d; direct obj. of *dat*. The sing. *lorum*, = (1) *a thong*, (2) *a leash*, for dogs; the plur., = *reins*. There are one or two other rare meanings. — *secundō*, dat. sing. m. of the adj. *secundus*, -a, -um (from *sequor*, = *I follow*); agrees with *curru*. *Secundus* = (1) lit. *following*; (2) *second*; (3) *favorable*, or *prosperous*, of fortune or the elements, e.g. *ventus secundus*, = *a following*, and so *a favorable wind*; and *res secundae*, = *prosperity*, lit. *prosperous things*, as opposed to *res adversae*, = *adversity*. *Secundus* is really a *participial* form of *sequor* (root *sec*); a similar

The weary followers	Défes, sī	Aénea, dāe	, quae	, próxima	157
of Aeneas hasten	Worn out	the Aeneadae	which	(are) nearest	
hurriedly to win	litora	, cūrsu	Cónten, dúnt	pete, re, ét	158
the nearest shores,	the shores	in their course	hasten	to gain, and	
and turn to the	Li, byáe	, ver, túntur	ad	, óras.	
coasts of Libya.	of Libya	are turned	to	the shores.	

termination is *-bundus*, e.g. *vitabundus*, from *vito*, I. Such adjectives are usually active in meaning, and sometimes keep enough of their verbal character to govern an obj.; e.g. *vitabundus castra*, = *avoiding the camp*. A. & G. 164, *p*, and 237, *f*; B. 150, *i*; G. 330, NOTE 4; H. 330, *i*.

LINE 157. *Défessi*, nom. plur. m. of *défessus*, -a, -um, perf. part. pass. of *dēfētor*, -ī, *dēfessus sum*, dep. 3; attributive part., qualifying *Aeneadae*. — *Aeneadae*, nom. plur. of the 1st decl. Greek patronymic noun *Aeneades*, = *son of Aeneas*, m.; subj. of *contendunt*. For decl. of *Aeneades*, consult A. & G. 37; B. 21, 2, *d*, and like 22, *Cometes*; G. 65, FIRST DECLENSION; H. 50, like *Pyrites*. Like *Aeneadae* are declined *Dardanidae*, *Hyperidae*, etc. Aeneas, as the leader of the remnant of the Trojans, is like a tribal father (cf. children of Israel, Abraham, etc.); as regards actual relationship, the Trojans were not his descendants. — *quae*, nom. plur. n. of the rel. *quī, quae, quod*; agreeing with *litora* which is attracted as subj. into the rel. clause. The full phrase would be *contendunt petere litora, quae litora proxima (sunt)*. For the attraction of the antecedent object into the rel. clause, refer to the note on *Deiopeia*, l. 72. Some editors, however, transfer the comma after *litora*, and place it after *proxima*. In this case, *litora* is the acc. obj. of *petere*, and the regular antecedent of *quae* (in poetical disregard of the natural order, *litora, quae proxima*); *quae* then agrees with *litora* and is subj. of *sunt* understood. — *prōxima* (others *prōxuma*, a variant spelling), nom. plur. n. of *prōximus*, -a, -um; agrees with *litora*, and is complement of *sunt* understood in the predicate. *Proximus* is the superl. formed from the prep. *prope*, = *near*; no positive; comparative, *propior*; cf. *summus* from *supra*, and *imius* from *infra* (though these have a rare positive), and see the note on *imis*, l. 84. For the omission of the copula *sunt*, which often happens when it would be ind. or inf., consult A. & G. 206, *c*, 2; B. 166, 3; G. 209; H. 368, 3. — *litora*, nom. plur. of *litus, litoris*, n., 3d; the phrase *quae litora* is subj. of *sunt* understood. See *quae* above for (1) attraction, (2) variant punctuation and consequent variant construction. — *cursū*, abl. sing. of *cursus*, -ūs, m., 4th (from *curro*, = *I run*); abl. of manner, used adverbially. *Cursu* = lit. *with running*, hence *speedily*.

LINE 158. *Contendunt*, 3d pers. plur. pres. ind. act. of *contendō*, -ere, *contendī*, *contentum* (con, + *tendo*, = *I stretch*, hence of effort, *I strive*); agrees with the subj. *Aeneadae*. From the notion of *striving* are derived two other meanings: (1) *I demand persistently*; (2) *I hasten*, as here. — *petere*, pres. inf. act. of *petō*, -ere, *petīvī*, or *petīī*, *petitum*, 3 (root PET, as in Greek *πέτομαι*, = *I fly*, hence *I fly towards, seek*); prolativ. inf. after *contendunt*; see note on *occumbere*, l. 97. The obj. of *petere* (with the punctuation in the text) is *litora* understood, *litora* being included by attraction in the rel. clause; see *quae* above. — *et*, cop. conj. — *Libyae*, gen. sing. of *Libya*, f., 1st; poss. gen., limiting *oras*; see *Libyae*, l. 22. — *vertuntur*, 3d pers. plur. pres. ind. pass. of *vertō*, -ere, *vertī*, *versum*, 3; joined by *que* to *contendunt*. *Vertor* = the intrans. act. 'I turn', and is used reflexively; it is a survival of a middle voice, which is regular with Greek verbs, e.g. *τύπτω*, = *I strike*, act.; *τύπτομαι*, = *I strike myself (myself obj.)*, or *I get (some one) to strike*, middle; *τύπτομαι*, = *I am struck*, pass. Verbs like *vertor* may be

159	Ēst	in	, sēces, sū	„ lon, gó locus:	, ínsla ,	In far retreat there
	(There) is	in	recess	long	a place:	is a spot: an island
160	pórtum	Ēfficit	, óbiec, tú	late, rúm, „	quibus,	land forms a harbor
	a harbour	makes	by the jutting	of its sides,	by which	by its jutting
161	ómnis	ab	, álto	Frángitur	, ínque si, nús	sides, whereon every
	every	from	the deep	is broken	and into	wave from the deep
					curves	breaks and divides

included in the same class as regular deponents. A. & G. 111, b; B. no definite reference; G. 218; H. 465. — *ad*, prep. with the acc.; gov. *oras*. — *ōrās*, acc. plur. of *ōra*, -ae, f., 1st; obj. of *ad*.

LINE 159. *Ēst*, 3d pers. sing. pres. ind. act. of *sum, esse, fui*; agrees with the subj. *locus*. The following picture is probably imaginary, with details perhaps suggested by actual places in southern Spain or north Africa. Homer has a description of a harbor not unlike this in Vergil. Some editors pick out definite places, e.g. one says that the harbor of Carthagena in Spain is Vergil's model. — *in*, prep., governing *secessu*. — *sēcessū*, abl. sing. of *secessus*, -ūs, m., 4th (from *secedo* (*se* + *cedo*) = *I retire*); obj. of *in*. — *longō*, abl. sing. of *longus*, -a, -um; qualifies *secessu*. *Longus* here = *longinquus*, i.e. *distant*. — *locus*, gen. *locī*, m., 2d; nom. sing., subj. of *est*. *Locus*, m. in the sing. has two plural forms, (1) *loci*, m., 2d, = *topics*, (2) *loca*, n., 2d, = *places*; cf. *loca*, l. 51. — *ínsula*, -ae, f., 1st; nom. sing., subj. of *efficit*. The change of subject is a little abrupt, but *est* . . . *locus* is really introductory, the sense being 'in a spot far remote an island makes a harbor,' etc. — *portum*, acc. sing. of *portus*, -ūs, m., 4th; direct obj. of *efficit*. *Portus* may have either the old dat. and abl. plur. *portubus*, or the ordinary later *portibus*; cf. for *portubus*, *artus*, *tribus*, *veru*, *partus*, and dissyllables in -cus, e.g. *arcus* = *a bow*. A. & G. 70, d; B. 49, 3; G. 61, REM. 1; H. 117, 1.

LINE 160. *Ēfficit*, 3d pers. sing. pres. ind. act. of *efficio*, -ire, *effeci*, *effectum*, 3 (*ex*, *out*, marks completion, + *facio*); agrees with the subj. *ínsula*. — *óbiectū*, abl. sing. of *óbiectus*, -ūs, m., 4th (*óbicio*, = *I throw in the way of*); abl. of the means or instrument. — *laterum*, gen. plur. of *latus*, -eris, n., 3d; poss. gen., limiting *óbiectu*. The meaning is that an island lying across the mouth of a bay acted as a barrier against the violence of the sea, forming a harbor entered by passages between the island and the mainland on either side the bay. — *quibus*, abl. plur. n. of the rel. *quī*; abl. of the instrument; agrees with *laterum* in gender and number. — *ómnis*, nom. sing. f. of *ómnis*, -e; agrees with *unda*. This adj. is rather more distant from the noun it qualifies than is usual even in poetry. The order is: *Quibus ómnis unda ab alto frángitur scinditque sese in reductos sinus*. — *ab*, prep. with the abl.; gov. *alto*, marking 'place whence.' See note on *ab*, l. 1. — *áltō*, abl. sing. of *altum*, -i, n., 2d; abl. governed by *ab*.

LINE 161. *Frángitur*, 3d pers. sing. pres. ind. pass. of *frangō*, -ere, *frēgī*, *fractum*, 3; agrees with the subj. *unda* in the rel. clause. — *in*, prep. with the acc. and abl.; gov. the acc. *sinus*. A. & G. 153; B. 143; G. 418, 1; H. 435, 1. — *que*, enclitic conj. — *sinūs*, acc. plur. of *sinus*, -ūs, m., 4th; obj. of *in*. *Sinus* = lit. *a fold*, or *curve*, as in the toga of the Romans. Derived meanings: (1) *bosom*, hence (2) *protection*; (3) *a bay or inlet*. Commentators differ as to the meaning here: (1) some translate '(the wave) divides itself into retiring curves,' i.e. the sinuous curves of the wave as it breaks on the island and recedes in ripples; *reductos* is then lit. = 'brought back,' i.e. *retiring*; (2) others render '*into retired inlets or creeks*;' *reductos* then has the figurative but common meaning *withdrawn*, i.e. *remote*; (3) Mr. Page renders 'and divides itself into the shore's retreating curves.' As each of these three methods has much in its

towards hidden scin,dit se,se únda re,dúctos. Hínc at,que 162
 creeks. On this parts itself wave receding. On this side and
 side and on that hínc vas,té ru,pés „ gemi,níque mi,nántur
 vast cliffs and twin on that side vast rocks and twin rise threatening
 crags tower threaten- In coe,lúm scopu,lí, „ quo,rúm sub , vértice , 163
 ing to heaven, to the sky cliffs of which under the summit
 beneath whose láte Aéquora , túta si,lént: „ tum , 164
 height the sheltered far and wide the sea-waters safe are silent: then
 waters far and wide spread silent; and far and wide the sea-waters safe are silent: then

favor, the reader is left to make his choice. — *scindit*, 3d pers. sing. pres. ind. act. of *scindō*, -ere, *scidi*, *scissum*, 3 (akin to the Greek *σχίζω* = *I cleave*); joined by *que* to *frangitur*, and agrees with subj. *únda*. — *sēsē*, acc. sing. of the reflexive pron. *sē* or *sēsē* (see *secum*, l. 37); direct obj. of *scindit*. — *únda*, gen. *undae*, f., 1st; nom. sing. subj. of *scindit*. — *reductōs*, acc. plur. m. of *reductus*, -a, -um, perf. part. pass. of *reducō*, -ere, *reduxi*, *reductum*, 3 (*re*, = back, + *duco*, = *I lead*); agrees with *sinus*. For the meaning, see note on *sinus* above.

LINE 162. *Hínc*, adv. of place, correlative of *hínc* below, = *on this side . . . on that*. *Hínc* generally denotes separation in time and place, = *after this*, and *hence*; also of origin, *hence*. — *atque*, conj.; joins *hínc* and *hínc*. — *hínc*, adv.; see above. — *vāstae*, nom. plur. f. of *vāstus*, -a, -um; qualifies *rupes*. — *rūpēs*, nom. plur. of *rūpēs*, -is, f., 3d; subj. of *minantur*. By *rupes* are meant the cliffs lining the sides of the bay. — *gemini*, nom. plur. m. of *geminus*, -a, -um; agrees with *scopuli*. *Gemini* = *twins*, or as an adj. *double*; but here, as elsewhere, Vergil uses it as a synonym of *duo*, = *two*; cf. *Aen.* II, 203, *gemini . . . angues*, = *two snakes*. — *que*, conj. — *minantur*, 3d pers. plur. pres. ind. of the dep. verb *minor*, -ārī, *minātus sum*, 1 (akin to *mineo*, = *I project*); agrees with the subjects *rupes* and *scopuli*. *Minor* in prose = *I threaten*; so we may translate *project threateningly*.

LINE 163. *In*, prep.; gov. *coelum*. — *coelum*, acc. sing. of *coelum*, -ī, n., 2d; obj. of *in*. *In coelum* is an adverbial phrase, = *heavenwards*. — *scopuli*, nom. plur. of *scopulus*, -ī, m., 2d; joined by *que* to *rupes*. By *scopuli* are meant high buttresses of rock at the extremity of each line of *rupes* or cliffs. *Scopulus* = the Greek *σκόπελος*, i.e. *a watch-tower*, or a place from which one may take observations (*σκοπεῖν*, = *to see*). — *quōrum*, gen. plur. m. of *quī*, *quae*, *quod*, the rel. pron.; agrees with its antecedent *scopuli*, and is a poss. gen. limiting *vertice*. — *sub*, prep. with the acc. or abl.; gov. the abl. *vertice*, as marking a state of rest. A. & G. 153, 260; B. 143; G. 418; H. 435. — *vertice*, abl. sing. of *vertex*, *verticis*, m., 3d; obj. of *sub*. — *lātē*, adv. (formed from *lātus*, -a, -um). For the formation of adverbs in *e* from 2d decl. adjectives, consult A. & G. 148, *a, b, c, d*; B. 76; G. 91-93; H. 304. In the above references, the formation of adverbs is completely treated, and should be thoroughly mastered.

LINE 164. *Aequora*, nom. plur. of *aequor*, -is, n., 3d; subj. of *silent*. — *tūta*, nom. plur. n. of *tūtus*, -a, -um, adj. (properly the perf. part. pass. of *tueor*, *tuērī*, *tuitus* or *tūtus sum*, dep. 3, = *I watch*, hence *protect*); qualifies *aequora*. Lucretius uses *tueor* in a passive sense, = *I am seen* or *appear*, and *tūtus* is passive here = *guarded*, i.e. *screened*. *Tūtus* usually = *safe*; also very rarely = *cautious*. — *silent*, 3d pers. plur. pres. ind. act. of *sileō*, -ēre, *silui*, no supine, 2; agrees with the subj. *aequora*. The *silence* or calmness of the water in the bay is due to the island which acts as a break-water. — *tum*, adv. of time, here introducing a further point in the description of the natural surroundings; *tum* has scarcely more force than a conj. — *silvis*, abl. plur. of

165	<i>silvis</i> with woods	<i>scæna</i> a scene	<i>co, rúscis</i> waving	<i>Désuper</i> above	o'erhead hangs a background of shimmering forest and a grove black with its grim shade; beneath the cliff's brow fronting them
	<i>hórren, tíque</i> and awful	<i>" a, trúm</i> black	<i>nemus</i> a grove	<i>, imminet</i> overhangs	
166	<i>úmbra</i> ; with shade;	<i>Frónte</i> the brow	<i>sub</i> under	<i>ádver, sâ</i> opposite	

silva, -ae, f., 1st; a descriptive abl. enlarging *scaena*. A. & G. 251; B. 224; G. 400; H. 419, II. — *scaena*, gen. *scaenae*, f., 1st (Greek *σκηνή*, = lit. a booth, i.e. a hut formed of osiers or the branches of trees; originally it meant little more than a shady spot, from *σκά*, = shade); nom. sing. subj. of *imminet*. *Scaena* is also used of the stage of a theatre; but more commonly it = the painted scene or background of the stage (so *σκηνή*); we may render *background* here. The origin of this sense is that choral songs, with a little dialogue added, of a tragic or comic character (the forerunner of tragedy and comedy) were sung by travelling actors either in a shady place under the trees or in wagons in which the actor was protected from the sun by a canopy of branches. — *coruscis*, abl. plur. of *coruscus*, -a, -um (from *corusco*, = lit. I quiver, vibrate, hence of the effect of tremulous motion, I gleam; cf. *mico*); qualifies *silvis*.

LINE 165. *Désuper*, (*dē*, = from, + *super*, = above) adv., limiting *imminet*. *Desuper* = above, from the point of view of one who is above. — *horrenti*, abl. sing. of *horrens*, -entis, pres. part. act. of *horreō*, -ēre, no perf. or supine, 2 (for other tenses a collateral form *horresco*, -ēre, -horruī, no supine, 3, is used); qualifies *umbra*. *Horre* = lit. to bristle, hence some render *horrenti umbra*, as *bristling shade* (*bristling* referring to the density of the branches), i.e. the adj. *bristling*, properly an attribute of the grove (*nemus*), is poetically transferred to the shade in the grove. *Horridus*, the adj., commonly = *bristling*. If this be correct, *nemus horrenti umbra* is an instance of *hypallage*, i.e. the transference of the adj. from one noun to another closely connected with it; cf. Aen. VIII, 526, for the stock Vergilian example, *Tyrrhenusque tubae clangor*, = *clangor Tyrrhenae tubae* (the blast of the Tyrrhene trumpet). A. & G. 385; B. no reference; G. 693, *HYPALLAGE*; H. 636, IV, 2. Others give to *horrenti* the derived sense (which *horridus* also may have) of 'terrible,' 'awe-inspiring.' — *que*, enclitic conj. — *ātrum*, nom. sing. n. of *āter*, *ātra*, *ātrum* (see *atris*, I. 60); qualifies *nemus*. The grove is *ātrum*, because the sunlight could penetrate through. — *nemus*, (Greek *νέμος*) nom. sing. of *nemus*, *memoris*, n., 3d; joined by *que* to *scaena*. Synonyms: *nemus*, = a grove, with clearings suitable for pasture (Greek verb *νέμειν*); *lucus*, = a wooded glade, esp. one sacred to a god, but Vergil often uses it as = *silva*; *silva*, = a wood, or forest, the generic word. — *imminet*, 3d pers. sing. pres. ind. act. of *imminēō* -ēre, no perf., no supine, 2 (*in*, = upon, i.e. over, + *mineo*, = I project); agrees with the subj. *nemus*. It happens sometimes, as here, that a verb may agree with one of several separate subjects, and be understood with each of the rest. A. & G. 205, d; B. 255, 3; G. 285, EXCEPTION I; H. 463, I. There is besides the explanation that the verb is singular because the two subjects represent one general notion, viz. woody highland. — *umbrā*, abl. sing. of *umbra*, -ae, f., 1st; abl. of manner, not an abl. of quality, like *silvis*, above; i.e. *umbra* does not mean that 'a shady grove overhangs,' but 'a grove overhangs with its shade,' in such a way as to enshroud the front view in its black shade. It seems possible to consider *umbra* as an abl. of cause, after *ātrum*.

LINE 166. *Fronte*, abl. sing. of *frons*, -tis, f., 3d; governed by *sub*. *Fronte* = the brow, i.e. of the cliff, probably at the head of the recess. Distinguish *frons*, *frontis*, from *frons*, *frondis*, f., 3d, = foliage. A *fronte*, = in the van, opposed to a *tergo*, = in the rear. — *sub*, prep.; gov. *fronte*. — *adversā*, abl. sing. f. of *adversus*, -a, -um;

is a cave of hanging rocks, within sweet waters and seats of living stone, a home of nymphs. Here no cables confine the weary ships, no anchor moors them with crooked bite. | scopu, lis pen, déntibus, , ántrum, Íntus a, quæ 167
 with rocks hanging (there is) a cave within waters
 dul, cês, , vi, vóque se, dília, , sáxo, Nýmpha, rúm 168
 sweet and living seats (made) by stone of Nymphs
 domus. , Híc, , fes, sás non, víncula, , náves Ulla 169
 the home. Here weary not bonds the ships any
 te, nént, un, có, , non, , álligat, , áncora, , mórsu.
 do hold curved not fastens an anchor bite.

agrees with *fronte*. *Adversa*, = *opposite to or facing*, i.e. those who entered from the sea into the bay. — *scopulis*, abl. plur. of *scopulus*, -ī, m., 2d (see *scopuli*, l. 163); abl. of quality, often called the descriptive abl., here describing *antrum*. For this abl., see note on *silvis*, l. 164. — *pendentibus*, abl. plur. of *pendens*, -entis, pres. part. act. of *pendeo*, -ēre, *pependi*, *pensum*, 2; qualifying *scopulis*. — *antrum*, gen. *antri*, n., 2d (Greek ἀντρον); nom. sing., subj. of *est* understood. A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3.

LINE 167. *Intus* (akin to Greek ἐντός), adv. of place, limiting *sunt* understood. — *aquae*, nom. plur. of *aqua*, -ae, f., 1st; subj. of *sunt* understood. 'The waters' are undoubtedly springs. — *dulcēs*, nom. plur. f. of *dulcis*, -e, adj., 3d; qualifies *aquae*. *Dulcis* (which some say is akin to γλυκός) = lit. *sweet to the taste*, hence figuratively *dear*. Of water, it = *fresh*; cf. *Georgic II*, 243, *dulcesque a fontibus undae*. — *vivō*, abl. sing. of *vivus*, -a, -um; agrees with *saxo*. *Vivus*, as an attribute of really inanimate objects, = *living* in the sense of *natural*, i.e. not artificial. — *que*, enclitic conj. — *sedilia*, nom. plur. of *sedile*, -is, n., 3d (from *sedeo*, = *I sit*, hence *a seat*); joined by *que* to *aquae*. — *sāxō*, abl. sing. of *saxum*, -ī, n., 2d; abl. of quality, describing *sedilia*.

LINE 168. *Nympharum*, gen. plur. of *nympha*, -ae, f., 1st (see note on *Nymphæ*, l. 71); poss. gen., limiting *domus*. — *domus*, gen. *domūs*, f., 4th (for peculiarities in decl., see note on *domos*, l. 140); nom. sing., in apposition to *sedilia*, but in sense referring to the cave (*antrum*), for nymphs are very commonly associated with caves and welling springs. — *hic*, adv. of place. — *fessās*, acc. plur. f. of *fessus*, -a, -um, adj. (connected with *fatiscor*, = *I grow weary*); qualifies *naves*. — *nōn*, negative adv., limiting *ulla*. *Non . . . ulla* is a negative combination, = *nulla* (cf. *non unquam*, = *nunquam*), mostly poetic, but sometimes used in prose for emphasis, and often when a co-ordinative conj. connects the sentence with a previous one, e.g. *neque unquam* (for *et nunquam*); cf. Cicero, *Verres nihil unquam fecit* (= *quidquam nunquam*). — *vincula*, nom. plur. of *vinculum*, -ī, n., 2d (sometimes contracted to *vinclum*; from *vincio*, = *I bind*); subj. of *tenent*. *Vincula* = lit. *the binding things*, i.e. cables in respect of ships; it usually = *fetters*. — *nāvēs*, acc. plur. of *navis*, -is, f., 3d; direct obj. of *tenent*.

LINE 169. *Ulla*, nom. plur. n. of *ullus*, -a, -um, gen. *ullius*, dat. *ullī*, otherwise regular; agrees with *vincula*. *Ullus*, like *quisquam*, is mainly employed in negative sentences, or in sentences of negative implication which may in form be either interrogative or conditional; *ullus* = *any one at all*, very sweeping and emphatic; its negative is *nullus*. A. & G. 105, h; B. 66; G. 317; H. 457. — *tenent*, 3d pers. plur. pres. ind. act. of *teneo*, -ēre, *tenui*, *tentum*, 2; agrees with the subj. *vincula*. — *uncō*, abl. sing. of *uncus*, -a, -um, adj. (from *uncus*, -ī, m., 2d, = *a hook*; Greek ὄγκος); qualifies *morsu*. *Uncus* = *crooked*, or *curved*, sometimes of a bird's talons. The two sentences, *hic . . . tenent*, and *unco . . . morsu*, are not joined by any conj. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — *nōn*, negative adv., restricting *alligat*. *Ulla*, however,

- 170 **Hūc** sep, tem **Aēne**, **ās** „ col, **lētis** , **nāvibus** , | Hither Aeneas, mustering seven ships of
Hither seven Aeneas having been gathered ships
 171 **ōmni** **Ēx** nume, **rō** subit; „ **āc** mag, **nō** tel, **lūris** | all his fleet, runs for
all from the number enters; and great of the land | shelter, and with
 mighty yearning for

seems to be understood with *ancora*, and *non* perhaps might be taken with the verbs *tenent* and *alligat*, though it is usual for the negative word to precede in such combinations; but the sense is clear enough, though the grammatical construction is a little involved. We may therefore render: *no cables hold . . . , no anchor fastens*, etc. — **alligat**, 3d pers. sing. pres. ind. act. of *alligō*, -āre, -āvī, -ātum, I (*ad*, = *to*, + *ligo*, = *I bind*); agrees with the subj. *ancora*. — **ancora**, gen. *ancorae*, f., 1st (Greek ἀγκυρα); subj. of *alligat*. Homer never speaks of anchors being used, but of *ἐνυαί*, large stones for mooring vessels. Consequently Vergil's application of the anchor of his own age to Homeric times is an instance of *anachronism*. Although Vergil is true to his subject as regards life, custom, and the principal facts, yet he occasionally substitutes later Roman ideas in describing matters of less importance; we shall have occasion to notice this later on. — **morsū**, abl. sing. of *morsus*, -ūs, m., 4th (from *mordeo*, = *I bite*); abl. of the instrument. *Morsus*, = lit. *a bite*; it = *the fluke*, or biting part of an anchor, here.

LINE 170. **Hūc**, adv. of direction, = lit. *to this place* (from *hic*, *haec*, *hoc*, demonstr. pron.); limiting *subit*. As *hic* is locative, = *here*, at *this place*, and *huc* marks direction, so *illic* and *istic* (from *ille* and *iste*) are locative, and *illuc* (*to that place*) and *istuc* (*to that place of yours or which you mention*) point the limit of motion. — **septem**, numeral indecl. adj., qualifying *navibus*. The entire fleet was eventually saved, except the ship of Orontes, which was sucked down by a whirlpool; cf. l. 117. Apart from the vessel of Aeneas, the reader will remember that the other six owed their escape from destruction to Cymothoë and Triton, l. 144, and to Neptune himself, l. 145; the former saved three which ran on the rocks, l. 108, and the latter three which grounded on sandbanks, ll. 111, 112; the rest were scattered, *disiectam . . . toto . . . aequare classem*, l. 128. — **Aenēās**, nom. sing. (for decl., see *Aeneae*, l. 92); subj. of *subit*. — **collectis**, abl. plur. f. of *collectus*, -a, -um, perf. part. pass. of *colligō*, -ere, *colligī*, *collectum*, 3 (*cum*, + *lego*); agrees with *navibus* in the abl. abs. construction. — **navibus**, abl. plur. of *navis*, -is, f., 3d; with *collectis*, as abl. abs. See note on *laeso*, l. 8. — **omni**, abl. sing. m. of *omnis*, -e, adj., 3d; agrees with *numero*.

LINE 171. **Ex**, prep. with the abl., *ex* before vowels or 'h,' *e* or *ex* before consonants; gov. *numero*. Observe that *ex* = *from*, or *out of* the centre of a place; *a* or *ab* = *from* the outside borders of some object or region; *de* = *from* a definite spot, often *down from*. A. & G. 152, b; B. 142, 2; G. 417; H. 434. — **numero**, abl. sing. of *numerus*, -ī, m., 2d (akin to Greek νέμειν, = *to apportion*, hence *that which is apportioned*); governed by *ex*. — **subit**, 3d pers. sing. ind. act. of *subeo*, *subire*, *subii*, *subitum*, irreg. (*sub* = *towards*, + *eo*, = *I go*); agrees with subj. *Aeneas*. In this compound, *sub* keeps its meaning as a prep. with the acc., = *up to*, e.g. Horace, *quos aquae subeunt*; *subeo* may be used with the acc. of the object. As a prep. with the abl., its meaning of *under* (of states of rest) survives in composition, e.g. *substruo*, = *I build beneath*. — **āc**, conj., introducing a new and important feature; see note on *que*, l. 1. — **magno**, abl. sing. m. of *magnus*, -a, -um; agrees with *amore*. — **tellūris**, gen. sing. of *tellūs*, f., 3d (akin to *terra*); objective gen., limiting *amore*. See note on *generis*, l. 132. — Synonyms: *tellus* = *the earth*, mostly poetical, but found in Cicero; personified *Tellus* = the Greek goddess Γαῖα, also known as Cybele, Ceres, etc.; *terra*, = *the earth*, as opposed to sky, and sea; *orbis terrarum*, = *the world*; i.e. all the separate *terrae*, or regions of earth; *humus* = *the surface earth*, the ground, e.g. *humī*, = *on the ground*; *mundus*, = *the universe*. —

the land the Trojans disembark and gain the longed-for sand, and lay their brine- drenched limbs upon the beach. And forthwith Achates	a, móre love	Égres, si having disembarked	ópta, tá longed for	, poti, úntur possess	172
	Tróes	a, réna,	Ét	sale, táben, té	s ar, tús
	the Trojans	the sand, and with brine	soaking	their limbs	
	in, lítore,	pónunt.	Ác	pri, múm	sili, cí
	on the shore	lay.	And	first	from a flint

amóre, abl. sing. of *amor*, *amōris*, m., 3d (*amo*); abl. of manner, with *cum* omitted because of the presence of the adj. *magno* as an attribute. A. & G. 248; B. 220; G. 399; H. 419, III. — Synonyms: *amor*, = love, as a passion, no matter whether good or bad; it is the generic term; *caritas*, = love, affection, of that virtuous kind which one feels towards some one superior in admirable qualities. When personified, *Amor* = *Cupido*, the son of Venus, and the god of love.

LINE 172. **Egressi**, nom. plur. m. of *egressus*, -a, -um, perf. part. of the dep. verb *egredior*, -i, *egressus sum*, 3 (*e* + *gradior*); agrees with *Troes*. The participle saves the necessity of two co-ordinate verbs, e.g. *egrediuntur et potiuntur*. See note and references on *Iactatos*, l. 29. — **optātā**, abl. sing. of *optātus*, -a, -um, perf. part. pass. of *optō*, -āre, -āvī, -ātum, 1; agrees with *arena*, in place of a rel. clause, *quam optaverant*. — **potiuntur**, 3d pers. plur. pres. ind. of the dep. verb *potior*, *potiri*, *potitus sum*, 4 (from *potis*, = powerful, hence to become powerful over); agrees with the subj. *Troes*. — **Tróes**, gen. *Trōum*, m. plur. nom. 3d (see *Trōas*, l. 30); subj. of *potiuntur*. The final syllable is short, because the word is a Greek one. — **arēnā**, abl. sing. of *arēna*, -ae, f., 1st; direct obj. of *potiuntur*. A few verbs have their objects in the abl. case, viz. *potior*, *fungor*, *fruor*, *utor*, *dignor*, *supersedeo*, and *vescor*. A. & G. 249; B. 218, 1; G. 407; H. 421, 1.

LINE 173. **Et**, conj. — **sale**, abl. sing. of *sāl*, *salis*, m., 3d (Greek *ἅλς*, gen. *ἅλ-ος*); abl. of the means. A. & G. 248, c; B. 218; G. 401; H. 420. — **tābentēs**, acc. plur. m. of *tābens*, -entis, pres. part. act. of *tābeō*, -ēre, no supine, 2; qualifies *artus*. *Tābens* implies a more serious condition of discomfort than *madidos*, = drenched, for the noun *tabes* = decay. — **artūs**, acc. plur. of *artus*, -ūs, m., 4th; direct obj. of *ponunt*. — **in**, prep. governing the abl. *lítore*. — **lítore**, abl. sing. of *lītus*, *lītoris*, n., 3d; governed by *in*. — **pónunt**, 3d pers. plur. pres. ind. act. of *pōnō*, -ere, *posui*, *positum*, 3; joined by *et* to *potiuntur* and in agreement with the same subj. *Troes*. *Pono* has several meanings: (1) *I place*; (2) commercially, *I put out at interest*; (3) *I lay aside*, like *depono*; (4) absolutely, of the winds, *to abate*; (5) *I put or suppose*, as an assumption; (6) *I appoint*, e.g. *pono leges*.

LINE 174. **Ac**, cop. conj., joining the sentence in which it stands (*ac Achates excudit*, etc.) to the preceding one (*Troes potiuntur*, etc.). — **primum**, adv. of time; denoting the order of events (followed by *tum*, l. 177), and restricting *excudit*. *Primum* is the adverbial acc. sing. n. of the adj. *primus*, -a, -um; cf. *multum* = much, adv., from *multus*. Distinguish *primum* from *primo*, the adverbial abl. sing. n. of *primus*; *primum* usually = in the first place or for the first time, but may be used like *primo* of succession, = firstly, as here, with such words as *tum*, *tunc*, *deinde*, following. Discriminate carefully between *primum* and *primus* in such uses as: *primum fecit*, = he did it for the first time, or at first; *primus fecit*, = he was the first to do it. *Primum* is really a superlative adv. formed from the prep. *prae* — no positive; comparative, adj. *prior*, adv. *prius*; superlative, adj. *primus*, adv. *primum*. — **silici**, dat. sing. of *silex*, *silicis*, m. (rarely f.), 3d; dat. instead of the abl. of separation, which (esp. of persons) may follow compounds *ab*, *ex*, *de*, and in some cases *ad*. *Silici* is governed then by *excudit*, = struck FROM a

175	scin, tillam ex, cūdit A, chātes Sūsee, pītque ig, nēm	struck a spark from a flint, and caught the fire
	a spark struck Achates and caught the fire	
176	foli, is, at, que ārida, circum Nūtri, mēnta de, dīt	fire with leaves, and strewed dry fuel around, and fanned
	with leaves and dry around fuel supplied	
177	rapu, itque in, fōmite, flāmmam. Tūm Cere, rēm	the flame in the tinder. Then weary
	and hurried in the tinder the flame. Then the corn	

flint. Some wrongly call *silici* an abl. of the instrument. For this dat., consult A. & G. 229, and *c*; B. 188, 2, *d*; G. 345, REM. 1; H. 385, 4, 2). — *scintillam*, acc. sing. of *scintilla*, -ae, f., 1st; direct obj. of *excudit*. — *excūdīt*, 3d pers. sing. perf. ind. act. of *excūdō*, -ere, *excūdī*, *excūsūm*, 3 (*ex* = out, + *cūdō* (rare) = *I strike*); agrees with the subj. *Achates*. — *Achātēs*, gen. *Achātae* or *Achātū* (see *Achātae*, l. 120); nom. sing., subj. of *excudit*.

LINE 175. *Sus-cēpit*, 3d pers. sing. perf. ind. act. of *sus-cipiō*, -ēre, *suscēpi*, *susceptum*, 3 (*sub* + *capio*); joined by the enclitic *que* to *excudit*. Most MSS. and several commentators read *suscēpit*, an archaic form of *suscēpit*, but as there seems to be no adequate reason for an archaism here and the choice of readings is hard to determine, the ordinary prose form of the word is inserted in the text. The process of kindling a fire seems to be as follows: a flint is struck on some light dry bark or twigs, and the little flare is at once caught on other dry leaves, etc., and by the process of fanning more substantial pieces of wood (*nutrimenta*, *fomes*) are in time set ablaze. — *que*, enclitic conj., joining *excudit* and *suscēpit*. — *ignem*, acc. sing. of *ignis*, -is, m., 3d; direct obj. of *suscēpit*. — *foliis*, abl. plur. of *folium*, -i, n., 2d (akin to Greek *φύλλον*); abl. of the means. — *atque*, cop. conj., joining to *suscēpit* the new feature in the process, *dedīt*, etc. — *ārida*, acc. plur. n. of *āridus*, -a, -um (from *ārere*, = *to be dry*); qualifies *nutrimenta*. — *circum*, adv., limiting *dedīt*. As the best commentators are silent, it is unnecessary to regard *circum* . . . *dedīt* as = *to circumdedīt* by *tnesis*, as the separation of two parts of a compound word is called. *Tmesis* is very common in Homer, occurs in Greek tragedy and comedy, but (though found in Horace) is rare in Latin; Ennius supplies the stock example, *saxo cere comminuit-brum*, = *cerebrum comminuit*. A. & G. 385; B. 367, 7; G. 726; H. 636, V, 3. In the weaker forms *prius . . . quam*, *qui . . . cumque*, *post . . . quam*, however, it is quite common in Latin.

LINE 176. *Nūtrimenta*, acc. plur. of *nūtrimentum*, -i, n., 2d (from *nutrio*, = *I nourish*); direct obj. of *dedīt*. — *dedīt*, 3d pers. sing. perf. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; joined by *atque* to *suscēpit*, and in agreement with the same subject. — *rapuit*, 3d pers. sing. perf. ind. act. of *rapio*, -ere, *rapui*, *raptum*, 3; joined by *que* to *dedīt*. *Rapuit* here is by most translated *fanned*, i.e. = *raptim suscitavit*; Mr. Page considers this too far-fetched a meaning, and renders *quickly caught*, from the original meaning of *rapio*, = *I seize or snatch*. — *que*, enclitic conj. — *in*, prep., governing the abl. *fomite*. — *fōmite*, abl. sing. of *fōmes*, *fomitis*, m., 3d (probably for *fov-mes*, from *foveo*, = *I foster*); governed by *in*. *Fomes* = lit. *the fostering thing*, in reference to fire, and may be applied to any inflammable material, especially *touchwood* or *dry twigs*. — *flāmmam*, acc. sing. of *flamma*, -ae, f., 1st; direct obj. of *rapuit*.

LINE 177. *Tum*, adv., of succession; see *primum*, l. 174 above. — *Cererem*, acc. sing. of *Cerēs*, *Cerēris*, f., 3d; direct obj. of *expediunt*. *Cererem* = *frumentum* (*grain*), the name of the goddess standing by the figure *metonymy*, for that over which she exercised special care; similarly *Bacchus* is often used for *vinum*, *Mars* for *bello*, e.g. *aequo Marte*, etc. This figure embraces not only such instances as the above, but also any cases in which a word is used for another, e.g. *aurum* for *aurum vasum*, *laurea* for

of their lot they bring forth corn spoiled by the waves and imple- ments of Ceres, and make ready to roast the grain that was saved and to crush	cor, rúptam un, díis „ Cere, ália, que árna spoilt by the waves and wheaten the implements Éxpedi, únt, fes, sí re, rúm; „ fru, gésque 178 they get out weary of things; and the grain re, céptas Ét tor, rére pa, ránt flam, mís „ et, 179 rescued both to roast they prepare with flames and
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victoria, etc. A. & G. 386; neither B. nor G. refer to it; H. 637, III. Vergil elsewhere calls bread *Cereale solum*. As a goddess, Ceres was the daughter of Saturn and Ops, and the mother of Proserpine. She is 'the ripener' of the fruits of the earth. — **corruptam**, acc. sing. f. of *corruptus*, -a, -um, perf. part. pass. of *corrumpō*, -ere, *corrūpī*, *corruptum*, 3; attributive part., qualifying *Cererem*. The corn had of course been injured by the salt water. — **undis**, abl. plur. of *unda*, -ae, f., 1st; abl. of the instrument, enlarging *corruptam*. — **Cereālia**, acc. plur. n. of *Cereālis*, -e, adj., 3d (= *pertaining to Ceres*); qualifies *arma*. This word survives in the English 'cereals.' — **que**, enclitic conj. — **arma**, acc. plur. of *arma*, -ōrum, n., 2d (no sing.); joined by *que* to *Cererem*, and an obj. of *expediunt*. *Arma* here has the special sense of implements, viz.: such things as the hand-mill, etc. Martial uses *arma* as = to a barber's scissors and razor, and Vergil employs it of a ship, = *the tackling or fittings*. For the usual sense, refer to l. 1.

LINE 178. **Expediunt**, 3d pers. plur. pres. ind. act. of *expediō*, -īre, -īvī or -īī, -ītum, 4 (*ex* = out, + *pēs*, = the foot, hence to extricate); agrees with a plural pron. as subj., referring to *Troes*, l. 172. *Expediō* = (1) *I disentangle*; (2) *I fetch out*, or *I prepare*, as here; (3) *I disclose*, of a speech; (4) with reflexive pron. and the abl. of the thing, e.g. *me cura expediām*, = *I will free myself from care*; (5) with reflexive pron., = *I make ready*, e.g. *me expediō*. — **fessi**, nom. plur. of *fessus*, -a, -um; agrees with the understood subj. of *expediunt*, viz.: *īī* or *Troes*. — **rērum**, gen. plur. of *rēs*, *rei*, f., 5th; objective gen. after *fessi*. *Fessi rerum* is an imitation of a Greek construction, the gen. becoming a complement as it were to adj. with which it is connected, on the analogy of the objective gen. following adjectives denoting fulness, power, knowledge, desire, etc. and their opposites; cf. Horace, *integer vitae scelerisque purus*. This gen. is often called the gen. of reference, and is frequently employed by Horace and other poets of the Augustan age. A. & G. 218, c; B. 204, 4; G. 374, esp. NOTE 6; H. 399, III, 1. In this phrase *rerum* has a bad sense, = *troubles*; usually it is indefinite, = *things*, either as *res secundae*, = *prosperity*, or *res adversae*, = *adversity*. *Res* has so many meanings and applications that the reader should study it in a dictionary. — **frūgēs**, acc. plur. of *frūgēs*, *frūgum*, f., 3d; direct obj. of *torrere*. *Fruges*, complete in the plural, is defective in the singular: it has no nom. or voc. sing., but it has acc. *frugem*, gen. *frugis*, dat. *frugi*, abl. *fruge*; the nom. wanting would be *frux*. A. & G. 77, 5, a; B. 57, 6; G. 70, D; H. 133, 3. — **que**, enclitic conj., joining *parant* to *expediunt*. — **receptās**, acc. plur. f. of *receptus*, -a, -um, perf. part. pass. of *recipiō*, -ēre, *recēpī*, *receptum*, 3 (*re* = back, + *capio*); qualifies *fruges*, and = *recovered*, i.e. from the sea.

LINE 179. **Et**, conj., correlative of *et* below, = *both . . . and*. For *et . . . et*, see note on *et*, l. 3, and for other combinations, *que . . . et*, *et . . . que*, and *que . . . que*, refer to the note on *et*, l. 63. — **torrēre**, pres. inf. act. of *torreō*, -ēre, *torrūī*, *tostum*, 2; *epexegetical* or *prolative* inf., after *parant*. A. & G. 271; B. 326; G. 423; H. 533. The corn would require *roasting* before being ground (*frangere saxo*) after the soaking in the sea. — **parant**, 3d pers. plur. pres. ind. act. of *parō*, -āre, -āvī, -ātum, 1; joined by *que* to *expediunt*, and in agreement with the same subject. *Paro* may be used with a direct obj., or with an explanatory inf., as above. — **flammis**, abl. plur. of *flamma*, -ae,

180	frāngere	, sáxo.	Aéne, ás	scopu, lum	,,	it with the stone.
	to pound	with a stone.	Aeneas		a rock	Meantime Aeneas
181	intere, á	con, scéndit, et	, ómnem	Próspect, tūm		climbs the crag and
	meanwhile	climbs and	entire	a view		seeks a full wide view
	la, té	,,	pela, gó	petit, ,	Ánthea	, sí quem
	far	over the sea he seeks,	Antheus	if	any	o'er the sea, if he may
						haply see Antheus

f., 1st; abl. of the means or instrument. — *et*, cop. conj.; see *et* above. — *frangere*, pres. inf. act. of *frangō*, -ere, *frēgi*, *fractum*, 3; *prolative* inf., like *torrere*, to which it is joined by *et*. The wealthy used hand-mills, but the poor farmers used the crushing-stone; cf. *Georgics*, I, 267, *Nunc torrete igni fruges, nunc frangite saxo*, which proves that *roasting* was not an exception to the rule before the crushing. — *sāxō*, abl. sing. of *sāxum*, -i, n., 2d; abl. of the instrument.

LINE 180. *Aenēās*, nom. sing., subj. of *conscendit*. — *scopulum*, acc. sing. of *scopulus*, -i, m., 2d (like Greek *σκοπέλος*, = a look-out spot); direct obj. of *conscendit*. The *scopulus* referred to is one of the two *scopuli* (see I. 163) at the two extremities of the harbor. — *intereā*, adv. of time. For derivation, etc., see the note on *intereā*, I. 124. — *conscendit*, 3d pers. sing. pres. ind. act. of *conscendō*, -ere, *conscensī*, *conscensum*, 3 (*cum*, + *scando*, = I climb); agrees with the subj. *Aeneas*. The present is the vivid *historic*. — *et*, cop. conj. — *omnem*, acc. sing. m. of *omnis*, -e; agrees with *prospectum*. For the distinction between *omnis* and *totus*, refer to the note on *toto*, I. 29. *Omne prospectum* = a complete view, such as might be had from a high point only.

LINE 181. *Prōspectum*, acc. sing. of *prōspectus*, -ūs, m., 4th (derived from *prospicio*); direct obj. of *petit*. — NOTE. *Prospectum*, being a verbal noun, is qualified as a noun by *omnem*, and restricted in its verbal character by the adv. *late*; moreover its verbal origin permits it to govern an obj., *pelago*. *Omne prospectum pelago* is not a case of *hypallage* (a view over all the sea), but rather = a perfect view; as *late* is an adv. describing the limits of the view over the sea, *omnem* would be redundant if it were a transference of case from *omni* (qualifying *pelago*). But understood as above (under *omnem*), it adds something new and to the point to the sentence. For *hypallage*, refer to the note on *horrenti*, I. 165. — *lātē*, adv., modifying *prospectum*. See *late* and note, I. 21. — *pelagō*, abl. of *pelagus*, -i, n., 2d; abl. of 'place over which,' for which cf. *alta*, I. 126. For decl. and gender of *pelagus*, consult A. & G. 39, b; B. 26, 2; G. 34, EXCEPTIONS; H. 51, 7. Observe the *alliteration* in *prospectum pelago* *petit*. Synonyms: *pelagus* and *altum* = the open sea; *mare*, = sea, as distinguished from *terra* = land, and *coelum* = sky; *oceanus*, = the sea, or the vast sea, often particularly of the river encircling the earth; *aequor*, = the sea, as presenting a level (*aequus*) surface; *marmor* (often = marble) = the sea, as showing a glistening surface. — *petit*, 3d pers. sing. pres. ind. act. of *petō*, -ere, *petivī* or -iī, *petitum*, 3; joined by *et* above to *conscendit*, and agreeing with *Aeneas*. — *Anthea*, acc. sing. of *Antheus*, gen. *Anthi*, etc., m., Greek mixed decl. noun; direct obj. of *videat*. For the declension of *Antheus*, read carefully the note on *Achilli*, I. 30, and comparing *Orpheus* or *Achilleus* in the references given; also cf. *Oili*, I. 41. Nothing is known of this Antheus. — *sī*, conj., introducing conditions (= Greek *εἰ*); has the subjunct. *videat* (which see) dependent upon it. For the general laws on conditional sentences, see the note on *sī*, I. 18; also refer to the note on *qua*, I. 18. — *quem*, acc. sing. m. of the indef. pron. m. and f. *quis*, n. *quid*; used adjectively, in agreement with *Anthea*. Others, however, assert that *quem* is a pronoun, with the nouns *Anthea*, *Capyn*, etc., in apposition to it. Most

wind tossed and the Phrygian barks, or haply Capys, or the arms of Caicus upon the ship's high stern. **I**acta, túm ven, tó vide, át, „ Phrygi, ásq̄ue ¹⁸²
 tossed by the wind he may see and Phrygian
 bi, rémes, **A**út Capyn, , áút cel, síis „ in , púppibus, ¹⁸³
 the biremes, or Capys, or high on the poops

commentators say *quem* is adverbial, i.e., = *if he can ANYWHERE see Antheus*. This is, perhaps, a little pedantic, for *quem* can quite easily be a colloquial use = *any (to see) if he can see some (or any) Antheus or Capys*, etc. This colloquial use has parallels in other languages.

LINE 182. **I**actātum, acc. sing. m. of *iactātus*, -a, -um, perf. part. pass. of *iactō*, -āre, -āvī, -ātum, I (frequentative of *iactō*); predicate part., agreeing with *Anthea*. — **ventō**, abl. sing. of *ventus*, -ī, m., 2d; abl. of the instrument, describing *iactatum*. — **videat**, 3d pers. sing. pres. subjunct. act. of *videō*, -ēre, *vidi*, *vīsum*, 2; agrees with the subj. (a pron. referring to *Aeneas*) in the *si* clause. The subjunct. *si videat* virtually expresses a purpose, and like the Greek *ei* and the English *if* is used in a kind of indirect question introduced by some words understood, e.g. *Aeneas scans the horizon (to find out) if or whether he can see*. The subjunct. mood, necessary in indirect questions (see note on *impulerit*, l. 11), is thus clearly accounted for. In point of origin, Allen and Greenough say the *si* clause in cases like this is really a *protasis*. A. & G. 334, *f*; B. 300, 3, esp. *a*; G. 460, *b*; H. 529, I, NOTE I. This use of *si* is only after verbs of wondering, e.g. *miror*, and verbs of trying, e.g. *conor*, expressed or understood before *si*; the usual particles introducing indirect questions being *utrum* and *num*. — **Phrygiās**, acc. plur. f. of *Phrygius*, -a, -um (lit. pertaining to the *Phryges*, -um, m. plur., 3d; Greek Φρύγες); qualifying *biremes*. *Phrygiās* = *Troicas* or *Troianas*, for Troy and the Troad were a part of Phrygia, which was a district of Asia Minor. — **que**, enclitic conj.; the cop. conj. (not *aut*) is used because *Antheus* was in command of the *Phrygiās biremes*, whereas *Capys* and *Caicus* were not. — **birēmēs**, acc. plur. of *birēmis*, -is, f., 3d (*bis* or *bi*, adv. of *duo*, + *remus*, = *an oar*); joined (as an obj. of *videat*) to *Anthea* by the conj. *que*. *Birēmis* is strictly an adj. = *having two oars*, and *Livy* applies it as such to *lembus*, = *a cutter*. But its chief meaning is *a vessel with two banks of oars*; cf. *trirēmis* (*tres, tria*, + *remus*), = *a trireme*, i.e. *a vessel with three banks of oars*. *Navis*, at first expressed and modified by *birēmis* or *trirēmis*, in time dropped out; hence the substantival origin. *Biremes* were unknown in the time of *Homer*, so this is another instance of *anachronism*; cf. *ancora*, and note, l. 168.

LINE 183. **A**ut, disjunctive conj.; at once connecting and opposing *Capyn* and *Anthea*. *Aut* is used when each alternative excludes the other (as *Capys* and *Antheus* do); *sive* offers a choice between two names of the same thing; *vel* and *ve* (probably old imperative of *volo*) give a choice between two alternatives. The principal correlatives are: *aut . . . aut, vel . . . vel, sive (seu) . . . sive (seu)*. A. & G. 156, *c*; B. 342; G. 494; H. 554, II, 2. — **Capyn**, acc. sing. of *Capys*, gen. *Capys*, m., Greek 3d decl. noun; obj. of *videat*, connected with *Anthea* by *aut*. For declension, consult A. & G. 63, *g*; B. no reference; G. 66, NOTE 5; H. 68, 2. He was a follower of *Aeneas*, and founded *Capua*; he was one who wanted to destroy the wooden horse that proved *Troy's* ruin. — **aut**, disjunctive conj., connecting *Capyn* and *arma*. — **celsis**, abl. plur. f. of *celsus*, -a, -um; qualifies *puppibus*. — **in**, prep., governing the abl. *puppibus*. — **puppibus**, abl. plur. of *puppis*, -is, f., 3d; obj. of the prep. *in*. *Puppibus* here = lit. *the stern*, i.e. is not, as commonly, = *to navis*. — **arma**, acc. plur. of *arma*, -ōrum, n., 2d; direct obj. of *videat*, and joined by *aut* to *Capyn*. The phrase *celsis . . . Caici* is little more than a periphrasis for *Caicum*, coördinate with *Anthea* and *Capyn*; but even so it lends brightness and picturesqueness to the scene. The

184	arma Ca, íci. Nāvem in, cónspec,tú nul,lám, ,,	No ship in sight he
	the arms of Caicus. Ship in sight no	sees, only three stags
185	tres, lítore, cérvos Próspectit, érran,tés; ,,	straying on the
	three on the shore stags he sees wandering;	beach; these whole
186	hos, tóta ar,ménta se,quúntur Á ter,go, ét	herds follow behind,
	these whole herds follow from behind and	and the trailing line

arma = shields, and perhaps some other weapons displayed at the stern, a fashion followed by the sea-faring Norsemen. — *Caici*, gen. sing. of *Caicus*, m., 2d; poss. gen., limiting *arma*. *Caicus* was a prominent follower of Aeneas, and apparently in command of a ship; he is mentioned again in Aen. IX, 35, in connection with the warfare between Aeneas and Turnus.

LINE 184. *Nāvem*, acc. sing. of *nāvis*, -is, f., 3d; direct obj. of *prosperit*. — *in*, prep., governing the abl. *conspēctū*. — *conspēctū*, abl. sing. of *conspēctus*, -ūs, m., 4th (derived from *conspicio*, = *I view*); obj. of *in*. — *nullam*, acc. sing. f. of *nullus*, -a, -um (*ne* + *ullus*), gen. *nullius*, dat. *nullī*, otherwise regular; limits *navem*. *Nullius* and *nullo*, -a, -o serve as gen. and abl. of the defective neg. pron. *nemo*, = *no one*. — *trēs*, acc. plur. m. of the numeral adj. *trēs*, *triā*, gen. *triūm*, dat. and abl. *tribus*; agrees with *cervos*. Observe the *asyndeton*, i.e. the absence of a conjunction connecting *navem* and *cervos*. In order to better contrast what Aeneas did see with what he did not, Vergil resorts to *chiasmus*, a cross-fashioned arrangement of words, viz. *navem nullam, tres cervos*, where the natural order *nullam navem, tres cervos*, is changed so as to put *nullam* and *tres* in emphatic opposition. A. & G. 344, f; B. 350, II, c; G. 682, and REM.; H. 562. — *lítore*, abl. sing. of *lītis*, *lītōris*, n., 3d; locative abl. or abl. of 'place where.' In prose a prep. *in* would be required; see note on *aequore*, l. 29. — *cervōs*, acc. plur. of *cervus*, -ī, m., 2d; direct obj. of *prosperit*.

LINE 185. *Próspectit*, 3d pers. sing. pres. ind. act. of *prōspiciō*, -ēre, *prōspēxī*, *prōspectum*, 3; agrees with an understood subj., *Aeneas*, or a pronoun referring to him. — *errantēs*, acc. plur. m. of *errans*, -antis, pres. part. act. of *errō*, -āre, -āvī, -ātum, I; agrees with *cervos*. The pres. part. is not so common after a verb *sentiendi* as the inf., but it is more vivid: in strict prose we should have had *errare*. Only the pres. participle is used in this way in Latin, though it is usual in Greek. A. & G. 292, e; B. 336, 2; G. 536; H. 535, I, 4. — *hōs*, acc. plur. m. of the demonstr. pron. *hic*, *haec*, *hōc*; refers to *cervos* above, and is the direct object of *sequuntur*. — *tóta*, nom. plur. n. of *tōtus*, -a, -um, gen. *tōtus*, dat. *tōtī*, other cases regular; agrees with *armenta*. *Tota armenta* = *whole herds*, collectively, i.e. as complete totals; *omnia armenta* would = *all the herds, every herd*, a meaning very different from the previous one. — *armenta*, nom. plur. of *armentum*, -ī, n., 2d (for *ar-a-mentum*, from *aro*, = *I plough*, hence *a beast used in ploughing*); subj. of *sequuntur*. *Armentum* usually = *a herd of cattle*, as oxen were used for ploughing; but Vergil uses it of herds of horses, deer, and even seals. — *sequuntur*, 3d pers. plur. pres. ind. of the dep. verb *sequor*, *sequī*, *secūtus sum*, 3; agrees with the subj. *armenta*.

LINE 186. *Ā*, prep. with the abl.; gov. *tergo*. *A* or *ab* before consonants, *ab* before vowels or *h*. With the abl. *a* or *ab* may indicate: (1) the agent; (2) separation of time or place; (3) cause; (4) origin. See references on *ab*, l. I. *A tergo* is an idiomatic phrase, = lit. *from the rear*, i.e. *behind, in the rear*; it is opposed to *a fronte*, = *in the front* or *van*. — *tergō*, abl. sing. of *tergum*, -ī, n., 2d; governed by *a*. — *et*, cop. conj., joining the sentence whose subj. is *armenta* with the next whose subj. is *agmen*.

grazes along the val-	lon, gúm	„	per	,	válles	,	páscitur	,	ágmen.
leys. Here he stops,	long		through		the valleys		feeds		the column.
and with his hand	Constitit	,	híc	„	ar, cúmque	ma, nú	cele, rés-que	1st	
snatches a bow and	He halted		here		and his bow	in his hand	and swift		
swift arrows, weapons	sa, gíttas		Córripu, ít,	„	fi, dús	quae	,	téla	188
which trusty Achates	his arrows		he snatched,		faithful	which	weapons		
was carrying, and	ge, rébat		A, chátēs ;		Dúcto, rés-que	ip, sós	189		
first the leaders only	was carrying		Achates ;		and the leaders	themselves			
he lays low as they									

— **longum**, nom. sing. n. of *longus*, -a, -um; qualifies *agmen*. — **per**, prep. with the acc.; gov. *vallēs*. — **vallēs**, acc. plur. of *vallēs*, or *vallis*, -is, f., 3d; obj. of *per*. — **pascitur**, 3d pers. sing. pres. ind. pass. of *pascō*, -ere, *pāvi*, *pastum*, 3; agrees with the subj. *agmen*. *Pasco*, = *I feed*, trans.; the passive is used reflexively (of animals) and = *to graze*; *pascitur* here = *grazes*, or *feeds itself*, like the Greek middle voice. See the NOTE and REFERENCES on *vertuntur*, l. 158. — **ágmen**, gen. *ágminis*, n., 3d (from *ago*, = *I drive*, hence of a large body of men or animals in motion); nom. sing., subj. of *pascitur*. *Agmen* is connected with *armenta* by *et*, and refers to the herds as a kind of marching column; cf. *agmine*, l. 82.

LINE 187. **Constitit**, 3d pers. sing. pres. ind. act. of *constō*, -āre, *constiti*, *constitum*, 1 irreg. and intrans.; agrees with the subj. *Aeneas* understood. The impersonal form *constat* = *it is well known*. — **híc**, adv. of place where, extending *constitit*. For *huc*, see l. 170. — **arcum**, acc. sing. of *arcus*, -ūs, m., 4th; direct obj. of *corripuit*. *Arcus*, being a 4th decl. dissyllable in -us, retains the old dat. and abl. plur. in -ūbus (*arcubus*). A. & G. 70, d; B. 49, 3; G. 61, REM. I; H. 117, 1. — **que**, enclitic conj. — **manū**, abl. sing. of *manus*, -ūs, f., 4th; abl. of the instrument. Nouns of the 4th decl. are masculine, but *manus* belongs to a small list of feminine exceptions, of which the chief are *domus*, *Idus*, *porticus*, *acus*, *anus*, *tribus*, and the names of trees, e.g. *quercus*, = *an oak*. A. & G. 69; B. 50; G. 62, EXCEPTIONS; H. 118. — **celerēs**, acc. plur. f. of *celer*, *celeris*, *celere*, 3d decl. adj. of 3 terminations; agrees with *sagittas*. The comparative of *celer* is *celerior*, superl. *celerrimus*. — **que**, enclitic conj. — **sagittās**, acc. plur. of *sagitta*, -ae, f., 1st; direct obj. of *corripuit*, like *arcum*, to which it is joined by *que*.

LINE 188. **Corripuit**, 3d pers. sing. perf. ind. act. of *corripō*, -ēre, *corripui*, *corruptum*, 3 (*cum* + *rapio*); agrees with the same subj. as *constitit*, to which it is joined by *que* appended to *arcum*. — **fidus**, nom. sing. m. of *fidus*, -a, -um; qualifies *Achates*. *Fidus* is a constant attribute of *Achates*. — **quae**, acc. plur. n. of the rel. pron. *quī*, *quae*, *quod*; agrees with the attracted antecedent *tela*. — **téla**, acc. plur. of *télum*, -i, n., 2d; direct obj. of *gerebat*. *Tela* is attracted into the rel. clause *quae* . . . *gerebat Achates*; logically it is the antecedent of *quae*, an acc. in apposition with *arcum* and *sagittas*. A. & G. 201, d; B. 251, 4, b; G. 616, 2; H. 445, 9. — **gerēbat**, 3d pers. sing. imperf. ind. act. of *gerō*, -ere, *gessi*, *gestum*, 3; agrees with its subj. *Achates* in the rel. clause. *Gero* = (1) *I carry*, (2) *I perform*, e.g. *res gestae*; *gerere bellum* = *to wage or carry on war*. — **Achātēs** (for decl. see *Achātae*, l. 120); nom. sing., subj. of *gerebat*.

LINE 189. **Ductōrēs**, acc. plur. of *ductor*, *ductōris*, m., 3d (from *duco*, = *I lead*); direct obj. of *sternit*. Cicero and Vergil use *ductor* in the sense of a chief. — **que**, enclitic conj., joining the clause whose pred. is *sternit* with the preceding clause. — **ipsōs**, acc. plur. m. of the intensive adj. *ipse*, *ipsa*, *ipsum*; agrees with *ductores*. For the use of *ipse*, consult A. & G. 102, e; B. 88; G. 103, 3; H. 186, and 452. — **primum**, adv. of time, limiting *sternit ductores*; *primum* is used here to mark the order of events,

pri,múm,	"	cap,i,ta	álta	fe,réntes	bear their heads aloft
first		heads	high	carrying	with branching antlers;
190 Córni,bus ,	árbo,re,ís,	ster,nít,	"	tum ,	vúl,gus ;
with horns	branching	he lays low,	then	the mass ;	common herd in general
191 et ,	óm,nem	Míscet	a,géns	te,lís "	throng, plying them
and	all	he confounds	driving (them)	with darts	with his shafts, he
192 nemo,ra	ín,ter ,	frón,dea ,	túr,bam.	Néc prius ,	groves; nor does he
the groves	among	leafy	the crowd.	Nor before	stay his hand ere he

cf. *tum*, = *next*, l. 190. Refer to the note on *primum*, l. 174. — *capita*, acc. plur. of *caput*, *capitis*, n., 3d; direct obj. of *ferentes*. The order of the words may be simplified: *primumque sternit ductores ipsos, ferentes capita alta arboreis cornibus, tum (sternit) vulgus, et, agens telis, miscet omnem turbam inter frondea nemora*. — *alta*, acc. plur. n. of *altus*, -a, -um; agrees with *capita*. Some say *capita alta cornibus* = *capita altis cornibus*, by *hypallage*; see note on *horrenti*, l. 165. This is possible, but the order of the words (*alta* and *ferentes* next to one another) suggests that Vergil intended the phrase to be taken literally, *carrying their heads high with branching horns*. *Alta* thus extends the predicate, and the whole idea is made more striking and poetic. — *ferentēs*, acc. plur. m. of *ferēs*, -ētis, pres. part. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg. (see note on *extulit*, l. 127); agrees with and enlarges *ductores*.

LINE 190. *Cornibus*, abl. plur. of *cornu*, -ūs, n., 4th; abl. of description, with *capita*. A. & G. 251; B. 224; G. 400; H. 419, II. — *arboreis*, abl. plur. n. of *arboreus*, -a, -um (from *arbor*, -is, f., 3d, = *a tree*); qualifies *cornibus*. *Arboreis* = *branching*, like the spreading branches of a tree. — *sternit*, 3d pers. sing. pres. ind. act. of *sternō*, -ere, *strāvō*, *strātum*, 3; agrees with the subj. *Aeneas* or a pron. understood. — *tum*, adv. of time, here of order of events, cf. *primum*, l. 189 above. As *primum* limits *sternit*, so *tum* limits *sternit* understood in repetition and governing the obj. *vulgus*. — *vulgus*, acc. sing. of *vulgus*, -ī, n. (rarely m.), 2d (see *vulgus*, l. 149): direct obj. of a second *sternit* understood. *Vulgus* = *the mass*, or *lower order* of the herd, in opposition to *ductores* above; applied to deer, *vulgus* and *ductores* (divisions of a political community) are figurative. — *et*, conj., joining the sentence *miscet*, etc., to the preceding one. — *omnem*, acc. sing. f. of *omnis*, -e; agrees with *turbam*.

LINE 191. *Miscet*, 3d pers. sing. pres. ind. act. of *miscēō*, -ēre, *miscuī*, *mixtum*, or *mistum*, 2; agrees with a pron. as subj., referring to *Aeneas*. In l. 124 *misceri* = the *confusion* of the sea; here *miscet* = *he drives in confusion*, or *routs*. — *agēns*, nom. sing. m. of the pres. part. act. of *agō*, -ere, *ēgī*, *actum*, 3; agrees with and enlarges the subj. of *miscet*. — *tēlis*, abl. plur. of *tēlum*, -ī, n., 2d; abl. of the instrument, after *agens*. — *nemora*, acc. plur. of *nemus*, *memoris*, n., 3d (see *nemus*, l. 165); governed by *inter*. — *inter*, prep. with the acc.; gov. *nemora*. As a rule, only monosyllabic prepositions are put between a noun and its adjective, and then the adjective usually stands first; see note on *cum*, l. 47. For the prep. *inter*, see l. 107. — *frondea*, acc. plur. n. of *frondeus*, -a, -um (from *frons*, -dis, f., 3d); qualifies *nemora*. Vergil used another adj. similarly derived, *frondosus*, -a, -um. — *turbam*, acc. sing. of *turba*, -ae, f., 1st (Greek *ῥύβη*); direct obj. of *miscet*. Cicero uses *turba* as = to: (1) *the disorder* or *uproar* of a mob; (2) *a crowd* or *throng* (as here), of persons, animals, or things. *Vulgus* and *turbam* really expresses only one idea, = *thronging herd* (*hendiadys*).

LINE 192. *Nec* (short for *neque*, *ne* + *que*, = *and . . . not*) coordinate disjunctive conj., connecting what follows it with what has gone immediately before. — *prius*,

may in victory bring	absis,tít, ,,	quam ,	séptem in,géntia ,	víctor	
to earth seven mighty	does he stop,	ere	seven	immense	as victor
bodies and make	Córpóra ,	fúndat	hu,mo, ,,	ét nume,rúm cum ,	193
their number equal	bodies	he strew on the ground and	the number	with	

comparative adv., logically and often actually united to *quam* (*priusquam*) as a temporal conjunction. By *tnesis*, *prius* is placed in main sentence, and *quam* introduces the subordinate clause; read the note and consult the references under *circum*, l. 175. *Prius*, the adverbial neuter acc. sing. of *prior*, has no positive, but has two superl. forms, *primum* and *primo*, the acc. n. sing. and abl. n. sing. respectively of *prius*. *Prior*, *prius*, and *primus* (+ adverbial cases) are formed from the prep. *prae*; cf. *proprior* (*proprius*) and *proximus* (*proxime*) from *prope*. — *absistit*, 3d pers. sing. pres. ind. act. of *absistō*, -ere, *abstīti*, *abstitum*, 3 (*ab* = away from, + *sisto* [1st conjugation *sto*], = *I stand*); agrees with an unexpressed pron.-subj. referring to Aeneas. — *quam*, adv., connected with *prius* above = the conj. *before*. A. & G. 262, and 327; B. 291, 292; G. 574-577; H. 520. When the action is regarded as an actual fact, the ind. mood is used in all tenses, except the imperf. and pluperf. (which must be subjunct. always); when the action is regarded as conceived in thought or anticipated, the subjunct. mood is necessary in all tenses. Observe that *non prius* . . . *quam*, = *non (abstitit)* . . . *dum*, etc. (*dum*, = *until*); if there is any suggestion of *purpose*, the subjunct. must be employed. Other uses of *quam* are: (1) in exclamations, e.g., *quam mirabile*! = *how*; (2) interrog., e.g. *quam diu*, = *how long?*; (3) correl. of *tam*, = *so* . . . *as*; (4) in extension of (3) with superl. adjectives and adverbs, e.g. *quam celerime*, = (*tam*) *celerrime quam (potuit)*; (5) after comparative adjectives and adverbs, = *than*, e.g. *haec arbor altior est quam illa*; (6) with adjectives and adverbs, in indirect questions; (7) many other special uses, which may be studied in a dictionary, or in the grammars (see the references at the end of the grammars). — *septem*, numeral indecl. adj., qualifying *corpora*. — *ingentia*, acc. plur. n. of *ingens*, -entis, adj., 3d; agrees with *corpora*. — *victor*, gen. *victōris*, m., 3d (from *vincō*); predicate noun, qualifying the subj. of *fundat* like an adj. See note and references under *regina*, l. 46.

LINE 193. *Corpora*, acc. plur. of *corpus*, -oris, n., 3d; direct obj. of *fundat*. — *fundat*, 3d pers. sing. pres. subj. act. of *fundō*, -ere, *fūdī*, *fūsum*, 3; agrees with the subj. *Aeneas* or a pron. understood. The subjunct. mood is due to the intention or purpose which *nec prius absistit quam* implies; see *quam* above. Had Vergil said, “nor did he stop,” etc., the case would have been one of fact pure and simple, but “nor does he stop” shows the underlying idea in Aeneas’ mind to slay as many deer as he had ships. There are various readings *fundit* and *aequat*, but they have very little authority. The tense in *fundat* and *aequet* is present, because in the sequence of tenses primary follows primary (as *fundat* follows *absistit*), and historic follows historic. A. & G. 286; B. 267, 268; G. 509; H. 491. *Fundere* = lit. *to pour out*, of liquids primarily, then of words; extended to other objects, it = *to scatter*, and *to bring down to earth*. — *humō*, abl. sing. of *humus*, -ī, f., 2d (= *the ground* underfoot); abl. of ‘place where’; cf. *mente*, l. 26. *Humō* is the reading of all the best MSS., and is, therefore, preferable to *humī*, the old locative case (like *domi*, = *at home*) = *on the ground*, in spite of the difficulty that *humō* elsewhere always = *from the ground*. — *et*, cop. conj., joining *fundat* and *aequet*. — *numerus*, acc. sing. of *numerus*, -ī, m., 2d; direct obj. of *aequet*. — *cum*, prep. with the abl.; gov. *navibus*. *Cum* = *with*, in reference to time and place; in other cases it is used idiomatically, e.g. here, of coincidence of circumstances, and frequently to express manner. A. & G. 153; B. 142; G. 417, 4; H. 434. It may be said that *cum* is used in Latin in almost all cases where ‘with’ is used in English. —

194	nāvibus , æquet. Hīnc por,tūm petit, , ét	to his ships. Thence
	<i>the ships makes equal. Hence the harbor he makes for, and</i>	he seeks the harbor,
195	soci,ōs , par,titūr in , omnes. Vīna bo,nūs	and shares among all
	<i>comrades shares among all The wines good</i>	his company. Next
	quae , déinde ca,dīs , one,rarat A,cēstes	wine that good Aces-
	<i>which next in casks had loaded Acestes</i>	tes had filled in casks

nāvibus, abl. plur. of *nāvis*, -is, f., 3d; obj. of *cum*. — *æquet*, 3d pers. sing. pres. subj. act. of *aequō*, -āre, -āvi, -ātum, 1; joined by *et* to *fundat*, and in exactly similar grammatical construction.

LINE 194. *Hīnc*, adv. of separation in place (or in time, often); limits *petit*, and refers to *scopulum*, l. 180. — *portum*, acc. sing. of *portus*, -ūs, m., 4th (cf. l. 159); direct obj. of *petit*. — *petit*, 3d pers. sing. pres. ind. act. of *petō*, -ere, *petīvī*, or -ī, *petitum*, 3; agrees with the subj. *Aeneas* understood. — *et*, conj., joining *petit* and *partitur*. — *sociōs*, acc. plur. of *socius*, -ī, m., 2d (cf. adj. *socius*, -a, -um, and f., 1st decl. noun *socia*, -ae); governed by the prep. *in*. — *partitur*, 3d pers. sing. pres. ind. of the dep. verb *partior*, -īrī, -ītus sum, 4 (from *pars*, -tis, f., 3d, = *a part*, hence *partiri* = *to divide*; cf. active form *partio*); has the same subj. as *petit*. Understand the obj. *corpora* from l. 193. — *in*, prep., governing the acc. *socios*. *In* with the acc. = *into the midst of*, hence *among*; see *in*, l. 51 and references. — *omnēs*, acc. plur. m. of *omnis*, -e; agrees with *socios*.

LINE 195. *Vīna*, acc. plur. of *vīnum*, -ī, n., 2d (Greek *oīvos*, with original initial *ϕ* or *digamma* ellipsed); direct obj. of *dividit*. — *bonus*, nom. sing. m., agreeing with *Acestes*. The comparative is *melior*, superl. *optimus*. — *quae*, acc. plur. n. of *quī*, *quae*, *quod*; agrees with the antecedent *vīna*, and is the obj. of *onerarat*. — *dēinde*, adv. of order, misplaced but really modifying *dividit*. *Deinde* in prose is usually three syllables, but in the poets frequently only two (by *synizesis*). A. & G. 347, c; B. 367, 1; G. 727; H. 608, III. The poets are very lax in the arrangement of sentences and their component parts; cf. *Aen. V, 14, sic deinde locutus, Colligere arma iubet*, when the order should be *deinde, sic locutus*, etc. So here the proper order is: *deinde vīna, quae . . . heros, dividit*. — *cadīs*, dat. plur. of *cadus*, -ī, m., 2d; dat. of the indirect obj. after *onerarat*. *Quae cadis onerarat* = *quibus cados onerarat*. Vergil not seldom varies a sentence thus; cf. *Aen. VIII, 180, onerantque canistris Dona, for onerantque canistra donis*. *Hypallage* presents like, but not exactly similar, variations, e.g. *Aen. III, 61, dare classibus Austros* (for *classes Austris*); see references under *horrenti*, l. 165. Vergil clearly uses *onero* and some other verbs like *dono*, *exuo*, *circumdo*, etc., which may take the acc. of the person and the abl. of the thing, or the dat. of the person (or indirect obj.) and the acc. of the thing. A. & G. 225, d; B. 187, 1, a; G. 348; II. 384, 2, and FOOTNOTE 1. Synonyms: *cadus*, = a large *cask*, or *jar*, for holding liquids, esp. *wine*; *amphora*, = a *jar*, usually earthenware, shaped like a wasp's body, with an ear-like handle on either side at the top; it was fixed with the point in the earth, or hung by the handles in the smoke of the fireplace to mellow. — *onerarat* (*syncopated* for *oneraverat*), 3d pers. sing. pluperf. ind. act. of *onero*, -āre, -āvi, -ātum, 1 (from *onus*, -eris, n., 3d, = *a burden*); agrees in the rel. clause with the subj. *Acestes*. A. & G. 128, 1, 2; B. 367, 8, and 7, 2; G. 131, 1; H. 235. — *Acestēs*, gen. *Acestae*, acc. *Acestam* or *Acesten* (see references under *Aeneas*, l. 92); subj. of *onerarat*. *Acestes* was the son of Crimissus, the Sicilian river-god, and Segesta, a Trojan maiden. He ruled in Sicily, near Drepanum, and, after helping Priam in the Trojan War, received Aeneas well and helped him to bury Anchises on Mount Eryx. For this Aeneas built the Sicilian town of Acesta.

upon the Sicilian shore, and had given them, true hero, on their departure, he apportions out and with his utterance soothes their sorrowing hearts, "Comrades, for not ere this are we unversed in ill

Litore, abl. sing. of *litus*, -oris, n., 3d; abl. of 'place where.' — **Trinacri**, abl. sing. of *Trinacrius*, -a, -um (from the Greek τρεῖς ἄκραι, = three corners or promontories; so *Trinacria*, -ae, f., 1st, = Sicily, lit. the three-cornered land); qualifies *litore*. The three promontories of Sicily are *Pachynus*, *Pelorus*, and *Lilybaeum*. Note that the first *i* is long (because it = the Greek diphthong *ei* in τρεῖς); also that the *a* before *cr* is short, although the general rule is that a vowel before two consonants is long. When a mute consonant, preceded by a naturally short vowel, is followed by *l* or *r* (as here), the syllable is called common, i.e. may be either long or short; cf. *pātris* and *pātris*. A. & G. 347, *d*; B. 5, B. 3; G. 13; H. 578. — **dedit**, 3d pers. sing. pluperf. ind. act. of *dō*, *dare*, *dedi*, *datum*, 1; joined by *que* to *onerarat*, and in the same construction. — **que**, enclitic conj. — **abeuntibus**, dat. plur. of *abiens* (gen. *abeuntis*, acc. *abeuntem*, dat. *abeunti*, abl. *abeunte*), pres. part. act. of *abeō*, -īre, *abi*, *abitum*, irreg. (*ab* = from, + *eo*, = *I go*); dat. of the indirect obj. after *dederat*. The participles are often used absolutely, but in reality they agree with some noun or pronoun understood, e.g. (*iis*) *abeuntibus*. — **herōs**, gen. *herōis*, m., 3d (Greek ἥρως); nom. sing., in apposition with *Aestes*. For decl., consult A. & G. 64; B. 41, like *sus*, except that acc. sing. and plur. may be *herōa* and *herōas*, and dat. and abl. plur. *heroibus*; G. 65, *Heros*, H. 68. *Heros* is emphatic in position at the end of the line and sentence, and = *in true heroic fashion*, i.e. generous as the noblest heroes are generous.

LINE 197. **Dividit**, 3d pers. sing. pres. ind. act. of *dividō*, -ere, *dīvīsi*, *dīvīsum*, 3; connected, in order of actions, by *deinde* with *partitur* above, and in agreement with the same subject, viz. *Aeneas*. — **et**, conj. — **dictis**, abl. plur. of *dictum*, -i, n., 2d (*dico*, = *I say*, hence *word*); abl. of the means or instrument. — **maerentia**, acc. plur. n. of *maerens*, -entis, pres. part. act. of *maereō*, -ēre, no perf., no supine, 2 (akin to *miser*, = *wretched*); qualifies *pectora*. *Maerentia* is intrans. here, = 'sorrowing'; sometimes *maereo* is used transitively, taking the acc. case. — **pectora**, acc. plur. of *pectus*, -oris, n., 3d; direct obj. of *mulcet*. *Pectora* is a poetical synonym of *animos*. — **mulcet**, 3d pers. sing. pres. ind. act. of *mulceō*, -ēre, *mulsi*, *mulsum* or *mulctum*, 2; joined by *et* to *dividit*.

LINE 198. **Ō**, exclamation, accompanying the voc. *socii*; see O, l. 76. — **socii**, voc. plur. of *socius*, -i, m., 2d; the case of the object addressed. — **neque** (*ne* + *que*, = *and ... not*), conj. *Neque enim* = *lit. and ... for ... not*, with an ellipse of some idea, thought but not expressed in words, between *and* and *for*, e.g. *O my friends and* (comrades in peril), *for*, etc.; *neque enim* = Greek καὶ γὰρ οὐ, and passed in time into a strongly assertive conj. A similarly elliptical adversative combinate-conj. is *sed enim*, = *but ... for* (Greek ἀλλὰ γάρ). *Neque ... malorum* is in parenthesis as far as the complete grammatical sentence is concerned, though Mr. Page thinks the speech gains in rhetorical intensity if *neque* — *malorum* is not treated as a parenthesis. — **enim**, causal conj., combined with *neque* above; see *enim*, l. 19. — **ignāri**, nom. plur. m. of *ignārus*, -a, -um (*in* = *not*, + (*g*)*nārus*, = *knowing*); agrees with *nos* understood as subj. of *sumus*,

199	O	pas, si	gravi, óra, "	da, bí	happenings. O ye
	O	ye who have endured	more serious things,	will give	that have endured
200	deus, his quoque, finem.	Vós et, Scýllae, ám			to these also will God
	god to these also an end.	You both Scyllaeae			grant an end. You
201	rabi, ém	" peni, tú	so, nántes	Ácces, tís	the rage of Scylla,
	the frenzy	and deep within	sounding	have gone to	and to her crags
					sounding deep with-

and is also complement to *sumus* in the predicate. *Ignarus* = (1) *ignorant of*; (2) *unknown*, not a prose use. — *sumus*, 1st pers. plur. pres. ind. of *sum*, *esse, fui*; agrees with the understood subj. *nos* (= *et ego et vos*). — *ante* (= *antea*), adv., limiting *ignari sumus*, = *we are not previously ignorant of ill*, i.e. *we have not previously lacked experience in misfortune*. This use of *ante* with the pres. tense is in imitation of a Homeric line, quoted by all commentators who thus regard *ante*, viz. *Odyssey*, XII, 208, ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενός εἰμην. A few editors make *ante* qualify *malorum*, = *malorum praeteritorum*, like the Greek τῶν πρὶν κακῶν, the adv. and the noun or adj. with which it goes being welded almost into a single word. This construction, called *hyphen*, though common in Greek, is entirely discordant with Latin idiom. — *malorum*, gen. plur. of *malum*, -i, n., 2d (properly n. sing. used substantively of the adj. *malus*, -a, -um); objective gen., after *ignari*. This gen. follows adjectives expressing fulness, memory, knowledge, power, etc., and their opposites. A. & G. 218, a; B. 204, 1; G. 374; H. 399, 1, 2.

LINE 199. *Ō*, exclamation; see *O* in the line above. — *passi*, voc. plur. m. of *passus*, -a, -um, the perf. part. of the dep. verb *patior*, -i, *passus sum*, 3; agreeing with and enlarging the understood obj. of address, *socii* or *vos*. *O passi graviores* = *O vos qui passi estis graviores*. — *graviōra*, acc. plur. n. *gravior*, -ius, comparative degree of *gravis*, -e; direct obj. of *passi*, = *worse (things)*. The superl. is *gravissimus*, -a, -um. — *dabit*, 3d pers. sing. fut. ind. act. of *dō*, *dare*, *dedi*, *datum*, 1; agrees with the subj. *deus*. — *deus*, gen. *dei*, m., 2d (plur. nom. *dei*, *di*, or *dī*; gen. *deōrum* or *deūm*; dat. and abl. *deīs*, *diīs*, *dīs*); nom. sing., subj. of *dabit*. — *hīs*, dat. plur. n. of *hic*, *haec*, *hōc*; dat. of the indirect obj. after *dabit*. *His* is either used substantively, = *to these things* (as *haec* often), or we may understand *malis* from *malorum* above. — *quoque*, adv., not quite so strong in force as *etiam*; intensifies *his*. *Quoque* usually is the second or third word in its sentence, but never the first. A. & G. 151, a, and 345, b; B. 347, 1; G. 479; H. 554, 1, 4. — *finem*, acc. sing. of *finitis*, -is, m. or f., 3d (abl. *fine*, rarely *fini*); direct obj. of *accessit*. *Finem* is here *an end*. Other meanings of *finitis* are: (1) *a boundary*; (2) *the mark*, or *finishing post*, in races, cf. *Aen. V*, 327, *sub ipsam finem*. *Finis* is m. in prose, and sometimes f. in poetry.

LINE 200. *Vōs*, gen. *vestrum* or *vestrī*, acc. *vōs*, dat. and abl. *vōbīs*; nom. plur. of the 2d pers. pron. (sing. *tū*, etc.), subj. of *accessit*. *Vōs* is emphatic; see *vōs* below. — *et*, cop. conj., correlative of *et* in next line. — *Scyllaeam*, acc. sing. f. of *Scyllaeus*, -a, -um (from *Scylla*, -ae, f., 1st); agrees with *rabiem*. *Scylla* in the myth was the barking monster guarding the rocks in the Strait of Messina. — *rabiem*, acc. sing. of *rabies*, f., 5th (abl. *rabie*; *rabies* is gen. in Lucretius; other cases wanting); direct obj. of *accessit*. — *penitus*, adv., modifying *sonantes*. — *que*, enclitic conj., joining *rabiem* and *scopulos*. — *sonantēs*, acc. plur. of *sonans*, -antis, pres. part. act. of *sonō*, -āre, *sonuī*, *sonitum*, 1; qualifies *scopulos*.

LINE 201. *Accessit* (syncopated for *accessistis*), 2d pres. plur. perf. ind. act. of *accedō*, -ere, *accessi*, *accessum*, 3 (*ad + cēdō*); agrees with the subj. *vos*. Contractions of

in; of the rocks of Cyclops, too, you have had knowledge. Summon your courage back, and drive gloomy fear away: haply the memory of this too will one day

scopu,lós; " vos , ét Cy,clópea . sáxa	
the rocks; you also Cyclopean the stones	
Éxper,tí. Revo,cáte ani,mós, " 202	
have had experience of. Summon back your spirits,	
maes,túmque ti,mórem Mittite. , Fórsan et , 203	
and gloomy fear send away. Perhaps even	

this kind only occur in tenses of perfect stems in *s*; cf. Aen. IV, 606, *extinxem* = *extinxissem*; so Vergil uses *traxe* = *traxisse*, etc. A. & G. 128, 2, *b*; B. 116; G. 131; H. 235, 3. — *scopulós*, acc. plur. of *scopulus*, -*i*, m., 2d; direct obj. of *accestis*. Some compounds of *ad*, *ante*, *ob*, *circum*, *trans*, etc., govern a direct obj. transitively. A. & G. 228, *a*; B. 175, 2, *a*; G. 331; H. 372. — *vós*, nom. plur. (see *vos*, l. 200); subj. of *expertí* (*estis*). *Vos* is repeated for rhetorical effect; this repetition is called *anaphora*. A. & G. 344, *f*; B. 350, II, *b*; G. 682, and 636, NOTE 4; H. 636, III, 3. — *et*, conj., correlative of *et* above. It is possible in each case to regard *et* as = *etiam*, i.e. *even*. — *Cyclópea*, acc. plur. n. of *Cyclópeus*, -*a*, -*um* (adj. from the noun *Cyclóps*, *Cyclópis*, m., 3d = *Cyclops*, or generally *a Cyclops*; Greek *Κύκλωψ*, = a man with a round eye); agrees with *saxa*. Homer describes the adventures of Odysseus in Sicily, where Cyclops and his fellow giants lived — how he blinded the one-eyed monster and made his escape, and how Cyclops hurled tremendous rocks at the hero's departing vessels. So *Cyclopea saxa* contains two notions: (1) that the rocks were near Sicily, where the *Cyclopes* dwelt; (2) that the rocks were huge and very dangerous, just as the giant was himself. Near these rocks was the whirlpool of Charybdis, which, with the mythical Scylla (above), made navigation very perilous. Although Homer does not assign them any definite location, tradition represents them as in or near the Strait of Messina, between Sicily and Italy. — *sāxā*, acc. plur. of *sāxum*, -*i*, n., 2d; direct obj. of *expertí* (*estis*).

LINE 202. *Expertí*, nom. plur. m. of *expertus*, -*a*, -*um*, perf. part. of the dep. verb *expior*, -*iri*, *expertus sum*, 4; agrees with the subj. *vos*, in the predicate *expertí* (*estis* understood). — *revocáte*, 2d pers. plur. imperative mood act. of *revocō*, -*āre*, -*āvī*, -*ātum*, 1 (*re* = *back*, + *vocō* = *I call*); the subj. *vos* is understood. The whole of this address is highly rhetorical in form; from *O socii* to *expertí*, was introduction, but the direct exhortation begins with *revocate*. — *animós*, acc. plur. of *animus*, -*i*, m., 2d; direct obj. of *revocate*. — *maestum*, acc. sing. of *maestus*, -*a*, -*um* (from *maerē*); agrees with *timorem*. The noun *maeror* = *grief*, displayed in the countenance, and so *maestus* is properly used of persons, but here is poetically assigned to the abstract *timorem*. — *que*, enclitic conj. — *timōrem*, acc. sing. of *timor*, -*ōris*, m., 3d (from *timeō*); direct obj. of *mittite*.

LINE 203. *Mittite*, 2d pers. plur. imperative mood act. of *mittō*, -*ere*, *misi*, *missum*, 3; joined by *que* to *revocate*. *Mitto* = lit. *I send*, but here and in poetry elsewhere is used like *dimitto* (cf. *verteret*, l. 20, = *everteret*); cf. Horace, Odes, III, 8, 17, *Mitte civiles super urbe curas*. *Mitto* = *I cease* sometimes, and takes an inf. object, e.g. Horace, Odes, I, 38, 3, *Mitte sectari*. For the other numerous meanings of *mitto*, consult a good dictionary. — *forsan* (short form of *forsitan*, = *fors sit an*), adv. = *perhaps*. *Forsan* is here followed by the ind. *invenit*, but like *forsitan*, *fortasse*, *fors sit*, etc., it very commonly takes the subjunctive mood. The subjunct. is then potential, e.g. *forsitan quispiam dixerit*, = *perhaps some one will say*. A. & G. 334, *g*; B. no reference; G. 457, 2, NOTE; H. page 267, FOOTNOTE 1. — *et*, conj., here = *etiam*, *even*. — *haec*, acc. plur. n. of *hīc*, *haec*, *hōc*; direct obj. of *meminisse*. A. & G. 219; B. 206; G. 376; H. 406, II, and 407. Verbs of remembering and forgetting take the gen.

hæc	„	o,lim	memi,nisse	iu,vábit.	afford pleasure.		
<i>these things</i>		<i>once</i>	<i>to remember</i>	<i>will please (you).</i>	Through changing		
204	Për	vari,ós	ca,sùs, „	per ,	tót	dis,crimina,	fortunes, through
		<i>Through various happenings,</i>	<i>through so many</i>			<i>crises</i>	many perilous hazards
205	rêrum	Tëndimus ,	în	Lati,úm, „	se,dés	ubi,	we press on towards
		<i>of matters we are proceeding to</i>	<i>Latium,</i>			<i>abodes where</i>	Latium, where the
							fates hold out to us
206	fâta	qui,étas	Osten,dúnt:	il,líc	„	fas ,	peaceful homes.
	<i>the fates</i>	<i>quiet</i>	<i>point out :</i>	<i>there</i>		<i>it is right</i>	There 'tis granted

of the object when it is a person, the gen. or acc. of the object when it is a thing. — *ôlim*, adv., by position limiting *meminisse*, but may be taken with *iuuabit*. *Olim* = (1) formerly, once upon a time, of the past; (2) some day, of the future. — *meminisse*, perf. inf. act. of the defective verb *memini*, = *I remember*; governs *hæc*, the inf. clause *meminisse hæc* being the subj. of *iuuabit*. A. & G. 270; B. 326-328; G. 280; H. 532 and 538. An inf. clause may be either the subj. or obj. of the main verb. *Memini* (root *men*) is a perfect form, but has the meaning of the present (cf. *odi*, = *I hate*). It has the regular perfect-stem tenses, e.g. *meminero*, *memineram*, etc.; also the imperative, *memento*, *mementote*. A. & G. 143, c; B. 133; G. 175, 5, b; H. 297, I. — *iuuabit*, 3d pers. sing. fut. ind. act. of *iuuô*, -âre, *iûvi*, *iûtum*, I; agrees with subject-inf. clause *meminisse hæc*. *Iuuo* = (1) *I please*; (2) *I aid*; (3) impersonally, *iuuat*, = *it delights*.

LINE 204. *Per*, prep.; gov. *casus*. — *variôs*, acc. plur. m. of *varius*, -a, -um; agrees with *casus*. — *câsus*, acc. plur. of *câsus*, -ûs, m., 4th; obj. of *per*. — *per*, prep.; gov. *discrimina*. Observe the *asyndeton*. — *tôt*, indecl. adj., qualifying *discrimina*. — *discrimina*, acc. plur. of *discrimen*, -inis, n., 3d (from *discerno*, = *I distinguish*, hence (1) *distinction*, (2) *danger*); obj. of *per*. *Discrimina rerum* = lit. *perils of things*, i.e. *crises of fortune*. Synonyms: *periculum*, = lit. *a trial*, then *danger*; *discrimen*, = *a crisis*, hence *danger*, *id quod dividit inter bonum malumque eventum* (quoted). — *rêrum*, gen. plur. of *rês*, *reî*, f., 5th; poss. gen., limiting *discrimina*.

LINE 205. *Tendimus*, 1st pers. plur. pres. ind. act. of *tendô*, -ere, *tetendî*, *tensum* or *tentum*, 3; trans. and intrans.; the subj. is *nos* understood. *Tendo* = (1) trans., *I stretch*; (2) intrans., *I go*, also *I strive*; (3) trans., with *cursum* or *iter*, = *I direct*, cf. 656, *iter tendebat*. — *în*, prep.; gov. the acc. *Latium*. — *Latium*, acc. sing. of *Latium*, -î, n., 2d; obj. of *în*. See *Latîo*, I. 6. — *sêdes*, acc. plur. of *sedes*, -is, f., 3d; direct obj. of *ostendunt*. — *ubi*, adv. of place, with *ostendunt*. For other uses of *ubi*, see I. 81. — *fâta*, nom. plur. of *fâtum*, -î, n., 2d; subj. of *ostendunt*. *Fata* may be rendered either *our destinies*, or personified (= *Parcae*) *the Fates*. — *quiêtas*, acc. plur. f. of *quiêtus*, -a, -um, adj. (by origin, perf. part. pass. of *quiescô*, -ere, -êvi, -êtum, 3); qualifies *sedes*. Synonyms: *Quiêtus*, = *quiet*, *calm*, i.e. not subject to changes of state bodily, or free from restlessness mentally; *tranquillus*, = *quiet*, *undisturbed*, with a passive notion that the subject is not acted upon in any way. *Tranquillus* is applied to things, but *quiêtus* is used of persons as well, but both may be employed in reference to the mind (*animus*).

LINE 206. *Ostendunt*, 3d pers. plur. pres. ind. act. of *ostendô*, -ere, *ostendî*, *ostensum* or *ostentum*, 3 (*obs* = *ob*, + *tendo*, = *I stretch out before* some one); agrees with the subj. *fata*. Synonyms: *ostendo* = *I show*, for the purpose that the object may be observed, without any implied discrimination; *monstro* = *I point out*, i.e. any object near, implying distinction from other objects. *Ostendo* (*aliquid*) *ut videntur*; *monstro*, *ut dignoscatur*. — *illîc*, adv. of place, referring to *Latium*. *Illîc* is emphatic in position. *Illîc* is from *ille*, as *hic* from *hic*, *hæc*, *hoc*, and as *istic* from *iste*. — *fâs*, indeclinable noun,

that the realm of Troy
may spring to new
life. Steel your
hearts and keep
yourselves against the
day of prosperity."
So speaks he, and
sick with heavy care
he feigns hope in his
face, hiding his sor-

régna re,surgere , Tróiae. Dúra,te, ét 207
(that) the rule rise again of Troy. Endure, and
vos,mét ,, re,bús ser,váte se,cúndis." Tália , 208
yourselves for affairs keep prosperous." Such things
vóce re,fért; ,, cu,risque in,géntibus ,
with his voice he utters; and with cares mighty
æger Spém vul,tú simu,lát, ,, premit , 209
sick hope in his countenance he feigns, checks

complement in the predicate *fas (est)* of the copula *est* understood. A. & G. 176; B. 167, 168; G. 205, 206; H. 360-362. — **régna**, acc. plur. of *rēgnum*, -i, n., 2d; acc. subj. of *resurgere*. The plur. *regna* for *regnum* is poetic. — **resurgere**, pres. inf. act. of *resurgō*, -ere, *resurrēxi*, *resurrectum*, 3 (*re* = again, + *surgō*, = *I rise*); the clause *regna resurgere* is subj. of *est* understood in the predicate. The simple acc. and inf. may be either the subj. or the obj. in a sentence, e.g. *hostes adesse nuntiant* (obj.) or *hostes adesse nuntiat* (subj.). A. & G. 272, REM.; B. 330, 331; G. 527; H. 534, 535. With this idea of a new Troy, cf. that of a new Salamis, in Horace, Odes, I, 8, 29, *Certus enim promissit Apollo ambiguum tellure nova Salamina futuram*. — **Tróiae**, gen. sing. of *Tróia*, f., 1st; poss. gen., limiting *regna*.

LINE 207. **Dūrâte**, 2d pers. plur. imperative mood act. of *dūrō*, -āre, -āvī, -ātum, 1 (from *durus*, = *hard*, hence trans. and intrans. *I harden*, and intrans. as here *I endure*); the subj. *vos* is unexpressed. — **et**, conj. — **vōsmet** (*vōs* + *met*), *vōs* is acc. plur. used reflexively after *servate*, of which it is the object; *met* is an enclitic suffix which may be appended for emphasis to any personal or reflexive pron. except the nom. case of *tu*. A. & G. 99, f; B. 84, 2; G. 102, NOTE 2, and 103, NOTE 5; H. 184, 3, and 185, NOTE 2. *Met* may not be joined to gen. plurals; it may in some cases be joined to poss. adjectives, e.g. *suomet*. — **rēbus**, dat. plur. of *rēs*, *rēi*, f., 5th; dat. of the indirect obj. after the trans. verb *servate*. A. & G. 225; B. 187, I; G. 345; H. 384, II. *Res* and *dies* alone in the 5th decl. are declined fully in the plural. — **servâte**, 2d pers. plur. imperative mood act. of *servō*, -āre, -āvī, -ātum, 1; joined by *et* to *durate*, and in the same grammatical construction. — **secundis**, dat. plur. f. of *secundus*, -a, -um (study the note on *secundo*, l. 156); agrees with *rebus*. The combination *res secundae* = *prosperity*; so the combination *res publica* = *common wealth*, *commonwealth* or *state*.

LINE 208. **Tália**, acc. plur. n. of *tālis*, -e; direct obj. of *refert*. — **vóce**, abl. sing. of *vōx*, *vōcis*, f., 3d; abl. of the instrument. — **refert**, 3d pers. sing. pres. ind. act. of *referō*, *referre*, *retulī* (*rettulī*), *relātum*, irreg.; agrees with the subj. *Aeneas* understood. *Talia voce refert* is a set phrase in the Aeneid; cf. l. 94. — **cūris**, abl. plur. of *cūra*, -ae, f., 1st; abl. of cause, enlarging *aeger*. A. & G. 245; B. 219; G. 408, and NOTE 2; H. 416, I, NOTE 1. — **Que**, enclitic conj. — **ingéntibus**, abl. plur. f. of *ingens*, 3d decl. adj. of one termination; qualifies *curis*. — **aeger**, nom. sing. m. of *aeger*, *aegra*, *agrum*; qualifies the understood subj. of *simulat*, viz. *Aeneas* or a pron. referring to *Aeneas*. *Aeger* = *sick*, in mind or body: *aegrotus*, = *sick*, in body. *Aeger* here stands for a concessive clause, and = *though ill*, or *ill as he was*.

LINE 209. **Spem**, acc. sing. of *spēs*, *spēi*, f., 5th (gen. plur. *sperum* found sometimes); direct obj. of *simulat*. — **vultū**, abl. sing. of *vultus*, -ūs, m., 4th; abl. of the instrument. — **simulat**, 3d pers. sing. pres. ind. act. of *simulō*, -āre, -āvī, -ātum, 1 (*similis*, = *like*); coordinate with *refert*, to which it is joined by *que*. *Simulo* = *I feign* either with an acc. obj. as *spem*, or more commonly an acc. and inf. object-clause. *Simulo*

- 210 *altum*, *côrde* *do*, *lôrem*. *Îlli*, *sé* *prae*, *dae* : row deep within his heart. His company make ready for their spoil and their feasting that shall be: they tear the hide from the ribs, and show the flesh bare; some cut it into deep in his heart the grief. They themselves for booty
- 211 *accin*, *gunt* *dapi*, *bús-que* *fu*, *túris*: *Térgora*, *gird* and for feasts future: the skins
- 212 *déripi*, *unt* *cos*, *tís*, „ *et*, *vísce*ra, *núdant*; *Párs* : they rip off from ribs, and the entrails expose; part some cut it into

= *I pretend*, that something is, which really is not; *dissimulo* = *I pretend*, that something is not, which really is. This difference has been well expressed in the following *hexameter*: *Quae non sunt simulo, quae sunt ea dissimulantur*. — *premit*, 3d pers. sing. pres. ind. act. of *premo*, -ere, *pressi*, *pressum*, 3; has the same subj. as *simulat*, although for contrast's sake they are not connected by any conjunction (*asyndeton*). A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. This line presents an excellent example of the figure called *chiasmus*, i.e. wherein the order of words is inverted for the sake of bringing a pair of ideas into strong contrast. Thus *spem*, the first word, answers *dolorem*, the last; the less important words *vultu* and *corde* lie between the verb and the object in each pair; the verbs *simulat* and *premit*, as it were, meet only to diverge. A. & G. 344, f; B. 350, II, c; G. 682, and REM.; H. 562. — *altum*, acc. sing. m. of *altus*, -a, -um; agrees with *dolorem*. *Premit altum corde dolorem* = not conceals his deep grief in his heart, but conceals his sorrow deep in his heart, i.e. the adjective is used with adverbial force. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. There is also a suggestion of *prolepsis*, i.e. conceals so as to be deep; see note on *laxas*, l. 63. — *corde*, abl. sing. of *cor*, *cordis*, n., 3d; abl. of 'place where.' — *dolôrem*, acc. sing. of *dolor*, *dolôris*, m., 3d (*doleo*, = *I grieve*); direct obj. of *premit*.

LINE 210. *Îlli*, nom. plur. m. of *ille*, *illa*, *illud*; subj. of *accingunt*. — *sē*, acc. plur. of the reflexive pron.; refers to the same persons as *illi* (viz. the *socii* of Aeneas), and is direct obj. of *accingunt*. — *prædae*, dat. sing. of *praeda*, -ae, f., 1st; dat. of the indirect obj. after *accingunt*. See note on *rebus*, l. 207. — *accingunt*, 3d pers. plur. pres. ind. act. of *accingo*, -ere, *accinxi*, *accinctum*, 3 (*ad* + *cingō*); agrees with the subj. *illi*. *Se accingunt* here = *gird themselves*, i.e. *prepare*. In connection with two objects, *accingo* has the same variable construction as *dono*, etc., for which see the note and references under *cadis*, l. 195. — *dapibus*, dat. plur. of *dāps*, *dāpis*, f., 3d (gen. plur. very rare); dat. of the indirect obj., like *prædae*, to which it is joined by *que*. *que*, enclitic conj. — *futūris*, dat. plur. of *futūrus*, -a, -um, fut. part. of *sum*, *esse*, *fuī*; agrees attributively with *dapibus*.

LINE 211. *Térgora*, acc. plur. of *tergus*, -oris, n., 3d (a collateral form of *tergum*, -i, n., 2d); direct obj. of *déripiunt*. — *déripiunt*, 3d pers. plur. pres. ind. act. of *dēripio*, -ere, -ui, *dereptum*, 3 (*dē* + *rapio*); the subj. *illi* is understood from the context. — *costis*, abl. plur. of *costa*, -ae, f., 1st; abl. of separation, governed by *de* in composition in *déripiunt*. Such compounds, except when used figuratively, properly require the preposition repeated with the noun. — *et*, conj. — *vísce*ra, acc. plur. of *viscus*, -eris, n., 3d (rare in the sing.); direct obj. of *núdant*. The *viscera* are not necessarily the entrails of an animal, but the *flesh* or *carcase* as it is when the skin has been removed. — *núdant*, 3d pers. plur. pres. ind. act. of *nūdo*, -āre, -āvī, -ātum; coördinate with *déripiunt*, to which *et* joins it.

LINE 212. *Pars*, gen. *partis*, f., 3d; nom. sing., in partitive apposition with *illi*, l. 210, and subj. of *secant*. *Pars . . . pars* is often correlatively used, = *some . . . others*; here *alii* takes the place of a second *pars*. *Pars* and *alii* are both in apposition with the whole *illi*; sometimes the whole may be in apposition with the parts. A. & G. 184, a; B. 169, 5; G. 322, 323; H. 364. *Pars* = *part*, i.e. *some*, being a collective noun, by the

pieces, and impale them yet quivering upon the spits; others set caldrons on the shore, and supply the fires for them. Then they recall their strength with food, and stretched upon the grass take their fill	in, frústa se,cánt, „ veri,bús-que tre,méntia , 212 into pieces cut (the flesh), and on spits quivering	
	figunt; Lítore a,ëna lo,cánt ali,í, „ 213 they fix (them); on the shore brazen (vessels) set others,	
	flam,más-que mi,nístrant. Tùm vic,tú 214 and flames furnish. Them with food	
	revo,cánt vi,rés, „ fu,síque per , hérbam they call back strength, and spread over the grass	

figure *synesis* (κατὰ σύνεσιν), also called *constructio ad sensum*, is subject of plural verbs, *secant* and *figunt*: note also that *pars* is feminine, and the gender implied by the verbs is masculine; cf. Aen. V, 108, *pars et certare parati*, for different numbers and genders. A. & G. 187, *d*, and 182, *a*; B. 235, B, 2, *c*; G. 211, REM. 1, and EXCEPTIONS *a, b*; H. 438, 6. The word *synesis* means agreement according to sense, not grammatical form. — *in*, prep.; gov. the acc. *frusta*. — *frusta*, acc. plur. of *frustum*, -i, n., 2d; obj. of *in*. — *secant*, 3d pers. plur. pres. ind. act. of *secō*, -āre, *secuī*, *sectum*, 1; agrees *ad sensum* with the subj. *pars*. — *veribus*, abl. plur. of *veru*, -ūs, n., 4th; abl. of the instrument, after *figunt*. This abl. is more probable than a locative abl., as some regard it; in any case we may render *fix upon spits*. *Veru* has dat. and abl. plural *veribus*. A. & G. 70, *d*; B. 49, 3; G. 61, REM. 1; H. 117, 1. — *que*, conj. — *tremētia*, acc. plur. n. of *tremens*, -entis, pres. part. act. of *tremō*, -ere, *tremui*, no supine, 3; agrees with *ea* understood, referring to *frusta*. *Tremētia* implies that the beasts were recently killed, and moreover that the Trojans spared no haste in their hunger. — *figunt*, 3d pers. plur. pres. ind. act. of *figō*, -ere, *fixi*, *fixum*, 3; joined by *que* to *secant*, and in exactly similar grammatical construction.

LINE 213. *Lítore*, abl. sing. of *litus*, -oris, n., 3d; locative abl. — *aëna*, acc. plur. of *aënum*, -i, n., 2d (properly the n. of the adj. *aënus*, -a, -um, from *aes*, *aeris*, n., 3d = bronze; with *aenum* supply *vos* understood); direct obj. of *locant*. It is scarcely likely that Mr. Conington was right in asserting that in Homeric times meat was never boiled for eating; those who support him maintain that the *aëna* in this case were used for boiling water for washing purposes. — *locant*, 3d pers. plur. pres. ind. act. of *locō*, -āre, -āvī, -ātum, 1 (*locus*, -i, m., 2d); agrees with the subj. *alii*. For the mercantile meanings of this verb, see any dictionary. — *alii*, nom. plur. m. of *alius*, -a, -ud (gen. *alius*, dat. *ali* (contracted for *aliū*), otherwise regular); subj. of *locant*, and partitive appositive of *illi*, l. 210 (see *pars*, l. 212). *Alius . . . alius* = one . . . another, of more than two persons or things. *Alius*, with some part of *alius* or with adverbs like *alibi*, *alia*, etc., formed from *alius*, denotes a plurality of subjects, e.g. *alius aliud dicit*, = one says one thing, another (says) another; *alius* is thus often incorporated in a sentence with a plural subject, as a partitive appositive of that subject, e.g. *oratores alius alio modo locuti sunt*. — *flammās*, acc. plur. of *flamma*, -ae, f., 1st; direct obj. of *ministrant*. — *que*, conj. — *ministrant*, 3d pers. plur. pres. ind. act. of *ministrō*, -āre, -āvī, -ātum, 1; joined by *que* to *locant*.

LINE 214. *Tum*, adv. of time; here = next, of succession of events. — *victū*, abl. sing. of *victus*, -ūs, m., 4th (from *vivo*); abl. of the means. *Victus* = (1) manner of living; (2) food, as here. — *revocant*, 3d pers. plur. pres. ind. act. of *revocō*, -āre, -āvī, -ātum, 1; the subj. *illi* is understood. — *virēs*, acc. plur. of *vis*, acc. *vim*, abl. *vī*, f., 3d (defective in sing.; plural, nom., voc., acc., *vires*, gen. *virium*, dat. and abl. *viribus*); direct obj. of *revocant*. The sing., *vis*, = force, violence, e.g. *vi* = by force; the plural = strength. — *fūsi*, nom. plur. m. of *fusus*, -a, -um, perf. part. pass. of *fundō*, -ere, *fūdī*, *fūsum*, 3;

215	Implen, túr	vete, ris	Bac, chí	„	pin, guís-que	of old wine and fat they fill themselves old with wine and fat venison.
216	fe, rinae.	Postquam	ex, émpta	fa, mēs		After hunger has with venison. After had been driven away hunger been banished from the board, and the tables removed, in 217
	epu, lis, „	men, sēque	re, mōtae,	Ámis, sós		long-continued talk by the feast, and the tables had been removed, lost they mourn their

agrees with a pron. understood as subj. of *implentur*. It = *stretched out*, i.e. in luxurious ease after their former exhaustion. — *que*, enclitic conj., joining the sentence to the preceding one. — *per*, prep., governing *herbam*. — *herbam*, acc. sing. of *herba*, -ae, f., 1st; obj. of *per*.

LINE 215. *Implentur*, 3d pers. plur. pres. ind. pass. of *impleō*, -ēre, -ēvī, -ētum (in + *pleo*, cf. *com-pleo*); subj. *illi* understood, as with *revocant* above. The passive here almost = a dep. verb; at any rate, it is reflexive, = *fill themselves*, corresponding to the Greek middle voice. *Revocant* + *implentur* = *revocant implendo se*. — *veteris*, gen. sing. m. of *vetus*, *veteris*, adj., 3d of one termination; qualifies *Bacchi*. — *Bacchi*, gen. sing. of *Bacchus*, -ī, m., 2d; gen. governed by *implentur*. Verbs of *abundance* or *want* may govern the gen. case, though most of them more frequently govern the abl. case. A. & G. 223; B. 212, 1; G. 383, 1, NOTES 1, 2; H. 410, V, 1. Observe that *Bacchi* = *vinī*, the patron god being named, by *metonymy*, instead of that of which he was patron; cf. *Cererem*, l. 177, note and references. *Bacchus*, the god of wine, was the son of Jupiter and Semele, and was known by various names, e.g. *Liber*, *Lycaeus*, etc. — *pinguis*, gen. sing. of *pinguis*, -e; qualifies *ferinae*. — *que*, conj. — *ferinae*, gen. sing. of *ferīna*, f., 1st (properly f. sing. of the adj. *ferinus*, -a, -um, from *fera*, a wild beast; supply *caro*, = *flesh*, understood); governed by *implentur*, and joined by *que* to *Bacchi*. *Ferina* commonly = *venison*, deer being the only wild animals usually eaten as food; cf. *agnina* (*caro*), = *lamb*.

LINE 216. *Postquam*, temporal conj., with *exempta* (*est*). A. & G. 323, 324; B. 287; G. 561 ff.; H. 518. — *exempta*, nom. sing. f. of *exemptus*, -a, -um, perf. part. pass. of *eximō*, -ere, *exēmī*, *exemptum*, 3 (*ex* + *emō*, cf. *adimo*); agrees with *fames*, of which it is the predicate with *est* understood. — *famēs*, gen. *famis*, f., 3d; nom. sing., subj. of *exempta* (*est*). — *epulis*, abl. plur. of *epulae*, -āram, f., 1st; abl. of the means or instrument. — *mensae*, nom. plur. of *mensa*, -ae, f., 1st; subj. of *remotae* (*sunt*). *Mensa* = (1) a table; hence, as the Romans used very small tables at the *triclinia* (or lounges for dining, placed at right angles to one another, in the form of a square with one side wanting), and the tables were often removed together with the food left upon them, *mensa* comes to mean a *course*; so *secunda mensa* = the second course. Here *mensae* may = *course*; or perhaps = *tables*, in the sense of large bread-cakes used for that purpose; cf. the fulfilled prophecy that the Trojans would find a home when they had eaten their tables, i.e. the cakes used as such. — *que*, conj., joining this sentence to the preceding one. — *remotae*, nom. plur. f. of *remotus*, -a, -um, perf. part. pass. of *removeō*, -ēre, *removī*, *remotum*, 2 (*re* = back + *moveō* = I move); agrees with *mensae*, and predicate of it with *sunt* understood. The *copula* is frequently omitted in Latin, especially in the ind. and inf. moods, and in combinate tenses.

LINE 217. *Amisōs*, acc. plur. m. of *amissus*, -a, -um, perf. part. pass. of *amittō*, -ere, *amisi*, *amissum*, 3 (*ā* + *mittō*); predicate part., agreeing with *socios*. In *amissos socios*, the main idea is contained in the participle, as often in Latin; e.g. *ante urbem conditam*. A. & G. 292, a; B. 337, 5; G. 437, NOTE 2; H. 549, 5, NOTE 2. — *longō*,

comrades lost to	lon, gó	"	soci, ós	ser, móne	re, quirunt,
them, halting be-	long		comrades	in speech	they seek again,
tween hope and fear	Spémque me, túmque	in, tér	dubi, í,	"	seu, 218
whether to believe	both hope	and fear	between	doubtful,	whether
they lived or even	vívère	,	crédant,	Síve	ex, tréma 219
now were suffering	(that they) live		they may believe,	or (that they)	the worst
the last doom and no					

abl. sing. m. of *longus*, -a, -um; qualifies *sermone*. — *sociōs*, acc. plur. of *socius*, -ī, m., 2d; direct obj. of *requirunt*. — *sermōne*, abl. sing. of *sermō*, -ōnis, m., 4th (*metuo*, = *I fear*); governed by *inter*, and joined by *que* to *spem*. — *que*, conj.; see *que* above. — *inter*, prep.; gov. *spem* and *metum*. *Inter* (*circum*, *ante*, etc.) may sometimes follow the word (as here) which it governs; in Cicero this is most common with the rel. or other pronouns, but in poetry it is quite common with nouns. A. & G. 263, NOTE; B. 144, 3; G. 413, REM. I; H. 569, II, I. — *dubīi*, nom. plur. m. of *dubius*, -a, -um; agrees with and enlarges the subj. of *requirunt*. The adj. *dubius* may introduce indirect questions, as the verb *dubito*, to which it is akin, regularly does; the most common method is *dubium est* or *erat*, = *it is* or *was doubtful*, impersonally. — *seu*, disjunctive conj., repeated in the form *sive* below, properly = *if either* . . . or *if*, and is particularly used in distinguishing two names of the same thing. Strictly *sive* (*seu*) . . . *sive* (*seu*) may only be used in *oratio recta*, but sometimes in poetry it may take the place of the correct *utrum* . . . *an*, as in the indirect question here *dubīi seu credant*. For *sive* (*seu*), distinguished from *ve*, *aut*, etc., consult the notes on *ve*, l. 9, and *aut*, l. 183. — *vívère*, pres. inf. act. of *vīvō*, -ere, *vīxī*, *victum*, 3; inf. gov. by the subj.-acc. *eos* (understood from *socios*) in the indirect discourse introduced by *credant*. The omission of the subj.-acc. is very rare, and is only permissible in poetry. The pres. inf. represents continued action in the present time. For this simple form of the acc. and inf. construction, unaccompanied by subordinate clauses, refer to the note and references on *miscere*, l. 124. — *crédant*, 3d pers. plur. pres. subjunct. act. of *crēdō*, -ere, *crēdidī*, *crēditum*, 3; deliberative subjunct., which remains unchanged as a rule even when incorporated in an indirect question offering alternative suggestions and introduced by *utrum* . . . *an* (or poetically *sive* . . . *sive*). A. & G. 334, b; B. 300, 2 and 4; G. 460, 2, and 265; H. 529, 3. *Credant* is pres. tense in sequence with *requirunt*.

LINE 218. *Spem*, acc. sing. of *spēs*, *spēī*, f., 5th; governed by *inter*. — *que*, conj., repeated below, = *both* . . . and. — *metum*, acc. sing. of *metus*, -ūs, m., 4th (*metuo*, = *I fear*); governed by *inter*, and joined by *que* to *spem*. — *que*, conj.; see *que* above. — *inter*, prep.; gov. *spem* and *metum*. *Inter* (*circum*, *ante*, etc.) may sometimes follow the word (as here) which it governs; in Cicero this is most common with the rel. or other pronouns, but in poetry it is quite common with nouns. A. & G. 263, NOTE; B. 144, 3; G. 413, REM. I; H. 569, II, I. — *dubīi*, nom. plur. m. of *dubius*, -a, -um; agrees with and enlarges the subj. of *requirunt*. The adj. *dubius* may introduce indirect questions, as the verb *dubito*, to which it is akin, regularly does; the most common method is *dubium est* or *erat*, = *it is* or *was doubtful*, impersonally. — *seu*, disjunctive conj., repeated in the form *sive* below, properly = *if either* . . . or *if*, and is particularly used in distinguishing two names of the same thing. Strictly *sive* (*seu*) . . . *sive* (*seu*) may only be used in *oratio recta*, but sometimes in poetry it may take the place of the correct *utrum* . . . *an*, as in the indirect question here *dubīi seu credant*. For *sive* (*seu*), distinguished from *ve*, *aut*, etc., consult the notes on *ve*, l. 9, and *aut*, l. 183. — *vívère*, pres. inf. act. of *vīvō*, -ere, *vīxī*, *victum*, 3; inf. gov. by the subj.-acc. *eos* (understood from *socios*) in the indirect discourse introduced by *credant*. The omission of the subj.-acc. is very rare, and is only permissible in poetry. The pres. inf. represents continued action in the present time. For this simple form of the acc. and inf. construction, unaccompanied by subordinate clauses, refer to the note and references on *miscere*, l. 124. — *crédant*, 3d pers. plur. pres. subjunct. act. of *crēdō*, -ere, *crēdidī*, *crēditum*, 3; deliberative subjunct., which remains unchanged as a rule even when incorporated in an indirect question offering alternative suggestions and introduced by *utrum* . . . *an* (or poetically *sive* . . . *sive*). A. & G. 334, b; B. 300, 2 and 4; G. 460, 2, and 265; H. 529, 3. *Credant* is pres. tense in sequence with *requirunt*.

LINE 219. *Sive*, disjunctive conj., introducing an alternative proposition, viz. *extrema pati*. See *seu* above. — *extréma*, acc. plur. n. of *extremus*, -a, -um, superl. adj., = *the extreme* (things), i.e. *the worst*; direct obj. of *pati*. The n. sing. *extremum* is sometimes a noun, = *the boundary*. *Extremus* has a rare positive, *exterus* (found in n. plur. *extera*); the comparative is *exterior*; superl. may also be *extimus*: like *imus* from *infra*, and *summus* from *supra*, *extremus* is formed from the adv. or prep. *extra*. — *pātī*, pres. inf. of the dep. verb *pattor*, *pātī*, *passus sum*, 3; governed by the subj.-acc. *eos* understood (see *vívère*), in indirect discourse after *credant*. The pres. inf. has reference to the lasting character of the state of death; if the mere occasion of the death

	pa,tí „ nec , iam	éxau,díre	vo,cátos.	longer heard when
	suffer and not now	(that they) hear	being called.	called. Chiefly does
220	Præcipu,é pius , Aéne,ás „ nunc , ácris O,rónti			knightly Aeneas in
	Particularly loyal Aeneas	now	eager of Arontes	his heart lament the
221	Núnc Amy,cí ca,súm „ gemit , ét cru,délia ,			fate now of impetu-
	now of Amycus the fate	moans and	cruel	ous Orontes, now of
222	sécum Fāta Ly,cí, for,témque Gy,án, „			Amycus, the cruel
	with himself the destinies of Lycus,	and brave	Gyas	doom of Lycus, and
223	for,témque Clo,ánthum. Ét iam , finis			brave Gyas and brave
	and brave Cloanthus.	And already	the end	Cloanthus. And now
				the end was, when

had been meant, *passos esse* would have been used. — *nec*, neg. adv., = *and . . . not*; *et non* would not be Latin. — *iam*, adv. of time. — *éxaudire*, pres. inf. act. of *éxaudīo*, -ire, -īvī, or -īī, -itum, 4; joined by *nec*, to *pati*, and in exactly the same grammatical construction. — *vocatōs*, acc. plur. m. of *vocatūs*, -a, -um, perf. part. pass. of *vocō*, -āre, -āvī, -ātum, 1; agrees with the understood subj.-acc. of the infinitives, viz. *eos*. *Vocatōs* = a temporal or conditional clause, *when they are*, or *if they are called upon*. There is perhaps an allusion to the custom of calling thrice upon the dead.

LINE 220. *Præcipuē*, adv., from *præcipuus*, -a, -um (*prae*, = *before*, in preference, + *capīō*, = *I take*); it = an adverbial phrase, e.g. *more than others*. — *pius*, nom. sing. m. of *pius*, -a, -um; qualifies *Aeneas*. For the meaning of *pius*, cf. *pietate*, l. 151. — *Aeneās*, nom. sing. subj. of *gemit*. — *nunc*, adv., with *nunc* below, = *now . . . now*. — *ácris*, gen. sing. m. of *acer*, *ácris*, *ácre*, adj. of three terminations; qualifies *Orontī*. *Acer* = (1) of things, *sharp*; (2) of intellect, *quick*; (3) of character, *eager*; (4) of sight or hearing, *acute*; (5) of speed, *swift*. — *Orontī*, gen. sing. of *Orontēs*, m.; poss. gen., limiting *casum*; cf. *Oronten*, l. 113.

LINE 221. *Nunc*, adv. of time; see *nunc* above. — *Amycí*, gen. sing. of *Amycus*, m., 2d; poss. gen., limiting *casum*. — *cāsūm*, acc. sing. of *cāsus*, -ūs, m., 4th; direct obj. of *gemit*. — *gemit*, 3d pers. sing. pres. ind. act. of *gemō*, -ere, -uī, -itum, 3; agrees with the subj. *Aeneas*. *Gemo* is here trans., governing *casum*; it is almost always intransitive. — *et*, conj., joining *fata* and *casum*. — *crūdēlia*, acc. plur. n. of *crūdēlis*, -e, adj. 3d; agrees with *fata*. — *sécum* (*sē + cum*), *sē* is abl. sing. of the reflexive pron., referring to *Aeneas*, and governed by *cum*. *cum* is the prep., appended as an enclitic to *sē*; consult the note and references under *sécum*, l. 37. *Sécum* = *with*, i.e. *to himself*, in *privacy*, so as not to trouble his companions.

LINE 222. *Fāta*, acc. plur. of *fātum*, -ī, n., 2d; direct obj. of *gemit*. — *Lycí*, gen. sing. of *Lycus*, m., 2d; poss. gen., limiting *fata*. He was a follower of Aeneas. — *fortem*, acc. sing. m. of *fortis*, -e, adj. 3d; qualifies *Gyan*. Observe the repetition *fortemque . . . fortemque*; it is at once dignified and pathetic, for *fortis* is a term of honour with Vergil. — *que*, enclitic conj., joining *fata* and *Gyan*. — *Gyan*, acc. sing. of *Gyas*, -ae, m., 1st decl. Greek noun (see *Aeneae*, l. 92 for decl.); a direct obj. of *gemit*. — *fortem*, acc. sing. m.; qualifies *Cloanthum*. — *que*, conj. — *Cloanthum*, acc. sing. of *Cloanthus*, -ī, m., 2d; joined by *que* to *Gyan*. *Gyas* and *Cloanthus* survived (see l. 612), and the former distinguished himself in the funeral games in Sicily (Aen. V), the latter founded the distinguished family of the *Cluentii*.

LINE 223. *Et*, cop. conj., connecting a new sentence with the one gone before. — *iam*, adv. of time. — *finis*, gen. *finis*, m., 3d (see *finem*, l. 199); nom. sing.,

Jupiter looking down from the height above upon the sail-winged sea, the low-lying lands, the shores, and wide-spread peoples, stood still therewith on heaven's crest and fixed his downward gaze on the realm of	e,rát: " cum, Iúpiter, áethere, súmmo was when Jupiter from the ether highest Dêspici,éns mare, vélivo,lúm, ter,rás-que ²²⁴ looking down on the sea sail-winged and the lands ia,céntes, Litora,que ét la,tós ²²⁵ lying low, and the shores and widely spread popu,lós, " sic, vértice, cœli Cónstitit, " ²²⁶ peoples, so on the height of heaven halted, ét Li,byæ " de,fixit, lúmina, régnis. and of Libya fixed his eyes on the kingdoms.
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subj. of *erat*. — *erat*, 3d pers. sing. imperf. ind. act. of *sum*; agrees with the subj. *finis*. — *cum*, temporal conj., introducing the clause *Jupiter . . . constitit*. For a full list of the uses of *cum*, see the note on *cum*, l. 36. — *Iúpiter*, gen. *Iovis*, m., 3d irreg.; nom. sing., subj. of *constitit*, l. 226. — *aethere*, abl. sing. of *aether*, -is, m., 3d; abl. of separation, governed by *de* in *despiciens*. *Aether* = the upper air; *aer*, = the lower air. — *summô*, abl. sing. m. of *summus*, -a, -um, superl. adj.; agrees with *aethere*, and qualifies it partitively; see note, etc. on *summo*, l. 106.

LINE 224. *Dêspiciens*, gen. *dêspiciëntis*; nom. sing. m. of the pres. part. act. of *dêspiciô*, -ere, *dêspêxi*, *dêspêctum*, 3 (*dê* = down from, + *spiciô*, = *I took*, rare); agrees with and enlarges *Jupiter*. — *mare*, acc. sing. of *mare*, *maris*, n., 3d; direct obj. of *despiciens*. — *vélivolum*, acc. sing. n. of *vélivolus*, -a, -um, adj. (from *vêlum*, = a sail, + *volô*, = *I fly*); qualifies *mare*. Vergil has borrowed this epithet of the sea from Lucretius. — *terrâs*, acc. plur. of *terra*, -ae, f., 1st; direct obj. of *despiciens*. — *que*, enclitic conj., joining the two objects, *mare* and *terrâs*. — *iacéntes*, acc. plur. f. of *iacens*, -entis, pres. part. act. of *iaceô*, -êre, *iacui*, *iacitum*, 2; qualifying *terrâs*. The lands were lying, spread out, as seen from above by Jupiter.

LINE 225. *Litora*, acc. plur. of *litus*, *litoris*, n., 3d; direct obj. of *despiciens*, and joined by *que* to *terrâs*. — *que*, conj. — *et*, conj., joining *litora* and *populos*. — *lâtôs*, acc. plur. m. of *lâtus*, -a, -um; agrees with *populos*. *Latos*, though properly belonging to measurement, = wide, and so applicable to the countries inhabited by the *populi*, is made to qualify the peoples themselves, = wide-spread. — *populôs*, acc. plur. of *populus*, -i, m., 2d; direct obj. of *despiciens*. — *sic*, adv. of manner. *Sic* = the Greek *οὕτως*; in Greek it is frequently employed in a long period, after extended participial and other clauses, to pick up the thread of the sentence and renew the main construction. — *vertice*, abl. sing. of *vertex*, -icis, m., 3d (see l. 114); abl. of 'place where.' — *coeli*, gen. sing. of *coelum*, n., 2d; poss. gen., limiting *vertice*.

LINE 226. *Constitit*, 3d pers. sing. perf. ind. act. of *constô*, -âre, *constiti*, *constitum*. 1 irreg.; agrees with its subj. *Jupiter*, l. 223. — *et*, conj. — *Libyae*, gen. sing. of *Libya*, f., 1st; poss. gen., limiting *regnis*. — *dêfixit*, 3d pers. sing. perf. ind. act. of *dêfigô*, -ere, *dêfixi*, *dêfixum*, 3 (*dê* = down, + *figô*, = *I fix*); joined by *et* to *constitit*, and in the same construction. — *lúmina*, acc. plur. of *lumen*, -inis, n., 3d (= *luc-men*, from root in *luceo*, = *I shine*); direct obj. of *dêfixit*. *Lumen* = (1) light, of the sun, a lamp, etc., opposed to *lux*, = daylight; (2) daylight, sometimes in Vergil; (3) the eye; (4) the light, or excellence, of things. — *régnis*, dat. plur. of *rêgnum*, -i, n., 2d; dat. of the recipient, loosely used by Vergil instead of *in regna*, which prose requires. Some editors prefer to consider *regnis* a locative abl., but the phrase *dêfixit lúmina* suggests direction rather than position. It is not quite clear what branch of the dative *regnis* is,

227	Átque il,lúm ta,lés ,, iac,tántem , péctore ,	Libya. Him as he
	And him such turning over in his breast	ponders this tale of
228	cúras Trístior , ét lacri,mís ,, ocu,lós suf,fúsa	cares within his
	cares somewhat sad and with tears as to her eyes suffused	breast Venus sad be-
229	ni,téntes Álloqui,túr Venus: , "Ó ,, qui ,	yond wont, her shin-
	shining addresses Venus: " O (thou) who	ing eyes bedewed
		with tears, addresses:
		" O thou that rulest

but as the dat. in all uses is the case of the indirect obj., it suffices to call it a poetic dative. It is possible, however, to suggest two explanations: (1) that *defixit* is used like other compounds (though *de* is not included). A. & G. 228; B. 187, III; G. 347; H. 386; (2) that *regnis* is a variation of the poetic dat. of the end of motion; e.g. *il clamor coelo* (= to the sky). A. & G. 258, 2, NOTE 1; B. 193; G. 358; H. 380, II, 4.

LINE 227. *Atque*, cop. conj., joining the sentence in which it stands to the preceding one, and suggesting that a new incident follows. — *illum*, acc. sing. m. of *ille, illa, illud*, demonstr. pron. of the 3d person; direct obj. of *alloquitur*; *illum* refers to Jupiter. — *tālēs*, acc. plur. f. of *tālis, -e*; agrees with *curas*. By *tales* is meant such anxiety as the state of things among the Trojans, just arrived in Libya, would give rise to. — *iactantem*, acc. sing. m. of *iactans, -antis*, pres. part. act. of *iactō, -āre, -āvī, -ātum*, 1; agrees with and enlarges *illum*. — *pectore*, abl. sing. of *pectus, pectoris*, n., 3d; locative abl., with *iactantem*. — *cūrās*, acc. plur. of *cūra, -ae, f.*, 1st; direct obj. of *iactantem*.

LINE 228. *Trístior*, nom. sing. f. of *tristior, -ius*, gen. *tristioris*, the comparative of *tristis, -e*; agrees with *Venus*. *Trístior* = rather sad, i.e. sadder than was usual. The comparative, apart from its ordinary expression of a higher degree in a quality, has two uses: (1) expressing a considerable degree, e.g. *trístior*, as above; (2) expressing an excessive degree, = *too*, e.g. *audacius* = *too boldly*. A. & G. 93, a; B. 240, 1; G. 297, 2, and 298; H. 444, 1. — *et*, cop. conj., joining *trístior* and *suffusa*. — *lacrimis*, abl. plur. of *lacrima, -ae, f.*, 1st (*lachryma*); abl. of the instrument. — *oculōs*, acc. plur. of *oculus, -ī, m.*, 2d; the acc. of respect, denoting the part affected. This acc. (very common in Greek) is also called the acc. of specification, *synecdochical*, or Greek acc.; it is akin to the cognate acc., and also to the acc. of the direct obj. after verbs used reflexively in the passive (like the Greek middle voice, e.g. Aen. II, 510, *inutile ferrum Cingitur*). It is especially common after intransitive verbs, e.g. *tremiſ artus*, = *he trembles (as to or in) his limbs*, and after past participles, e.g. *os impressa toro*, = *buried as to her face (= with her face buried) in the couch*; cf. ll. 320, 481, etc. This acc. may also (like the Greek) be used after adjectives, e.g. *nuda genu*, = *bare as to the knee*. A. & G. 240, c; B. 180; G. 338; H. 378. — *suffūsa*, nom. sing. f. of *suffūsus, -a, -um*, perf. part. pass. of *suffundō, -ere, suffūdī, suffūsum*, 3 (*sub + fundo*); agrees with *Venus*. — *nitentēs*, acc. plur. m. of *nitens, -entis*, pres. part. act. of *nitēō, -ere, nituī*, no supine, 2 (*nitescō* is more common); qualifies *oculos*.

LINE 229. *Alloquitur*, 3d pers. sing. pres. ind. of the dep. verb *alloquor, -ī, allo-cūtus sum*, 3 (*ad, become al* by assimilation, + *loquor*); agrees with the subj. *Venus*. Observe that some intransitive verbs when compounded with *ad, trans*, and a few other prepositions, may govern an acc. of the direct object; see note on *scopulos*, l. 201. — *Venus*, gen. *Veneris, f.*, 3d; subj. of *alloquitur*. *Venus* (= Aphrodite, of Greek mythology) was the goddess of love, beauty, pleasure, and laughter. She was married to Vulcan (in Greek, Hephaestus), but also had a mortal husband, Anchises, to whom she bore a son, Aeneas. — *O*, exclamation. — *qui*, nom. sing. m. of the rel. pron.; agrees

with thy eternal com- rés homi, númque de, úmque Aéter, nís regis , 230
mands the affairs of the affairs of men and of the gods eternal rulest
men and gods, and imperi, ís, " et , fúlmine , tétres,
with thy lightning by thy commands, and with the thunderbolt terriest (them),
terriest, what sin so Quid meus , Aéne, ás " in , té com, mittere , 231
great against thee what my Aeneas against thee to commit
can my Aeneas, can tantum, Quid Tro, és potu, ére, " qui, bú, 232
the Trojans have so great, what the Trojans were able to whom,
wrought ? against whom, after bearing

with *tu* understood (the voc. sing. of the 2d pers. pron.), and is subj. of *regis*. — *rēs*, acc. plur. of *rēs*, *rei*, f., 5th; direct obj. of *regis*. — *hominum*, gen. plur. of *homō*, -inis, m., 3d; poss. gen., limiting *res*. — *que*, enclitic conj.; repeated below, = *both* . . . and. — *deūm* (for *deōrum*), gen. plur. of *deus*, -ī, m., 2d (see *deūm*, l. 9); joined by *que* below to *hominum*. — *que*, enclitic conj.; see *que* above.

LINE 230. *Aeternis*, abl. plur. of *aeternus*, -a, -um; agrees with *imperiiis*. — *regis*, 2d pers. sing. pres. ind. act. of *regō*, -ere, *rēxi*, *reclum*, 3; agrees with the subj. *qui*. — *imperiiis*, abl. plur. of *imperium*, -ī, n., 2d; abl. of the means. — *et*, conj. — *fulmine*, abl. sing. of *fulmen*, -inis, n., 3d (from the root in *fulgēō*, = *I shine*); abl. of the means or instrument, with *terres*. — *terrēs*, 2d pers. sing. pres. ind. act. of *terreō*, -ēre, *terruī*, *territum*, 2; joined by *et* to *regis*, and in agreement with the same subj. *qui*.

LINE 231. *Quid*, acc. sing. n. of the interrog. pron. *quis*, *quae*, *quid* (in other cases like the rel.); direct obj. of *committēre*. — *meus*, nom. sing. m. of *meus*, *mea*, *meum*, poss. pronominal adj. of the 1st pers. sing. (the voc. m. sing. is *mi*); agrees with *Aeneas*. Venus might well claim possession and protection of her own son, but *meus* here is at once endearing and plaintive. — *Aenēas*, nom. sing.; subj. of *potuit* understood from *potuere* in the next line. — *in*, prep., governing the acc. *te*. *In* = *against* in this passage. For the ordinary and idiomatic uses, consult A. & G. 153; B. 143; G. 418, 1; H. 435, 1. — *tē*, acc. sing. of *tū*, sing. of the 2d pers. pron.; governed by *in*. Observe the artfulness of this appeal: (a) Venus, the 'smile-lover,' assumes an aspect of gloom (*tristior*); (b) she flatters the lord of heaven and earth (l. 230); (c) she becomes pathetic (*quid meus Aeneas*, ff.); (d) she pretends that Jupiter, not Juno, is harassing the Trojans (*in te*); (e) she reminds Jupiter of his promise (l. 237); (f) she contrasts the successful escape of Antenor to Italy with the misadventures of Aeneas. — *committēre*, pres. inf. act. of *committō*, -ere, *commisī*, *commissum*, 3 (*cum* + *mittō*); *prolative* or explanatory inf. dependent on *potuit* understood (see note on Aeneas above). A. & G. 271; B. 326; G. 423; H. 533. *Committēre* = *to bring into contact*, hence idiomatically with acc. *pugnam* or *proelium*, = *to engage in battle*. *Admittēre* is more common than *committēre*, of committing crimes. — *tantum*, acc. sing. n. of *tantus*, -a, -um; agrees with *quid*.

LINE 232. *Quid*, acc. sing. n. (see *quid* above); direct obj. of *committēre* understood from the preceding line. — *Trōēs*, gen. *Trōum*, m., 3d (Greek Τρῳῆς, acc. Τρῳᾶς, hence Latin acc. *Troas*); nom. plur., subj. of *potuere*. — *potuēre*, 3d pers. plur. perf. ind. of *possum*, *posse*, *potui*, irreg.; agrees with the subj. *Troes*. For the termination -ere (for -erunt), see note on *tenuere*, l. 12. — *quibus*, dat. plur. m. of *qui*, *quae*, *quod*; dat. of reference (*dativus incommodi*), after *clauditur*. A. & G. 235; B. 188, 1; G. 350; H. 384, II, 1, 2. Observe that after *quid tantum* (= *what so great*) a result clause is naturally expected, and the verb should then be in the subjunct. mood; thus

233	tot	,	fúnera	,	pássis,	Cúncetus	ob	through so many deaths, the whole world is closed for the sake of Italy.
	so many		deaths		having suffered,	all	on account	
234	Ítali	,ám,,	ter,rárum	,	claúditur	,	órbis?	Cérte
	of Italy		of lands		is closed		the circle?	Surely
	hinc	,	Róma,nós	o,lím,,	vol,véntibus	,	ánnis,	With surety (fore-
	from them		the Romans	some day,	revolving		the years,	showing) that one
								day from them, as
								the years rolled by,
								would spring the
235	Hínc		fore	,	dúcto,rés,	,,	revo,cáto	a
	from them		to be about to be		chiefs,		restored	from
								leaders of Teucer's

quibus claudatur (= *ut iis claudatur*). But the indic. represents the result not so much as a result as an actual state of things at the time. — **tot**, indecl. adj.; qualifies *funera*. — **fúnera**, acc. plur. of *fúnus*, *funeris*, n., 3d; direct obj. of *passis*. — **pássis**, dat. plur. m. of *passus*, -a, -um, perf. part. of the dep. verb *pátior*, *pátī*, *passus sum*, 3; agrees with and enlarges *quibus*.

LINE 233. **Cúncetus**, nom. sing. m. of *cúncetus*, -a, -um; agrees with *orbis*. *Cunctus* is emphatic, and hints at the previous wanderings of Aeneas in the vain attempt to find a home. — **ob**, prep. with the acc.; gov. *Italiam*. *On account of Italy* = on account of Juno's desire to keep the Trojans from Italy. — **Ítaliám**, acc. sing. of *Italia*, -ae, f., 1st; obj. of *ob*. — **terrárum**, gen. plur. of *terra*, -ae, f., 1st; subjective poss. gen., limiting *orbis*. — **claúditur**, 3d pers. sing. pres. ind. pass. of *claudō*, -ere, *clausi*, *clausum*, 3; agrees with the subj. *orbis*. The ind. mood *clauditur* represents the closing of the world as an accomplished fact, and is therefore more vivid than the subjunct. usual in such sentences (see note on *quibus*, l. 232). — **orbis**, gen. *orbis*, m., 3d; nom. sing., subj. of *clauditur*. *Orbis terrarum* is also the prose phrase = *the world*; it is distinct from *terra*, a division of the world or land as opposed to sea and sky, and also from *mundus*, = *the universe*, including the world.

LINE 234. **Cérte**, adv. (from adj. *certus*, -a, -um), extending *pollicitus* (*es*). — **hínc**, adv. (from demonstr. pron. *hic*), limiting *fore*; *hínc* = *from this*, so *hence*, and here *from these men*. — **Rómānōs**, acc. plur. of *Rōmānus*, -ī, m., 2d (properly the m. sing. of the adj. *Rōmānus*, -a, -um, from *Rōma*, -ae, f., 1st); acc.-subj. of *fore* understood from *fore*, l. 235. — **ōlím**, adv., extending *fore*. — **volventibus**, abl. plur. m. of *volvens*, -entis, pres. part. act. of *volvō*, -ere, *volvi*, *volūtum*, 3; agrees with *annis* in the abl. abs. construction. Observe that the trans. verb *volvo* is here intrans., = *se volventibus*; *volvo*, *verto*, and a few other verbs are trans. or intrans. in Vergil, though never in prose. — **ánnis**, abl. plur. of *annus*, -ī, m., 2d; in the abl. abs. construction with *volventibus*, = *as the years keep rolling on*, hence the pres. participle.

LINE 235. **Hínc**, adv.; see *hínc* above. This repetition of a word is *anaphora*; cf. *hic . . . hic*, l. 17. — **fore**, fut. inf. of *sum*, *esse*, *fuī*; inf. mood in the object clause *fore ductores*. The verb *sum* has two future infinitive forms, *fore* and the more common *futurus*, -a, -um, *esse*. — **ductōrēs**, acc. plur. of *ductor*, *ductōris*, m., 3d (from *dicō*); acc. subj. of *fore*, an acc. and inf. clause directly governed by the *verbum declarandi*, *pollicitus*. — **revocāto**, abl. sing. m. of *revocātus*, -a, -um, perf. part. pass. of *revocō*, -āre, -āvī, -ātum, 1; agrees attributively with *sanguine*. *Revocato* = lit. *recalled*, i.e. into vigorous existence after the destruction of Troy by the Greeks. — **ā**, prep. with the abl.; gov. *sanguine*. *A* (*ab*) in this case expresses *origin*. A. & G. 152, *b*, and 153; B. 142, 1; G. 417, 1; H. 434. — **sanguine**, abl. sing. of *sanguis*, *sanguinis*, m., 3d; governed by *a*.

blood renewed, who | *s*ánguine , Teúcri, Qúi mare, , quí ter,rás ,, 236
 should with full power | *the blood of Teucer, who the sea, who the lands*
 bear sway o'er sea |
 and land, thou didst | *om,ní diti,óne te,nérent, Póllici,tús: ,, quae , 237*
 make promise: what | *all with power should hold, thou hast promised: what*

— **Teucri**, gen. sing. of *Teucer* (another form *Teucrus*), m., 2d; poss. gen., limiting *sanguine*. This Teucer was a son of the Cretan river-god Scamander by Ida, and the region which he ruled was called *Teucria* after him, and his subjects *Teucri*. He was succeeded in power by his son-in-law Dardanus (hence *Dardanidae*, = *Trojans*). Carefully distinguish Teucer the king from Teucer, son of Telamon and brother of Ajax, who made a new home in Cyprus, where he founded a city, Salamis.

LINE 236. **Qúi**, nom. plur. m. of the rel. pron.; subj. of *tenerent*, understood from the next clause, agreeing with the antecedent *ductores*. — **mare**, acc. sing. of *mare*, -is, n., 3d; direct obj. of *tenerent*, understood from the next clause. — **quí**, nom. plur. m.; subj. of *tenerent*. With *quí . . . quí*, cf. *hinc . . . hinc* above (*anaphora*); observe the omission of a conjunction to connect the two clauses, called *asyndeton*. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — **terrás**, acc. plur. of *terra*, -ae, f., 1st; direct obj. of *tenerent*. *Mare* and *terrás* = *the world*; the known world was subject to the Roman empire in the time of Vergil, or nearly all subject, for the Parthians were destined to give further trouble. — **omní**, abl. sing. of *omnis*, -e; agrees with *ditione*. *Omni ditio* = with full power. — **ditíone** (*dicíone*), abl. sing. of *ditíō* (*dicíō*), -ōnis, f., 3d (from root in *dō*, = *I give*, hence a *giving up of oneself* to some one); abl. of manner, showing how the Romans would rule, rather than an abl. of the means. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. This noun only occurs in the gen., dat., acc., and abl. sing.; it is used by Vergil, Livy, Cicero, etc. = *dominion, sway, power*. — **tenérent**, 3d pers. plur. imperf. subjunct. act. of *teneō*, -ēre, *tenuī, tentum*, 2; agrees with the subj. *quí*; the subjunct. mood expresses *purpose*, after *quí final*, = *ut ei*. A. & G. 317; B. 282; G. 545; H. 497, 1. The imperf. tense is in sequence after the *historic perf. pollicitus* (*es*). A. & G. 286; B. 267, 268; G. 509; H. 491.

LINE 237. **Pollicitus**, nom. sing. m. of the perf. part. of the dep. verb *polliceor*, *pollicēri*, *pollicitus sum*, 2; agrees with its subj. *tu* understood (referring to Jupiter), and forming, with *es* or *eras* supplied from *sum*, the perf. or pluperf. (respectively) ind. of *polliceor*. The omission of the 2d pers. in compound tenses is rare, though very common in the 3d person; but cf. Aen. V, 687, *si nondum exosus (es) ad unum Troianos*. Various emendations have been attempted: (1) Ribbeck reads *pollicitu's* (also *exosu's*), instance of apocope found in Plautus but never occurring in Vergil; (2) some change *pollicitus* to *pollicitum*, the acc. sing. m. of the participle, placing a comma after it; in that case *pollicitum* agrees with and enlarges the obj. *te*, in the main sentence *quae te sententia vertit?* = "what thought changes you, after you have promised (*having promised*) that hence, etc."; (3) others place a comma after *pollicitus*, and regard the sentence as an example of *anacoluthon* (a Greek word = *want of sequence*), whereby the scheme of the sentence has been changed grammatically, leaving the sense fairly clear. If *pollicitus* is a part. only, something like *cur verteris*, or *qua sententia* (abl.) *verteris* would grammatically be expected. A. & G. 385; B. 374, 6; G. 697; H. 636, IV, 6. However, *pollicitus* (sc. *es*) is the simplest way out of the difficulty. Synonyms: *polliceor*, of promises made freely and spontaneously; *promitto*, of promises generally, but often in answer to requests. — **quae**, nom. sing. f., of the interrog. adj. *quí, quae, quod*; agrees with *sententia*. This adj. is declined like the rel. pron. *quí* — **tē**, acc. sing. of *tū*; direct obj. of *vertit*. — **genitor**, gen. *genitōris* (from *genō*, = *I beget*), m., 3d; voc. sing.,

238	té,	geni,tór,	sen,téntia	,	vértit?	Hóc	counsel, Sire, changes
	thee,	O sire,	opinion		changes?	With this	thee? Therein in-
	equi,dem	ócca,súm	Tro,iáe	"	tris,tésque		deed I found solace for
	indeed	the fall	of Troy		and sad		Troy's downfall and
239	ru,ínas	Sóla,bár,			fa,tís	"	her sad ruins, with
	its ruins	I comforted myself for,			against (good) fates		other destiny com-
240	con,trária	, fáta re,péndens			Núnc ea,dém		pensating destiny;
	adverse	fates	weighing.		Nóv	same	now the same fortune

= *O Sire*, referring to Jupiter, whom Venus is addressing. — **sententia**, gen. *sententiae*, f., 1st (from *sentio*, = *I think*, hence *thought*); nom. sing., subj. of *vertit*. *Sententia*, = (1) *sentiment, opinion*; (2) *decision, verdict*, given officially: *sententia* is the word used for giving one's views in the senate. The following phrases are common: *ex or de mea* (*tua*, etc.) *sententia, praeter sententiam*, etc.; a word worth consultation in a dictionary. — **vertit**, 3d pers. sing. pres. ind. act. of *vertō*, -ere, *verti, versum*, 3, agrees with the interrog. subj. *quae sententia*. The inversion "what thought changes you?" for "why do you change your opinion?" is one of a kind common in Vergil, and is quite common in English.

LINE 238. **Hóc**, abl. sing. n. of *hūc, haec, hōc*; abl. of the means referring to the body of the promise narrated above. — **equidem**, corroborative adv., = *indeed, for my (your, etc.) part*. It is probably compounded of *ec = ce*, a demonstrative suffix, and *quidem*, though some say of *et* and *quidem*. Others think (with less probability) that it is compounded of *ego* and *quidem*, cf. *ἐγώγε*, = *I at least*, as one word; its frequent use with the 1st pers. sing. of verbs accounts for this, but there are many examples of its use with other persons, e.g. Cicero has, *equidem id erat primum*. — **occāsum**, acc. sing. of *occāsus* -ūs, m., 4th (from *occido*); direct obj. of *solabar*. Its chief meanings are: (1) *opportunity*; (2) lit., *a falling*, hence *occasus solis*, = *the setting of sun*; (3) of the quarter in which the sun sets, *the west*; (4) *destruction, death*, as the verb may = *to die*. — **Trōiaē**, gen. sing. of *Trōia*, f., 1st; subjective gen., limiting *occasum*. — **tristēs**, acc. plur. f. of *tristis*, -e; qualifies *ruinas*. — **que**, enclitic conj. — **ruinās**, acc. plur. of *ruīna*, -ae, f., 1st (from *ruō*); direct obj. (joined by *que* to *occasum*) of *solabar*.

LINE 239. **Sōlābar**, 1st pers. sing. imperf. ind. of the dep. verb *sōlor*, -ārī, -ātus, sum, 1; agrees with the unexpressed subj. *ego* (i.e. Venus). *Solor*, properly with persons = *I comfort* or with things = *I soothe*; here it = *I find solace for*, being extended in its object-governing capacity over the actual cause of the grief that troubles the mind. Mr. Conington compares Cicero, *pro Milone*, 35, *solari brevitate vitae*. — **fātis**, dat. plur. of *fātum*, -ī, n., 3d; dat. of the remoter obj. governed by the whole phrase *contraria fata rependens*. Some call *fatis* an abl. of the instrument = *compensating opposite fate with (better) fate*, but the order of the words tends to show that by *fatis* is meant not the better, but the adverse fate: others again call the abl. one of price, but this is hardly possible. The dat. is more natural; render *balancing opposite* (i.e. better) *fate against* (evil) *fate*. We may compare the use of intransitive compounds of *re*, e.g. *resisto, repugno*, which govern the dat. of the indirect obj., the dat. being in addition one of advantage or the reverse (disadvantage in the case of *fatis*). A. & G. the examples to 227, f; B. 187; G. 346, also 345; H. 385, I. — **contrāria**, acc. plur. n. of *contrārius*, -a, -um (from *contrā*, = *against*); agrees with *fata*. — **fāta**, acc. plur. of *fātum*, -ī, n., 2d; direct obj. of *repndens*. — **repndens**, nom. sing. f. of the pres. part. act. of *repndō*, -ere, *repndi, repensum*, 3 (*re + pndō*); agrees with *ego* understood as subj. of *solabar*.

LINE 240. **Nunc**, adv. of time, but here with adversative force, = *as it is*. — **eadem**, nom. sing. f. of *īdem* (= *is-dem*), *eadem, īdem* (= *id-dem*), determinative

follows the heroes,	for, túna vi, rós „ tot , cásibus , áctos
driven by all these	the fortune the heroes so many by disasters driven
many disasters. What	Insequi, túr. Quem , dás fí, ném, „ rex , 241
term, great King,	follows. What givest thou end, king
setteth thou for their	magne, la, bórum ? Ante, nór potu, ít, „ 242
sorrows ? Antenor	great, of their toils ? Antenor was able,
escaping from the	medi, ís e, lápsus A, chívis,
Achaean's midst	midmost having escaped from the Achivi,

pron.; agrees with *fortuna*. *Idem* is declined like the pron. *is*, *ea*, *id*, except that *m* changes to *n* before *d*, e.g. *eundem* (*eum* + *dem*). A. & G. 101, and *c*; B. 87; G. 103, 2; H. 186, VI, and footnote 6 on page 73. — *fortuna*, gen. *fortūnae*, *f.*, 1st; nom. sing., subj. of *insequitur*. *Fortuna* = *luck*, or *fortune*, without necessarily implying whether good or bad; the adjectives *secunda* and *adversa* mark such distinction. — *virós*, acc. plur. of *vir*, *-i*, *m.*, 2d; direct obj. of *insequitur*. It will be remembered that intransitive verbs, compounded with *in* (gov. the acc.), *ad*, etc., become transitive, and take a direct object. — *tot*, indecl. adj., agreeing with *casibus*. *Tot* is often used with a corresponding correlative *quot*, *tot . . . quot*, = *so many . . . as*. — *cásibus*, abl. plur. of *cásus*, *-ūs*, *m.*, 4th; abl. of the instrument, after *actus*. *Casus* (from *cado*, = *I fall*) = *a falling*, i.e. *chance*, with no original implication as to good or bad, but in process of use gradually acquiring a bad signification. — *actós*, acc. plur. *m.* of *actus*, *-a*, *-um*, perf. part. pass. of *agō*, *-ere*, *ēgi*, *actum*, 3; agrees with and enlarges *viros*.

LINE 241. *Insequitur*, 3d pers. sing. pres. ind. of the dep. verb *insequor*, *-i*, *insecūsus* *um*, 3 (*in* = *against* or *towards*, + *sequor* = *I follow*); agrees with the subj. *fortuna*. — *quem*, acc. sing. *m.* of the interrog. adj. *quī*, *quae*, *quod*; agrees with *finem*. — *das*, 2d pers. sing. pres. ind. act. of *dō*, *dare*, *dedi*, *datum*, 1; its subj. *tu* is unexpressed, as usually, except when emphasis or contrast are desired. — *finem*, acc. sing. of *finis*, *-is*, *m.*, 3d; direct obj. of *das*. Vergil often uses *finis* as feminine; e.g. Aen. III, 145, *quam fessis finem rebus ferat*. — *rēx* (*reg* + *s*), gen. *rēgis*, *m.*, 3d; voc. sing., as Jupiter, the king of gods and men, is the object of address. — *magne*, voc. sing. of *mag-nus*, *-a*, *-um*; agrees with *rex*. — *labōrum*, gen. plur. of *labor*, *-ōris*, *m.*, 3d; subjective gen., defining *finem*.

LINE 242. *Antēnor*, gen. *Antēnoris*, *m.*, 3d; nom. sing., subj. of *potuit*. Antenor was a Trojan prince who during the war had advised the restoration of Helen, and who assisted the Greeks in the means which led to the capture of Troy. On his escape he led a band of Paphlagonians of Asia Minor called *Eneti* or *Heneti* to Italy, settling in the north, and also founding the city of Patavium or Padua. The similarity between the names *Heneti* and *Veneti* gave rise to the story that, when Antenor's colony was settled, his followers called themselves *Veneti*. For Antenor's name in a controversial point, see note on *primus*, l. 1. — *potuit*, 3d pers. sing. perf. ind. act. of *possum*, *posse*, *potui*, *no* supine, irreg.; agrees with the subj. *Antenor*. For its conjugation, consult A. & G. 137, *b*; B. 126; G. 119; H. 290. — *mediis*, abl. plur. of *medius*, *-a*, *-um*; adj., used participatively to mark a particular part of the noun, agreeing with *Achivis*. *Summus* and *imus* are the most common partitive adjectives, but *medius* occurs very frequently. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE 1. *Mediis elapsus Achivis* thus = *not escaped from the middle Greeks, but from the midst of the Greeks*; so *summus mons* usually = *the top of the mountain*, not *the highest mountain*. — *elapsus*, nom. sing. *m.* of the perf. part. of the dep. verb *ēlabor*, *-i*, *ēlapsus* *sum*, 3 (*ē* = *out of*, *from*, + *labor* = *I slip*); agrees with and enlarges *Antenor*, the participial clause taking the place of a temporal clause, e.g. *cum elapsus esset*. — *Achivis*, abl. plur. of *Achivī*, *-ōrum*, *m.*, 2d;

243	Íllyri, cós	pene, tráre	sí, nús	„	at, que	availed to win safely
	Illyrian	to penetrate	the bays		and	through to the Illyrian bays and to the
244	íntima	tútus	Régna	Li, búrno, rum, „		inmost safe the kingdoms of the Liburni, Liburnians, and to
	ét	fon, tém	supe, ráre	Ti, mávi,		and the source to pass over of Timavus, of Timavus, whence

abl. of separation after *elapsus*. This use of the abl., where the separation and motion are definite and not figurative, is poetical: in prose *e* or *ex* would have to be repeated with the ablative. A. & G. 243; B. 214; G. 390, 1, and 2, NOTE 3; H. 414, I. The Greeks have various names in Vergil, *Achivi*, *Grai*, *Argivi*, *Danai*, etc.; so the Trojans are *Troiani*, *Troes*, *Dardanidae*, etc.

LINE 243. *Íllyricós*, acc. plur. m. of *Íllyricus*, -a, -um (= pertaining to *Illyria*, -ae, f., 1st); agrees with *sinus*. The coast on the east of the Adriatic sea was called *Íllyricum*. — *penetráre*, pres. inf. act. of *penetrō*, -āre, -āvī, -ātum, 1 (the root *PEN* = *within*); prolativ. inf., dependent on *potuit*. This word, like *elapsus*, hints at the difficulties which Antenor had to face ere he could reach Italy; yet he succeeded, and Venus endeavors to persuade Jupiter to grant Aeneas like good fortune. — *sinūs*, acc. plur. of *sinus*, -ūs, m., 4th; direct obj. of *penetrare*. *Sinus* here = *bays* or *gulfs*, with which the coasts of the Adriatic sea abound. — *atque*, cop. conj., joining *sinus* and *regna*. *Atque* (ac before consonants, except *c*, *g*, and *qu*) emphasizes the second of the words or sentences it connects, and sometimes is used to introduce a third member into a series. Thus *penetrare regna íntima* is something more important for Antenor to do than to sail up the Adriatic. Of *et* and *que*, *et* simply connects two words or sentences of equal value (as *et* in l. 244); *que*, the enclitic, joins two members of a pair or series which are closely connected with one another internally. A. & G. 156, a; B. 341; G. 475-477, and 481, NOTE; H. 554, I. — *íntima*, acc. plur. n. of *íntimus*, -a, -um, superl. adj.; a partitive attribute of *regna* (see note on *mediis*, l. 242). The superl. *íntimus* is formed from the prep. or adv. *intrā*; the positive *ínterus* is very rare; the comparative is *ínterior*, often used partitively. *Íntima* may be taken as merely descriptive, not partitive; it then = *remote*; but *inmost* (i.e. the inmost parts of) is preferable. — *tútus*, nom. sing. m.; agrees with *Antenor*, but has adverbial force, = *in safety*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443.

LINE 244. *Régna*, acc. plur. of *rēgnum*, -ī, n., 2d; direct obj. of *penetrare*, joined by *atque* to *sinus*. — *Liburnōrum*, gen. plur. of *Liburni*, m. plur., 2d; poss. gen., limiting *regna*. The *Liburni* inhabited Liburnia (now Croatia), between Istria and Dalmatia, from which place settlers left to found a colony in Italy. The *Liburnian* ships were strongly though lightly built. — *et*, cop. conj., connecting the *penetrare* and *superare*. — *fontem*, acc. sing. of *fons*, *fontis*, m., 3d; direct obj. of *superare*. *Fons* (like *mons*, *dens*, *pons*, etc.) belongs to a list of 3d decl. nouns in -is which are masculine. A. & G. 67, d; B. 43, 2, and 45, 5, a; G. 55; H. 110. — *superāre*, pres. inf. act. of *superō*, -āre, -āvī, -ātum, 1; prolativ. inf., joined by *et* to *penetrare*, and dependent on *potuit*. *Superare* conveys an idea of exertion; transitively it = (1) *to pass over*, as here; (2) *to outstrip*, in any quality; (3) *to conquer*; intransitively, it = *to excel*. — *Ti-māvi*, gen. sing. of *Timāvus*, m., 2d; poss. gen., limiting *fontem*. The *Timavus* (*Timao*) is a stream, rising between Aquileia and Trieste, and not very much more than a mile in length. Vergil describes it as having nine mouths, but commentators differ as to his exact meaning in other points. NOTE.—From the reference to *mare* and *pelago*, l. 246, some have supposed that the river is just a brook, and that for its last mile it flows under-

through nine mouths	Unde	per	,	óra	no,vém	„	vas,tó	cum	, 245
with vast mountain-	whence	through	mouths	nine			vast	with	
roaring it spreads a	múrmure	,	móntis		It	mare	,	prórup,tum	, 246
bursting sea and with	a noise	of the mountain	it goes	a sea			burst forth		
its sounding flood	ét	pela,gó		premit	,	árva	so,nánti.		
covers the fields.	and	with its waters	overwhelms			the fields	resounding.		

ground, and that the sea is sometimes driven up underground through nine channels, inundating the plains with salt water. This explanation is in all probability wrong. The correct solution seems to be that the Timavus flows underground for some distance, gaining force and volume, and roaring under the earth (*vasto cum murmure*, l. 245), then *bursts forth* (*proruptum*) at the apparent fons, viz.: the nine mouths, and floods the land like a sea (*mare* and *pelago* being metaphors). This is Mr. Page's explanation, and the best; Mr. Page says that Servius quotes Varro to prove that the Timavus was known among the natives as *mare*.

LINE 245. *Unde*, adv. of place, denoting separation. *Unde* refers to *fontem*, the underground source of the Timavus. Note that the *mare* rushes *from*, not *to*, the *fontem*. — *per*, prep. with the acc.; gov. *ora*. — *óra*, acc. plur. of *ós, óris*, n., 3d; obj. of *per*. *Os* = (1) *face*, (2) *moult*; distinguish it from *os, ossis*, n., 3d, = *a bone*. — *novem*, indecl. numeral adj.; an attribute of *ora*. — *vástō*, abl. sing. of *vástus*, -a, -um; qualifies *murmure*. — *cum*, prep. with the abl.; gov. *murmure*, denoting manner. For its position between the noun and its adjective, refer to the note on *cum*, l. 47. — *murmure*, abl. sing. of *murmur*, -is, n., 3d (from *mur*, an onomatopoeic sound); governed by *cum*. — *móntis*, gen. sing. of *mons*, m., 3d (see note on *fontem*, l. 244); subjective poss. gen., limiting *murmure*. This phenomenon of the rumbling in the mountains is best explained by the theory given in the note under *Timavi*, l. 244.

LINE 246. *It*, 3d pers. sing. pres. ind. act. of *eó, íre, ívi* or *íi, ítum*, irreg. intrans.; agrees with a pron. (referring to *Timavus*) as subj. The passive of *eo* is used impersonally, e.g. *itur ad astra* (*it is gone*); the supine in *um* expressing purpose after verbs of motion is very common after *eo*, and the future inf. pass. of all verbs is a periphrastic form, made up of the supine in *um* + the pres. inf. pass. of *eo, iri*, e.g. *amatum iri*, = *to be about to be loved* (lit. *to be a going to love*). For the conjugation of *eo*, consult A. & G. 141; B. 132; G. 169; H. 295. Compounds of *eo* nearly always form the perf. tense in -*ii* instead of -*ivi*. — *mare*, gen. *maris*, n., 3d; nom. sing., in apposition with the subj. of *it*. *Mare* is here metaphorical, = *it goes forth a sea*. As said in the note on l. 244, some take *mare* literally, = *the sea*, in which case *mare* is subj. of *it*. — *prórup-tum*, nom. sing. n. of *próruptus*, -a, -um, perf. part. pass. of *prórupō, -ere, prórūpī, prórūptum*, 3 (*prō* = *forth* + *rumpō* = *trans. I break*, and intrans. *I burst out*); agrees with *mare*. *Proruptum* has a middle voice meaning, = *se prorumpens, bursting forth*. This word can only literally refer to the bursting out of the river after running underground; referring to the sea, the force of *pro* is quite lost. The natural pause is after this word, and so, in spite of the *ecthipsis* of *um*, the *caesura* is better marked after it than after *et*; there is another *caesura* after *pelago*, but clearly not the important one. — *et*, cop. conj. — *pelagō*, abl. sing. of *pelagus*, -ī, n., 2d; abl. of the instrument, after *premit*. *Pelago* is metaphorical, like *mare* above; render *with its flood*. — *premit*, 3d pers. sing. pres. ind. act. of *premo, -ere, pressi, pressum*, 3; coördinate with *it* above, to which it is joined by *et*. *Premit* = *covers, deluges*, with an implied idea of hostility, as a foe *presses* a foe. — *arva*, acc. plur. of *arvum*, -ī, n., 2d (properly n. sing. of *arvus*, -a, -um = *ploughed*, from *aro*; supply *solum*); direct obj. of *premit*. Synonyms: *ager*, = *a field*, whether cultivated or not; *arvum*, = *arable land*. — *sonánti*,

247	Hic	tamen	,	ille	ur, bém	Pata, ví	„	Yet here he estab-
	Here	nevertheless		he	the city	of Patavium		lished the city of Pa-
248	se, désque	lo, cávit		Teúero , rum,	ét			tavium and the homes
	and the homes	he founded		of the Trojans,	and			of his Trojans, gave
	gen, ti	„	no, mén	dedit,	„	ármaque	,	fixit
	to the race	a name		gave,		and arms		fixed
								ple, and hung up the

abl. sing. n. of *sonans*, -antis, pres. part. act. of *sonō*, -āre, *sonui*, *sonitum*, I; agrees with *pelago*. When the pres. part. of verbs is used attributively, like an adj., the abl. sing. ends in *i*; but when used as a verb, e.g. in the abl. abs. construction, the abl. ends in *e*.

LINE 247. **Hic**, adv. of place, limiting *locavit*. — **tamen** (probably a longer form of *tam*), adv. or conj. of adversative force, = *nevertheless*. It is often the correlative of such concessive particles as *etsi* or *quam vis*, e.g. *etsi, although . . . tamen, notwithstanding*. *Tamen* is generally post-positive, i.e. follows one or more words in its clause. It is often used to strengthen other conjunctions (especially adversative ones), e.g. *attamen, sed tamen*. A. & G. 156, *i, k*; B. 343, *1, f*; G. 485, NOTE 3, and 490; H. 310, 3, and 554, III. — **ille**, nom. sing. m. of the 3d demonstr. pron.; refers to Antenor, and is subj. of *locavit*. **Ille** is emphatic, suggesting the contrast between Antenor and Aeneas. — **urbem**, acc. sing. of *urbs, urbis*, f., 3d; direct obj. of *locavit*. — **Patavi**, gen. sing. of Patavium, n., 2d; descriptive or adnominal gen., describing *urbem*. A. & G. 214, *f*; B. 202; G. 361; H. 395. The gen. would not occur in prose, but *Patavium* in apposition with *urbem*; in English we speak of the *city of Rome*, but in Latin it is *urbs Roma*; cf. Aen. V, 52, *urbe Mycenae*. Vergil always writes the contracted gen. in -*i* (instead of -*ii*) of 2d decl. nouns in -*ium*. The testimony of examples from the best period of Latin literature lends greater support to this contracted gen. than to the other full form; e.g. *filius*, gen. *fili* (not *fili*). Thus Vergil and Cicero almost invariably have -*i*, but Ovid constantly -*ii*. A. & G. 40, *b*; B. 25, *1* and 2; G. 33, REM. *1*; H. 51, 5. **Patavium**, now Padua, is famous as the birthplace of Livy, the historian. — **sēdēs**, acc. plur. of *sēdēs, -is*, f., 3d (from *sēdō*, = *I sit, hence abode*); direct obj. of *locavit*, joined by *que* enclitic to *urbem*. — **que**, conj. — **locāvit**, 3d pers. sing. perf. ind. act. of *locō*, -āre, -āvī, -ātum, I (from *locus*); agrees with the subj. *ille*.

LINE 248. **Teucrōrum**, gen. plur. of *Teucrī*, m. plur. 2d; poss. gen., limiting *sedes*. — **et**, cop. conj., joining *dedit* to *locavit*. — **gentī**, dat. sing. of *gens, gentis*, f., 3d; dat. of the indirect obj. after *dedit*. — **nōmen**, acc. sing. of *nōmen, nōminis*, n., 3d (= lit. that by which something is known, from *noscō*); direct obj. of *dedit*. The Romans had each 3 names, one for himself, one for his *gens*, and one for his family; thus in Publius Cornelius Scipio: *Publius*, the *praenomen*, serves as a Christian name in English; the *nomen Cornelius* shows that Publius was of the house or *gens* of the Corneli (founded by a Cornelius); *Scipio*, the family name or *cognomen* is, as often, a nickname, = a *staff*. Any extra title is called an *agnomen* (*ad* + (*g*)*nomen*, = *name in addition*), e.g. of Scipio, *Africanus*, because of his military renown won in Africa. Women used to have no Christian names, only the *nomen* of their house; e.g. *Cornelia, Tullia*, etc. What the name was that Antenor gave his people is not known; tradition has it that his settlement was called *Troia*, and Mr. Conington supposes that Antenor called his subjects *Veneti*. — **dedit**, 3d pers. sing. perf. ind. act. of *dō, dare, dedī, datum*, I; agrees with the same subj. as *locavit*, to which it is joined by *et*. — **arma**, acc. plur. of *arma, -ōrum*, n., plur. 2d; direct obj. of *fixit*. It was the custom to hang up weapons, shield, etc., in a temple on the conclusion of a war. — **que**, enclitic conj. — **fixit**, 3d pers. sing. perf. ind. act. of *figō, -ere, fixī, fixum*, 3; joined by *que* to *dedit*, and agrees with the same subj., viz. *ille*. *Fixit* = *fastened or hung up*, i.e. on temple walls, in token of peace.

arms of Troy; now settled in peaceful calm he rests. We, thy offspring, who by thy nod are heirs of heaven's citadel, our ships alas! lost, for the sake of one	Trōia; , nūnc placidā ,, com, pōstus , pāce 249 Trojan; now quiet settled in peace qui, ēscit: Nōs, tua , prōgeni, ēs, ,, coe, lī quibus , 250 he rests: We, thy offspring, of heaven to whom ānnuis , ārcem, Nāvibus , infan, dum! 251 thou dost promise the citadel, the ships alas! āmis, sīs, ,, u, nīus ob , iram having been lost, of one on account of the anger
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LINE 249. *Trōia*, acc. plur. of *Trōiūs*, -a, -um; agrees with *arma*. — *nunc*, adv. of time. — *placidā*, abl. sing. f. of *placidus*, -a, -um; an attribute of *pace*. — *compositus* (*syncopated for compositus*), nom. sing. m. of the perf. part. pass. of *compōnō*, -ere, *composui*, *compositum*, 3 (*cum*, in composition *con* + *pōnō*); agrees with and enlarges *ille* understood as subj. of *quiescit*. *Compono* may = (1) *I arrange, settle*; (2) *I lay out, for burial, hence bury*; it is doubtful whether *Venus* is speaking of the peacefulness of *Antenor* in a state of life or death, probably the former. For the *syncope*, consult A. & G. 128, I, 2; B. 367, 8; G. 131, 1; H. 235. — *pāce*, abl. sing. of *pāx*, *pācis*, f., 3d; abl. of manner, without *cum*, as *pace* is qualified by the adj. *placida* (by the regular rule). — *quiescit*, 3d pers. sing. pres. ind. act. of *quiescō*, -ere, *quicēvī*, *quictum*, 3 (*quies*, = *rest*); agrees with subj. *ille* understood. Verbs in -sco are *inceptive* or *inchoative* verbs, which = *to begin to do something*; e.g. *quiesco*, *irascor*, etc. A. & G. 167, a; B. 155, 1; G. 133, V; H. 337.

LINE 250. *Nōs*, nom. plur. of *nōs*, gen. *nostrum* or *nostrī*, acc. *nōs*, dat. and abl. *nōbīs*, 2d personal pron. (plur.; in sing. *tu*); subj. of *prodimur*, l. 252. The contrast has been working since *Antenor*, l. 242; now it is being painted, and skilfully, for *Venus* classes herself as one of the Trojans (*we*, very emphatic). — *tua*, nom. sing. f. of *tuus*, -a, -um, poss. pronominal adj. of 2d sing. personal pron.; agrees with *progenies*. — *prōgeniēs*, gen. *prōgeniei*, f., 5th; nom. sing. in apposition with *nos*. — *coeli*, gen. sing. of *coelum*, n., 2d; subj. gen., limiting *arcem*. — *quibus*, dat. plur. m. of the rel. *quī*, *quae*, *quod*; agrees with the antecedent *nos* (wherein the masculine gender predominates), and is dat. of the indirect obj. after the notion of promising in *adnuis*. It was to *Aeneas* that the promise of translation to heaven was made: like *Romulus*, *Aeneas* was supposed not to have died, but to have become one of the *Dei Indigetes*. *Venus*, like a lawyer, identifies herself with her client. — *annuis* (*adnuis*), 2d pers. sing. pres. ind. act. of *annuō* (*adnuō*), -ere, -uī, -ūtum, 3 (*ad* = *to* + *nūo* = *I nod*); the subj. is *tu* unexpressed, in the rel. clause *coeli* . . . *arcem*. *Adnuo*, from the affirmative signification of a nod, esp. the nod of Jupiter, = *I assent to*, hence *promise*. — *arcem*, acc. sing. of *arx*, *arcis*, f., 3d; direct obj. of *annuis*.

LINE 251. *Nāvibus*, abl. plur. of *nāvis*, -is, f., 3d; abl. abs. with *amissis*. — *infandum*, acc. sing. n. of *infandus*, -a, -um (*in* = *not*, + *fandus* (gerundive of *fārī*), that must be spoken, i.e. *unutterable*); exclamatory acc., = to an interjection, e.g. *ehēu*, *alas*. This acc. may be used with or without *O* or *pro*, etc., e.g. *O fallacem spem!* = *O treacherous hope!* *me miserum*, = *unhappy me!* A. & G. 240, d; B. 183; G. 343, 1; H. 381. — *āmissis*, abl. plur. f. of *āmissus*, -a, -um, perf. part. pass. of *āmittō*, -ere, *āmissi*, *āmissum*, 3; agrees with *navibus* in the abl. abs. construction. — *ūnius*, gen. sing. of *ūnus*, -a, -um; poss. gen., limiting *iram*. *Unius* = *Iunonis*. Observe that the vowel *i* is long; less commonly it is short. — *ob*, prep. with the acc.; gov. *iram*. — *iram*, acc. sing. of *ira*, -ae, f., 1st; governed by *ob*.

- 252 Prōdimur, , átque Ita,lis ,, lon,gé dis,iúngimur | foe's anger are abandon-
are betrayed, and Italian far we are severed | ed and severed
253 óris. Híc pie,tátis ho,nós? ,, sic , nós in , | far from the shores
from shores. (Is) this of virtue the reward? thus us to | of Italy. Is this the re-
ward of virtue? thus
254 scēptra re,pónis? " Ólli , súbri,déns ,, | dost thou restore us
our sceptres dost thou restore? " At her smiling | upon her with that

LINE 252. Prōdimur, 1st pers. plur. pres. ind. pass. of *prōdō*, -ere, *prōdidi*, *prōditum*, 3 (*prō* = *forth*, + *dō* = *I give*); agrees with the subj. *nos*. *Prodīmur* has a bad sense here, = *we are betrayed* or *abandoned*. — *átque*, cop. conj. — *Italīs*, abl. plur. f. of *Italus*, -a, -um (pertaining to *Italia*, -ae, f., 1st); agrees with *oris*. — *longē*, adv., extending *disiungimur*. — *disiungimur*, 1st pers. plur. pres. ind. pass. of *disiungō*, -ere, *disiunxī*, *disiunctum*, 3 (*dīs*, marks separation, + *iungo*, hence *unjoin*, i.e. *sever*); joined by *átque* to *prodīmur*. — *ōris*, abl. plur. of *ōra*, -ae, f., 1st; abl. of separation, properly used without a prep. after *disiungimur*, as the verb implies both deprivation and removal. The abl. alone follows verbs meaning to *deprive*, *remove*, *want*, and *set free*. A. & G. 243, a; B. 214, esp. 2; G. 390, 2, and NOTE 2; H. 413.

LINE 253. Híc, nom. sing. m. of the demonstr. pron. *hic*, *haec*, *hōc*; agrees with *hōnos* in gender and number, and subj. of *est* understood. *Hic* refers to the state of things described just before, but is attracted, as it frequently is, into agreement with the predicate noun or an appositive. A. & G. 195, d; B. 246, 5; G. 211, 5; H. 445, 4. — *pietātis*, gen. sing. of *pietās*, f., 3d; objective gen. after *hōnos*, which is here a noun of agency, = *reward*. A. & G. 217; B. 200; G. 363, 2; II. 396, III. For the meaning of *pietas*, see the note on *pietate*, l. 10. — *hōnōs* (*honor*), gen. *hōnōris*, m., 3d; complement of *est* understood in the predicate. For *hōnos* = *reward*, *recompense*, cf. *honores*, l. 28, and note. Observe that the above question is not introduced by an interrogative particle, *ne*, or *num*; such questions are usually emotional and rhetorical, and in many cases are little more than exclamations (the nom. case being occasionally used instead of the regular acc. for exclamations). A. & G. 210, b; B. 162, 2, d; G. 453; H. 351, 3. — *sic*, adv. of manner, limiting with much emphasis the predicate *reponis*: = *is it thus that you*, etc.? Observe that, as just above, the interrogative particle is omitted; as an exclamation, the sentence = *thus you restore us*, etc.! spoken with intense surprise and indignant sorrow. — *nōs*, acc. plur. of *nōs*, 1st personal plur. pron. (sing. *ego*); direct obj. of *reponis*. — *in*, prep., governing the acc. *sceptra*. — *scēptra*, acc. plur. of *scēptrum*, -ī, n., 2d (Greek *σκῆπτρον*, = *a staff*, used for walking by noble Greeks; also the sign of royal power); governed by *in*. *In scēptra* = *in imperium*, to empire. — *repōnis*, 2d pers. sing. pres. ind. act. of *repōnō*, -ere, *reposuī*, *repositum*, 3 (*re* = *back*, + *pōnō* = *I place*); the subj. is *tu* (i.e. *Jupiter*) unexpressed.

LINE 254. Ólli (archaic form of *illī*), dat. sing. of the 3d demonstr. pron. *ille*, *illa*, *illud* (gen. *illius*, dat. *illī*, otherwise regular); dat. of the indirect obj., after the compound of *sub*, *subridens*. A. & G. 228; B. 187, III; G. 347; H. 386. There were other old and rare forms of *ille*, viz. *illus*, with a sing. gen. *illi*, -ae, -i, and dat. *illo*, -ae, -o; also *ollus* or *olle*. *Ollus*, *olla* (nom. m. and f.), *olle* (nom. m.), *olli* and *olla* (nom. m. and n. plur.), and *ollis* (dat. and abl. plur.) are nearly the only survivals of the old pronoun, and they for the most part are single instances. The adv. *olim* (= *olim*) is a classical survival. — *subrīdēns*, nom. sing. m. of the pres. part. act. of *subrīdeō*, -ēre, *subrīsī*, no supine, 2 (*sub*, with diminutive force, = *slightly*, + *rīdeō*, = *I laugh*); agrees with and enlarges the subj. *sator*. — *hominū*, gen. plur. of *homō*, -inis, m., 3d; objective gen., after *sator*, = lit. *sower*, but regarding *sator* as = to *father*, the gen. may

look wherewith he clears the sky and storms, the father of men and gods lightly touched his daughter's lips, then speaks as follows: "Spare
 homi, núm sator, átque de, órum Vultu, 255
 of men the father and of gods with the countenance
 quó co, elúm, tem, pésta, tés-que se, rénát, Óscula, 256
 with which the sky and the storms he calms, the lips
 líba, vít na, tã; „ dehinc, tália, fátur:
 sipped of his daughter; then such words he speaks:

be possessive. — **sator**, gen. *satōris*, m., 3d (from *serō*, -ere, *sēvi*, *satum*, 3, = *I sow*); subj. of *libavit*. *Sator hominum*, etc., = *Iupiter*. Apart from other considerations, *Jupiter* as the supreme god might be called 'father of men and gods'; but when *Jupiter*, angered by the impiety of mankind, sent a flood over the earth, he allowed *Deucalion* and *Pyrrha* to live, and to create men and women from the stones they threw behind them. — **atque**, cop. conj., joining *hominum* and *deorum*. — **deorum**, gen. plur. of *deus*, -i, m., 2d; limits *sator*, and is the same sort of gen. as *hominum*. *Jupiter* was actually the father of many of the deities.

LINE 255. **Vultū**, abl. sing. of *vultus*, -ūs, m., 4th; abl. of the instrument, or rather of manner. — **quō**, abl. sing. m. of the rel. *quī*, *quae*, *quod*; abl. of the instrument in the rel. clause *quo . . . serenat*. — **coelum**, acc. sing. of *coelum*, -i, n., 2d; direct obj. of *serenat*. — **tempestatēs**, acc. plur. of *tempestās*, -ātis, f., 3d (akin to *tempus*, -oris, n., 3d); direct obj. of *serenat*, joined by enclitic *que* to *coelum*. — **que**, conj. — **serenat**, 3d pers. sing. pres. ind. act. of *serēnō*, -āre, -āvī, -ātum, I (*serēnus*, -a, -um, = *clear*, *bright*); agrees with a pron. as subj. referring to *sator* above (*Jupiter*). The verb *serenat* properly applies only to *coelum*, but from the general idea which it conveys it is easy to supply a cognate signification with *tempestates*. The figure whereby one verb governs two substantives, to only one of which it is strictly applicable, is called *zeugma* (Greek *ζεύγμα*, from *ζεύγνυμι* = *I join*) or *syllipsis*; cf. Tacitus, *Annals*, II, 29, 2; *Manus ac supplices voces tendens*, = *stretching hands and (raising) suppliant cries*; cf. also Dickens' description of a lady going home "in a bath chair and a flood of tears," though not exactly similar. A. & G. 385; B. 374, 2, a; G. 690; H. 636, II, 1.

LINE 256. **Oscula**, acc. plur. of *osculum*, -i, n., 2d (diminutive of *ōs*, *ōris*, n., 3d, = *mouth*); direct obj. of *libavit*. Diminutive forms generally express endearment, e.g. *filiolus*, diminutive of *filius*. The regular sense of *oscula* is *kisses*, but it sometimes = *lips*, as here. — **libāvit**, 3d pers. sing. perf. ind. act. of *libō*, -āre, -āvī, -ātum, I; agrees with the subj. *sator*. *Libo* has many meanings: *I cull, take, taste, sip, sprinkle, pour out wine or milk in honor of the gods* (i.e. *make a libation*); render freely *lightly touched the lips of his daughter*. — **natae**, gen. sing. of *nata*, f., 1st (originally f. of the perf. part. of *nascor*, -i, *nātus sum*, 3, = *I am born*); poss. gen., limiting *oscula*. Some editors who regard *olli* as an *ethic dative* (and *subridens* as used absolutely), take *natae* as dat. sing., referring to *olli* and making it more clear. *Natae* seems redundant after *olli* above, but Vergil sometimes adds a noun to refer to and explain another; cf. l. 691, *At Venus . . . irrigat, et folum DEA tollit*, etc., where *Venus* and *dea* are one person. — **dehinc** (*dē* + *hinc*, = lit. *from hence*), adv., here of succession in time, = *then*, *next*. *Dehinc*, usually dissyllabic in prose, by *synizesis* or *synaeresis* becomes a monosyllable in poetry; so *deinde* (3 or 2 syllables). A. & G. 347, c; B. 367, 1; G. 727; H. 608, III. — **talia**, acc. plur. n. of *tālis*, -e; direct obj. of *fatur*, referring to what follows. — **fatur**, 3d pers. sing. pres. ind. of the defective dep. verb *fari*, = *to speak*, 1; connected by *dehinc* (= *deinde*) with *libavit*, and agrees with the same subj. On *fari*, consult A. & G. 144, c; B. 136; G. 175, 3; H. 297, II, 3.

257	"Párce me,tú, Cythe,réa; „ ma,nént im,móta	fear, Cytherea; the destinies of thy people thou shalt find to abide unchanged.
	"Spare fear, Cytherea, remain unchanged	
258	tu,órum Fáta ti,bí; „ cer,nés ur,bem	Thou shalt see Lavinium's city and her
	of thy people the fates for thee; thou shalt see the city	

LINE 257. *Parce*, 2d pers. sing. imperative mood act. of *parcō*, -ere, *pepercī* (*parsi* in Plautus, but not in best Latin), *parsum*, 3; the unexpressed subj. is *tu*, i.e. *Venus Cytherea*. *Parco* = lit. *I spare*, and applied to indulgence of emotions, = *I refrain from*: the English *spare* is used similarly. — *metū* (archaic form of *metui*), contracted dat. sing. of *metus*, -ūs, m., 4th; governed by *parce*. Vergil regularly uses this form of the 4th decl. dative, cf. *curru*, l. 156. *Parcere* is one of a large list of verbs (over 60) that regularly take the dat. in classical Latin: some of the others most common are: *I obey, persuade, believe, pardon, resist, help, please, envy*. A. & G. 227; B. 187, II; G. 346, and REM. 2; H. 385, I, II. These verbs are intransitive in Latin, though apparently transitive in English, and are, therefore, only used impersonally in the passive, e.g. *parcitur mihi*, = lit. *it is spared to me*, i.e. *I am spared*. — *Cytherēa*, voc. sing. of *Cytherēa*, -ae, f., 1st (properly f. sing. of the adj. *Cytherēus*, -a, -um, = the *Cytherean one*); case of the goddess addressed. *Cytherea* is a name by which Venus was known, because the island from which the adj. is formed, *Cythera* (-orum, n., 2d, now called *Cerigo*), was sacred to her. Near this island (on the south of the Peloponnesus) she rose from the sea, and she had a splendid temple there dedicated to her worship. The penultimate syllable *e* is long; some write *Cytheraea*. — *manent*, 3d pers. plur. pres. ind. act. of *manēō*, -ere, *manst*, *mansum*, 2 irreg.; agrees with its subj. *fata*. — *immōta*, nom. plur. n. of *immōtus*, -a, -um (adj. formed from *in*, = *not*, + *mōtus*, = *moved*, perf. part. pass. of *moveō*); agrees with *fata*, but modifies *manent* adverbially, = *abide immovably*; see note and references under *laeti*, l. 35. Some prefer to take *immota* as complement of *manent* (as if merely = *sunt*); this is unnecessary, for *manent* is a complete predicate; but see the references given under *regina*, l. 46. — *tuōrum*, gen. plur. m. of the poss. adj. (of the 2d sing. personal pron. *tu*) *tuus*, -a, -um; poss. gen., limiting *fata*. The m. plur. of the poss. adjectives is used substantively, e.g. *mei*, = *my (friends)*; so the n. plur., e.g. *mea (bona)*, = *my (property)*; cf. *necessarii, consanguinei*, etc.

LINE 258. *Fāta*, nom. plur. of *fātum*, -ī, n., 2d; subj. of *manent*. — *tibī*, dat. of *tū*; dat. of reference (*dativus commodi vel incommodi*, of advantage or disadvantage; here of advantage), dependent on the whole sentence. A. & G. 235; B. 188, I; G. 350; H. 384, II, 1, 2). There is not much internal difference between this dative and the *ethic* dative; see note, etc., on *iactanti*, l. 102. The sentence *parce . . . tibi* is a direct reply to *quae te sententia vertit?* l. 237. — *cernēs*, 2d pers. sing. fut. ind. act. of *cernō*, -ere, *crevī*, *cretum*, 3; the subj. *tu* is unexpressed, the personal ending making it unnecessary, except for emphasis or contrast. Synonyms: *cernere*, = *to see clearly*, usually implying discrimination; *videre*, = *to see*, the general word for the function of the visual sense; *aspicere*, = *to behold, look at*; *spectare* and *intueri*, = *to gaze at*, long and intently; *animadvertere*, = *to observe, or notice anything*, as an object of mental interest. — *urbem*, acc. sing. of *urbs, urbis*, f., 3rd; direct obj. of *cernes*. Observe the *hendiadys* in *urbem et . . . moenia (Lavini)*; the two coördinate nouns only really convey one idea, and the phrase = *moenia urbis Lavini (walls of the city of Lavinium)*. A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. Observe that there are several *caesurae*, viz.: after *tibi*, *cernes*, or *urbem*; the rhythm is against the one after *cernes*, and of the rest it is preferable to consider that after *tibi* the chief, because of the change in the

promised walls, and | ét pro,missa La,vini Mœnia, , súbli,mémque ,, 259
 shalt bear aloft to the | and promised of Lavinium the walls, and high
 stars of heaven brave
 Aeneas; nor does
 any counsel change
 me. He to thy joy —
 for I will speak since
 this care eats thy
 heart, and will fur-
 ther unroll and dis- | fe,rés ad , sídera , cœli Mágnavani,mum 260
 thou shalt carry to the stars of heaven great-souled
 Aéne án; ,, neque , mé sen,téntia , vértit. Híc 261
 Aeneas; nor me opinion changes. He
 — tibi , fábor e,ním, ,, quan,do háec te ,
 — to thee I will tell (it) for, since this thee

grammatical construction, and the consequent pause. — **et**, conj. — **prōmissa**, acc. plur. n. of *prōmissus*, -a, -um, perf. part. pass. of *prōmittō*, -ere, *prōmisi*, *prōmissum*, 3; agrees with *moenia*. *Prōmissus* sometimes has the literal derived sense (*sent forth*) long, e.g. *prōmissae comae*. — **Lavinī**, contracted gen. of *Lavinium*, n., 2d; poss. gen., limiting *moenia*. For *Lavinī* instead of *Lavinī*, cf. *Patavī*, l. 247, and note. *Lavinium*, mentioned *proleptically* in prophecy by Jupiter, was afterwards founded in Latium by Aeneas, who called it after *Lavinia*, his Italian wife; it was the capital of Latium under Aeneas. Observe the quantity *Lāvinī* here, but *Lāvinia*, l. 2; so *Sýchaeus*, l. 343, but *Sýchaeum*, l. 348, and other instances. The poets allow themselves much license as regards the quantity of vowels in proper names.

LINE 259. **Moenia**, acc. plur. of *moenia*, -ium, n., 3d (no sing.); joined by *et* to *urbem* and direct obj. of *cernes*. See note on *moenia*, l. 7. — **súblimem**, acc. sing. m. of *sublimis*, -e, adj. 3d; agrees with *Aenean*. *Sublimem* is *proleptic*, as also the English *aloft in thou shalt carry Aeneas aloft*, i.e. so as to be aloft; so *scuta latentia condunt*, = *they conceal their* (lit. *hidden shields*, i.e.) *shields in hiding* (so as to be hidden). A. & G. 385; B. 374, 5; G. 325, PREDICATIVE ATTRIBUTION; H. 636, IV, 3. — **que**, enclitic conj. — **ferēs**, 2d pers. sing. fut. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; joined by *que* to *cernes*. For the conjugation of *fero*, consult A. & G. 139; B. 129; G. 171; H. 292. The allusion is to the apotheosis of Aeneas, who (according to Livy) disappeared from earth to be worshipped as one of the 'native gods,' *Jupiter Indiges*. — **ad**, prep.; gov. the acc. *sidera*. — **sídera**, acc. plur. of *sídis*, *síderis*, n., 3d; obj. of *ad*. — **coeli**, gen. sing. of *coelum*, n., 2d; subjective gen., qualifying *sidera* instead of an adj. (*coelestia*).

LINE 260. **Magnanimum**, acc. sing. m. of *magnanimus*, -a, -um (compounded of the adj. *magnus* and the noun *animus*); an attribute of *Aenean*. *Magnanimity* (Greek μεγαλοψυχία) is that spirit of generosity, tempered by the perfect self-pride and self-confidence of the man who knows he is perfect, of which Aristotle speaks so highly. *Magnanimus* here probably = *lion-hearted*, *brave*. — **Aenēan**, acc. sing. of *Aenēas* (for decl., see *Aenēae*, l. 92); direct obj. of *feres*. — **neque** (*ne* + *que*, = *and not*), conj., connecting its own and the preceding sentences. The change of subject, and the use of the same phrase (*sententia vertit*) by Jupiter as that which Venus had employed (l. 237), show that Jupiter thinks he has answered Venus' charge as to his change of mind; *neque* introductory here conveys a gentle reproof. — **mē**, acc. of *ego*; direct obj. of *vertit*. — **sententia**, gen. *sententiae*, f., 1st; nom. sing., subj. of *vertit*. — **vertit**, 3d pers. sing. pres. ind. act. of *vertō*, -ere, *verti*, *versum*, 3; agrees with the subj. *sententia*. Refer to l. 237.

LINE 261. **Híc**, nom. sing. m. of the demonstr. pron. of the 1st pers.; subj. of *geret*, l. 263. *Híc* is emphatic as first word, referring to Aeneas in opposition to *Ascanius*, l. 267. — **tibi**, dat. of *tū*; *ethic* dat., a dat. superfluous so far as the sense is concerned, but indicating that the person to whom the pron. refers (i.e. Venus) takes a lively interest

262	cūra	re, mórdet,	Lóngius	, ét	vol, véns	cover the hidden
	care	gnaws,	further	and	unrolling	scrolls of fate—shall
263	fa, tórum	ar, cána	mo, vébo	—	Béllum in, géns	wage a mighty war in
	of the fates	the secrets	I will display	—	a war	Italy and shall crush
					mighty	proud nations and

in, and is mentally or emotionally affected by the action of the sentence; cf. the familiar *quid mihi Celsus agit?* = *Tell me, what is Celsus doing?* A. & G. 236; B. 188, 2, b; G. 351; H. 389. The *ethic dative* is most common with personal pronouns; it is sometimes called the *dative of feeling* (*affectionis*). — *fābor*, 1st pers. sing. fut. ind. of the defective dep. verb *fari*; the personal ending shows that *ego* is the subj. For references on *fari*, see *fatur*, l. 256. — *enim*, causal conj., standing post-positive, introducing the parenthesis from *fabor* . . . *movebo*. — *quandō*, causal conj., = *because, since, as* (in poetry, but not in the prose of the golden age of Latin literature). *Quando* is followed by the ind. mood *remordet*, and as a rule may only take the subjunctive when stating something as an idea in the speaker's mind, or the mind of the person about whom he is speaking (*virtual oratio obliqua*). A. & G. 321, NOTE 3; B. 286, 3; G. 549; H. 516. *Quando* is also used: (1) as an interrog. adv. in direct questions, = *when?* (2) adv. relatively, = *when*; (3) as an indefinite adv., = *at any time*; (4) in composition, e.g. *quandoque*, *quandoquidem*. — *haec*, nom. sing. f. of the demonstr. adj.; agrees with *cūra*. *Haec* refers to the anxiety of Venus about Aeneas. — *tē*, acc. of *tū*; direct obj. of *remordet*. — *cūra*, gen. *curae*, f., 1st; nom. sing., subj. of *remordet*. *Cūra* = *care*, *trouble*, *guardianship*, all kindred meanings; it most commonly = *anxiety*, *solicitude*, here of the anxiety caused by affection for one in danger (*so securus* = *free from care*, not *secure* in the sense of *safe*). — *remordet*, 3d pers. sing. pres. ind. act. of *remordeo*, -ere, no perf., *remoriorum*, 2 (*re* + *mordeo*); agrees with its subj. *cūra*, and = lit. *bite*; hence *venex*. For the force of *re* in composition generally, refer to the note on *reponit*, l. 26. Commentators differ as to its force in *remordet*: (1) some say it is entirely without force; (2) very many follow Professor Conington in supposing that *re* marks iteration or constant repetition, so that *remordet* = *mordet iterum atque iterum*, *keeps biting*; (3) Mr. Page with much reason thinks the above unlikely; he gives *re* its common signification of *back*, as in *repono*, and very aptly compares remorse and care to worms which eat back from the surface of a thing to the core, so that *eat back* = *eats deep*.

LINE 262. *Longius*, comparative of the adv. *longe*, extending *rotemi*. Superl. *longissime*. For the comparison of adverbs, consult A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 396. — *et*, conj., joining *fabor* and *movebo*. In prose *et* stands before the words it introduces, but here, as elsewhere in poetry, we find it after; sometimes it is even in the middle of a sentence. — *volvēns*, nom. sing. m. of the pres. part. act. of *volvo*, -ere, *volvō*, *volutum*, 3; agrees with and enlarges the unexpressed subj. *ego*. *Volvens* = *evolvens* (*unrolling*) is a metaphor taken from a book, which, in ancient times consisted of sheets of parchment rolled around a stick or cylinder (*rotulum*). — *fātorum*, gen. plur. of *fātum*, -i, n., 2d; poss. gen., limiting *arcana*. *Fatorum* probably = *destinies*, not personified = *the fates*. Jupiter was acquainted with the decrees of the *Parcae*, and though he might defer their accomplishment, could not annul or reverse them; in all other respects he was absolute lord of heaven and earth. — *arcāna*, acc. plur. of *arcanum*, -i, n., 2d (properly n. of adj. *arcanus*, -a, -um), = *secret*, from *arca*, = *a chest*; direct object of *movebo*. — *movēbō*, 1st pers. sing. fut. ind. act. of *moveo*, -ere, *mōvi*, *mōtum*, 2; the subj. is *ego*, i.e. Jupiter. *Movere* = *disclose*, in this and some other instances.

LINE 263. *Bellum*, acc. sing. of *bellum*, -i, n., 2d; direct obj. of *geret*. — *ingēns*, acc. sing. n. of *ingēns*, -ēntis, adj. 3d, of one nom. termination; qualifies *bellum*. —

assign his people laws	geret	,	Ítali,á,	,	popu,lósque	fe,róces
and city walls, till the	will wage		in Italy,		and nations	fierce
third summer has	Cóntun,dét;	,	mo,résque	vi,rís et	, móenia,	264
seen him ruling in	he will crush;		and customs	for men and	city-walls	
Latium and three	pónet,		Tértia,	dúm Lati,ó	,	reg,nántem,
	he will establish,		third	until in Latium		ruling

geret, 3d. pers. sing. fut. ind. act. of *gerō*, -ere, *gessi*, *gestum*, 3; agrees with its subj. *hic*, from which it is separated by the parenthesis in ll. 261, 262. Observe the artistic skill with which Vergil, by the mouth of Jupiter, prepares his readers for the warfare of the last six books of the *Aeneid*. — *Italiā*, abl. sing. *Italia*, -ae, f., 1st; abl. of 'place where,' poetical for *in Italia*. The locative abl. is not uncommon in prose when the noun is qualified by an adj., e.g. *lotus*, *medius*, etc.; it is very common in poetry, e.g. *litare*, *aequare*, etc. Here we find it used of countries; cf. *Epiro*, = *in Epirus*. A. & G. 258, 4, f, 3; B. 228; G. 385; H. 425, 3. — *populōs*, acc. plur. of *populus*, -i, m., 2d; direct obj. of *contundet*. The allusion is to the Rutulians and Etruscans. — *que*, enclitic conj. — *ferōcēs*, acc. plur. m. of *ferōx*, *ferōcis*, adj. 3d; qualifies *populos*. *Ferox* = (1) *fierce*, (2) *high-spirited*, *proud*, as here.

LINE 264. *Contundet*, 3d pers. sing. fut. ind. act. of *contundō*, -ere, *contūdi*, *contūsum*, 3 (con [*cum*] + *tundō*); joined by *que* above to *geret*. — *mōrēs*, acc. plur. of *mōs*, *mōris*, m., 3d; direct obj. of *ponet*. *Mores* (= customs) is poetical for *leges*. In the sing. *mos* = *custom*, *manner*, e.g. *more*, *ad morem*, etc.; in the plur. it properly = *habits*, hence *character*, as a state of mind built up from individual actions of one kind (*ἡθικὴ*, *ἔθις*, Aristotle; so Greek *ἔθος*, sing. = *custom*, plur. *ἔθη* = *character*). — *que*, enclitic conj., joining the sentence with *ponet* to the previous one with *contundet*. — *viris*, dat. plur. of *vir*, -i, m., 2d; dat. of the indirect obj. after *ponet* (as though *dabit*). — *et*, cop. conj., joining the two equally important words *mores* and *moenia*. — *moenia*, acc. plur. of the plur. noun *moenia*, -ium, n., 3d; direct obj. of *ponet*. *Moenia* = *the walls* of a city; *murus* = *wall*, any wall; *paries* = *a house-wall*. — *pōnet*, 3d pers. sing. fut. ind. act. of *pōnō*, -ere, *posuī*, *positum*, 3; joined by *que* (appended to *mores*) to *contundet*. *Ponet* by the figure *zeugma* governs two objects, *mores* and *moenia*, having a slightly different sense with each; thus *ponet mores* = *will establish or make laws*, while *ponet moenia* = *will set up*, or *build walls*. For note and references on *zeugma*, refer to *serenat*, l. 255. But it is well to remember that laws were often literally *set up* in a public place, being engraved on wood or metal, as the laws of the Athenian legislator, Solon, which were set up in the market-place.

LINE 265. *Tertia*, nom. sing. f. of the ordinal numeral adj. *tertius*, -a, -um; agrees with *aestas*. — *dum*, temporal conj., followed by the ind. *viderit*. *Dum* here = *until*, and takes the ind. to mark a point of time, but the subj. when purpose or aim is suggested. *Dum* often = *while*, taking the pres. (rarely the imperf.) ind. of past or present action, retaining the ind. even when in a subordinate clause in *oratio obliqua*. The fut. *ponet* indicates that the process of civilization is continued *until* three years shall have elapsed (fut. perf. *viderit*). A. & G. 328; B. 293, III; G. 571; H. 519, II. — *Latiō*, abl. sing. of *Latium*, -i, n., 2d; locative abl., with *regnantem*. See note on *Italia*, l. 263 above. — *rēgnantem*, acc. sing. m. of *rēgnans*, -antis, pres. part. act. of *rēgnō*, -āre, -āvi, -ātum, 1; direct obj. of *viderit*, properly agreeing with *eum* or *Aenean* understood. The plur. of participles may sometimes be used substantively, e.g. *mortui*, *the dead*, or *regentes*, *rulers* (lit. *men ruling*); but *regnantem* is scarcely = to the noun *regem*, as it conveys *continuation of rule* with true participial force. The part. is used, in imitation of the

266	<i>vīderit</i>	,	<i>æstas</i> ,	<i>Térnaque</i>	,	<i>tránsie</i> ,	<i>rínt</i>	„	winter watches have
	<i>shall have seen</i>		<i>the summer</i> ,	<i>and three</i>		<i>shall have passed</i>			passed o'er the
267	<i>Rutu, líis</i>		<i>hi, bérna</i>	<i>sub, áctis.</i>		<i>Át puer</i> ,			crushed Rutulians.
	<i>to the Rutulians</i>		<i>winters</i>	<i>having been subdued.</i>		<i>But the boy</i>			But the boy Ascanius,

Greek construction, as being more vivid than the inf. *regnare* (which strict prose would require). A. & G. 292, *e*; B. 336, 2; G. 536; H. 535, 1, 4. — *vīderit*, 3d pers. sing. fut. perf. ind. act. of *vīdeō*, -ēre, *vīdī*, *vīsum*, 2; agrees with the subj. *æstas*. For tense and mood, see note on *dum*. The phrase *till three summers have seen him ruling* is poetical, and could not be used in prose composition, though much of Cicero's phraseology is poetical (cf. the poetical prose-writer of the Greeks, Plato). — *æstās*, gen. *æstātis*, f., 3d; nom. sing., subj. of *vīderit*. *Æstas* here = *annus*, a meaning derived from the fact that the summer was = to a whole year as far as the prosecution of a military campaign was concerned, as fighting was usually postponed in the winter (*hiems*); as a rough division, summer lasted from April to September (inclusive), and winter the other months. In English we should invert the above phrase, *till, ruling, he has seen three summers*; for *summer* = *year* in English, cf. such expressions as 'a maiden of eighteen summers.'

LINE 266. *Terna*, nom. plur. n. of *ternus*, -a, -um, distributive numeral adj. (= *three each*, but here = *trēs, tria, three*); agrees with *hiberna*. When a noun plur. in form (e.g. *castra*) but sing. in meaning is used in a really plural sense (being qualified in English by a cardinal number), it takes a distributive instead of a cardinal number; so *castra bina, terna*, = *two, or three camps*. A. & G. 95; B. 81, 4; G. 97, and REMARKS; II. 174, 2. — *que*, enclitic conj., connecting the sentence in which it stands with the preceding one. — *trānsierint*, 3d pers. plur. fut. perf. ind. act. of *trānsēō*, -īre, -ī (less common -īvi), -itum, irreg. (*trāns* + *eō*) agrees with its subj. *hiberna*, and in tense and mood similar to *vīderit* above. *Transeō* may be used as trans. or intrans.: (1) *trans. I cross*; (2) *I pass by*, hence of time, *to elapse*. — *Rutulís*, dat. plur. of *Rutulī*, -ōrum, m., 2d plur.; *ethic* dat. of the persons affected; cf. a very similar dat. *iactanti*, l. 102, and consult the references there given. This dative is common in Greek. A few prefer to consider *Rutulís* as abl. plur., in the abl. abs. construction with *subactis*. The Rutulians were an ancient people of Latium, who were ruled by Turnus to whom Lavinia was promised as bride) when Aeneas reached Italy, and fought for Turnus against Aeneas when the latter won the hand of Lavinia. The capital of the country of the *Rutulí* was *Ardea*. — *hiberna*, gen. *hibernōrum*, n., 3d; nom. plur. (no sing.), subj. of *transierint*. *Hiberna* (properly n. plur. of the adj. *hibernus*, -a, -um, = *of winter, wintry*; akin to *hiems*) = *winter-quarters* in prose, i.e. with *castra* understood; here it seems to suggest the military character of Aeneas' rule, and all his wars with Turnus. We may, however, render *terna hiberna* as *three winters*, supplying *tempora*. *Three summers and three winters* = *three years*; see *æstas* above. — *subactis*, dat. plur. m. of *subactus*, -a, -um, perf. part. pass. of *subigō*, -ere, *subēgī*, *subactum*, 3 (*sub* + *agō*) = lit. *I bring under*, hence *subdue*; agrees with *Rutulís*. Some take it as abl. plur. in abl. abs. construction with *Rutulís*. The poet makes Jupiter allow Aeneas a reign of 3 years (ll. 265, 266), Ascanius or Iulus a reign of 30 years (l. 269), the king's ruling at the new capital of Alba Longa a rule of 300 years (l. 272), but to the power and empire of Rome no season or limit is fixed (ll. 278, 279).

LINE 267. *At* (sometimes *ast*), adversative conj., introducing Ascanius in opposition to Aeneas, mentioned before. For the distinctions between *at*, *autem*, *verum*, and *sed*, refer to the note and references under *sed*, l. 19. — *puer*, gen. *puerī*, m., 2d; nom. sing., in apposition with *Ascanius*. *Pueri* = *children*; a *puero* = *from boyhood*; *Cyrus puer socios rexit*, = *Cyrus in his boyhood ruled his companions*. The period of boyhood

to whom is now added | *Āscani, ūs, „ cui , nūnc cog, nōmen I, ūlo*
 the surname Iulus | *Ascanius, to whom now the name Iulus*
 (Iulus he was, while | *Additur, — Īlus e, rāt, „ dum , rēs stetit , Īlia ,* 268
 Ilium's state stood | *is added, — Iulus he was, while the state stood Ilium*
 firm in sovereignty),

(*pueritia*) lasted till the 16th to the 18th year, when the *toga praetexta* (with purple edge) was discarded and the *toga virilis* assumed. Gradations of age are expressed by: *infantulus, infans, puerulus, puer, adolescentulus, adolescens, iunior, iuuenis, senior, senex* (quoted). Of these the chief divisions are *puer, adolescens, iuuenis*, and *senex*. Some try to fix the years definitely, but they probably overlap one another: a child is *puer* till about 17; becomes *adolescens* (and with it *vir*), onwards till perhaps 30; *iuuenis* from 25 or 30 to 40 or 50; then *senex*. — *Ascanius*, gen. *Ascani*, m., 2d; nom. sing. subj. of *explebit*, l. 270. *Ascanius*, the son of Aeneas by Creusa, accompanied his father from Troy to Italy; he succeeded Aeneas, and transferred his regal seat from Lavinium to Alba Longa, which he built. Vergil, and later poets in like manner, give him the name of *Iulus* (invented, as also *Iulus*, next line) in compliment to Augustus, who belonged to the gens *Iulia*. Observe that all the best Roman qualities are attributed to Aeneas (as law-maker, soldier, etc.), and that Vergil implies that they have descended through the *Julian house* to the emperor Augustus. — *cui*, dat. sing. m. of *quī*; agrees with the antecedent *Ascanio*, and is dat. of the recipient or indirect obj. after *additur*. — *nunc*, adv. of time, = *now*, in opposition to the time when the name was *Iulus* (next line). — *cog-nōmen*, gen. *cognōminis*, n., 3d; nom. sing., subj. of *additur*. Strictly the *cognōmen* is the 3d name, distinguishing the *familia*; e.g. Marcus Tullius *Cicero*; it was often a nickname. Here Vergil uses it for the *nomen* or name of the *gens*, as Augustus and earlier Julius Caesar belonged to the gens *Iulia*. — *Īlō*, dat. sing. of *Iūlus*, -i, m., 2d (from the Greek *ἰουλος* = *down* on the face, considered a mark of youthful beauty in ancient times); attracted into agreement in opposition with the rel. *cui*. This construction is found chiefly in poetry, or in early and post-Ciceronian Latin. The most common and best construction is for the proper name (e.g. *Iulus*) to be put in apposition with the word *nomen* (*cognomen*, etc.); the adnominal gen., e.g. *nomen Marci* = the name of *Marcus* is comparatively rare (see note on *Danaum*, l. 96). A. & G. 231, b; B. 190; G. 349, REM. 5; H. 387, NOTES 1 and 2.

LINE 268. *Additur*, 3d pers. sing. pres. ind. pass. of *addō, -ere, addidī, additum*, 3 (*ad + dō*); agrees with the subj. *cognomen*. — *Īlus*, gen. *Īli*, m., 2d; nom. sing., complement of *erat* in the predicate. A. & G. 176; B. 167, 168; G. 205, 206; H. 360–362. *Iulus . . . regno* is a parenthesis. *Iulus* was the name of a mythical king of Troy, viz.: *Iulus* son of *Tros*. — *erat*, 3d pers. sing. imperf. ind. of *sum, esse, fui*; agrees with a pron. (e.g. *id*) as subj., referring to *cognomen*. — *dum*, temporal conj., here = *while*. For its use generally, see *dum* and note, l. 265; for its use with the perf. tense here, see *stetit* below. — *rēs*, gen. *rei*, f., 5th; nom. sing., subj. of *stetit*. *Res* = *power, sway, or empire* here. Consult a good dictionary for its many and various uses. — *stetit*, 3d pers. sing. perf. ind. act. of *sto, stare, steti, statum*, 1 (perf. and supine -*stīti*, and -*stītum*, usually in compounds, e.g. *consto*); agrees with its subj. *res*. *Sto* means originally *I stand*, as opposed to sitting or moving about; hence *I remain, endure, stand firm*, and the like. *Dum* may be used with the perf. ind., as it is with *stetit*, when it is wished to make the point of time emphatic by contrast, or when (as here) the emphasis is laid, not on the time or its duration, but on the fact embodied in the verb; thus *dum . . . stetit* = *while the power of Ilium actually endured*. A. & G. 276, e, NOTE, and ff.; B. 293, I, II; G. 569, 570; H. 467, 4, and 519. — *Īlia*, nom. sing. f. of *Īlius, -a, -um* (adj. formed from the noun *Iulus*); agrees with *res*. *Īlius* is one of the many synonyms of

269	régno, —	Trigin, tá	mag, nós	„	vol, véndis	will in empire fulfil
	<i>in kingship, —</i>	<i>thirty</i>	<i>great</i>		<i>rolling on</i>	
270	ménsibus	orbes	Imperi, o	éxple, bít,		thirty great circles of
	<i>the months</i>	<i>circles</i>	<i>with empire</i>	<i>will fulfil</i>		rolling months, and
	reg, númque	ab	séde	La, víni		transfer his kingdom
	<i>and the kingdom</i>	<i>from</i>	<i>the seat</i>	<i>of Lavinium</i>		from its seat in La-
271	Tránsferet,	ét	lon, gám	„	mul, tá vi	vinium and valiantly
	<i>will transfer,</i>	<i>and</i>	<i>long</i>	<i>much with strength</i>		
272	múniet	Álbam.	Híc	iam		guard about Alba
	<i>will fortify</i>	<i>Alba!</i>	<i>Here</i>	<i>now</i>		Longa. Here for full

Troianus. — **rēgnō**, abl. sing. of *rēgnum*, -ī, n., 2d; probably abl. of respect, after *stetit*; cf. Aen. II, 88, *dum stabat regno incolumis*. Others take *regno* as: (1) abl. of manner; (2) dat. of recipient, after *stetit*; however, (2) appears impossible.

LINE 269. **Trigintā**, indecl. cardinal number, qualifying *orbes*. — **magnōs**, acc. plur. m. of *magnus*, -a, -um; agrees with *orbes*. — **volvendis**, abl. plur. m. of *volvendus*, -a, -um, gerundive of *volvō*, -ere, *volvū*, *volūtum*, 3; agrees with *ménsibus*. *Volvendis* = *rolling*, the gerundive being used in Latin where in Greek the pres. part. middle or passive would be employed; thus *volvendis mensibus* = *mensibus se volventibus*, or even *volventibus mensibus* (like *volventibus annis*, l. 234). This is the old and participial use of the gerundive, cf. *secundus* = *following*, etc.; the passive use of the gerundive probably arose later. With *volvendis mensibus*, cf. *volvenda dies* in Vergil; *volvenda aetas*, etc., in Lucretius. — **ménsibus**, abl. plur. of *mensis*, -is, m., 3d; probably a descriptive abl., describing *orbes*. A. & G. 251; B. 224; G. 400; II. 419, II. Some take *volvendis mensibus* as abl. abs., *volvendis* being used just as though it were a pres. part. passive. — **orbēs**, acc. plur. of *orbis*, -is, m., 3d; direct obj. of *explebit*. *Orbes* (lit. *circles*) clearly = *annos*.

LINE 270. **Imperiō**, abl. sing. of *imperium*, -ī, n., 2d; abl. of manner, with *explebit*. — **explebit**, 3d pers. sing. fut. ind. act. of *expleō*, -ēre, -ēvī, -ētum, 2 (*ex* + *plēō*); agrees with the subj. *Ascanius*, l. 267. Vergil does not make it clear whether (1) *Ascanius* was to reign 30 years at Lavinium, and after that found Alba Longa, or (2) whether he was to reign altogether 30 years, founding Alba at some time within those 30 years: Forbiger, guided by other passages in Vergil is in favor of (1). — **rēgnum**, acc. sing. of *rēgnum*, -ī, n., 2d; direct obj. of *transferet*. — **que**, enclitic conj. — **ab**, prep.; gov. *se*, marking separation. — **séde**, abl. sing. of *sēdes*, -is, f., 3d; governed by *ab*. — **Lavīnī**, gen. sing. of *Lavīnium*, n., 2d (not *Lavīnum*, for the adj. is *Lavīniensis*, not *Lavīnensis*); gen. of specification. A. & G. 214, f.; B. 202; G. 361; II. 395.

LINE 271. **Tránsferet**, 3d pers. sing. fut. ind. act. of *tránsferō*, *tránsferre*, *tránsulū*, *tránsulātum*, irreg. (*trāns* + *ferō*); joined by *que* (*regnumque*) to *explebit*. — **et**, conj. — **longam**, acc. sing. f. of *longus*, -a, -um; qualifies *albam*. — **multā**, abl. sing. f. of *multus*, -a, -um; agrees with *vī*. — **vī**, abl. sing. of *vīs*, acc. *vīm*, f., 3d (other cases in sing. wanting; plur. *vīrēs*, -ium, f. = *strength*); abl. of manner, after *múniet*. — **múniet**, 3d pers. sing. fut. ind. act. of *mūniō*, -ire, -īvī or īī, -ītum, 4 (old form *moen-īo*, from *moen-ia*, = *walls*); joined by *et* above to *transferet*. *Munio* = lit. *I build defences*, hence *I build and fortify*. *Alba Longa* was little more than a hill camp, surrounded by walls. — **Albam**, acc. sing. of *Alba*, -ae, f., 1st; direct obj. of *múniet*. *Alba* or *Alba Longa* (so called because built by Ascanius on a mountain ridge) gave Rome much trouble in later days, but was finally destroyed (and its inhabitants carried off to Rome) by Tullus Hostilius.

LINE 272. **Híc**, adv. of place, referring to *Alba Longa*. — **iam**, adv. of time. *Jupi-*

thrice a hundred	tér cen,túm	to,tós	reg,nábitur	ánnos
years shall the king-	thrice a hundred	complete	it will be ruled	for years
dom endure under	Génte sub	Héctore,á	do,néc	re,gínia 273
Hector's line till the	The race under	Hectorean,	until	the queen
royal priestess Ilia	sa,cérdos	Márte	gra,vís	gemi,nám 274
shall bear to Mars as	priestess	by Mars	pregnant	twin
sire twin offspring,	par,tú	dabit	Ília	prólem.
	at birth	shall give	Ília	offspring.

ter, foreseeing the future, uses this adv. because to his mind the occasion appears present now. Or we may consider *iam* as marking a fresh stage in the progress of events, = *then* or *thenceforth*. — **ter**, numeral adv., modifying *centum*. In poetry large numbers are often treated in this manner, partly because it is more poetic in character, and partly because it better suits the scansional requirements of the *hexameter*. — **centum**, indecl. numeral, qualifying *annos*. *Tér centum* is approximate, not exact. — **tótós**, acc. plur. m. of *tótus*, -a, -um; agreeing with *annos*. — **regnábitur**, 3d pers. sing. fut. ind. pass. of *regnō*, -āre, -āvī, -ātum, 1; impersonally, = *it will be ruled*, i.e. *the kingdom will continue*. The impersonal passive use of intrans. verbs is very common; e.g. *pugnatur*, *pugnatum est*. — **annōs**, acc. plur. m. of *annus*, -i, m., 2d; acc. of duration of time, answering the question *how long*? A. & G. 256; B. 181; G. 336; H. 379.

LINE 273. **Gente**, abl. sing. of *gens*, *gentis*, f., 3d; governed by *sub*. — **sub**, prep.; gov. the abl. *gente*. — **Hectoreā**, abl. sing. f. of *Hectoreus*, -a, -um (from *Hector*, -is, m., 3d); qualifies *gente*. *The race of Hector = the Trojans*: Hector is picked out as the principal Trojan hero, though he was only distantly related by blood to Aeneas; both, however, were of royal descent. — **dōnec**, temporal conj., taking the ind. *dabit* = *until*. *Dōnec* (= *until*) takes the ind., when the verb expresses an actual fact; the subjunct. follows it when there is any suggestion of intention, desire, or purpose. *Dōnec* is also used of contemporaneous action, = *while* = *as long as*, with the indicative. A. & G. 328; B. 293, III; G. 571; H. 519, II. — **rēgina**, gen. *rēginae*, f., 1st; nom. sing., in apposition with *sacerdos*. *Rēgina* = *rēgia*, for Ilia was the daughter of Numitor, whom his younger brother, Amulius, dispossessed of the throne. — **sacerdōs**, gen. *sacerdōtis*, m. or f., 3d (from *sacer*, = *sacred*); nom. sing., in apposition with *Ilia*. Ilia was a priestess of Vesta, the goddess of hearth and home, whose sacred fire was never allowed to die out. The Vestal Virgins were chosen very young, and served Vesta for 30 years, after which period they were given the liberty of marriage and freedom. Amulius made Ilia a Vestal, because he wished his own children to succeed, not his brother's, though Numitor was the rightful king; in spite of precautions, Ilia became the mother of Romulus and Remus.

LINE 274. **Marte**, abl. sing. of *Mars*, *Martis*, m., 3d; abl. of the means. Mars, the god of war, was the son of Jupiter and Juno; in Greek mythology his name was Ares. At Rome he was much worshipped, and the Salii were his own especial priests. In the Trojan war, he assisted the Trojans, because of his affection for Venus (Aphrodite), but he retired when he was wounded by Diomedes. Vergil represents him as the ancestor of Augustus. — **gravis**, nom. sing. f. of the adj. *gravis*, -e; agrees with *Ilia*. — **geminam**, acc. sing. f. of *geminus*, -a, -um; qualifies *prolem*. — **partū**, abl. sing. of *partus*, -ūs, m., 4th (from *pario*, = *I bring forth*); abl. of manner, with *dabit*; *partū dabit* = *pariet*. — **dabit**, 3d pers. sing. fut. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; agrees with its subj.-nom. *Ilia*. — **Ilia**, gen. *Iliae*, f., 1st; nom. sing., subj. of *dabit*. Ilia, a poetic name signifying Trojan origin, is another name for Rhæa Sylvia, the daughter of Numitor; she bore Romulus and Remus to Mars, and was buried alive, by order of Amulius,

275	Inde	lu,pæ	ful,vó	„	nu,túicis	, tégmīne		Thereafter shall
	<i>Them</i>	<i>she-wolf</i>	<i>tawny</i>		<i>of his nurse</i>	<i>in the hide</i>		Romulus, exulting in
276	lætus	Rómulus	, éxcipi,ét		gen,tem,	„		the tawny hide of the
	<i>exulting</i>	<i>Romulus</i>	<i>will receive (and rule)</i>		<i>the race,</i>			wolf his nurse, take
277	ét	Ma,vórtia	, cóndet		Ménia,	,		up his people's rule,
	<i>and</i>	<i>of Mars</i>	<i>will found</i>		<i>the walls,</i>			found the walls of
	Róma,nósque	„	su,ó de	,	nómine			Mars, and call them
	<i>and Romans</i>		<i>his own from</i>		<i>name</i>			from his own name,
								Romans. To their

for violating her Vestal vow of chastity. — **prōlem**, acc. sing. of *prōlēs*, -is, f., 3d; direct obj. of *dabit*.

LINE 275. **Inde**, adv. with connective force = *from it* (the *gens Hectorea*), or *after that, next*. *Inde* is derived from the demonstr. *is*, with the suffix *de* = *from* (corresponds to the Greek suffix *θε* or *θεν*, denoting separation): it may refer to time = *next*, place = *thence*, and persons = *from him* (*her, them, etc.*); cf. its correlative *unde*, l. 6. — **lupae**, gen. sing. of *lupa*, -ae, f., 1st (with a corresponding m. noun, *lupus*, -i; Greek *λύκος*); poss. gen., limiting *tegmīne*. Romulus and Remus, when exposed to die in the Tiber, are said to have been saved and suckled by a she-wolf. Their foster-mother is stated by others to have been Acca Laurentia, the wife of the shepherd of the king's flocks, who was nicknamed Lupa. Most historians reject as myth the whole story of the life of Romulus, which was invented to account for the name and foundation of Rome (ll. 276, 277). — **fulvō**, abl. sing. n. of *fulvus*, -a, -um; qualifies *tegmīne*. — **nūtrīcis** (from *nūtrīō*), gen. sing. of *nūtrīx*, f., 3d; in apposition with *lupae*. — **tēgmīne**, abl. sing. of *tēgmen*, -inis, n., 3d (other forms *tegmēn*, *tegmēn*, from *tegō*, = *I cover*); abl. of cause, dependent on *laetus*. A. & G. 245; B. 219; G. 408; H. 416. A wolf-skin seems to have been the traditional costume of Romulus; *tegmīne* suggests some sort of robe, rather than the *galea lupina* (*helmet*) with which Propertius adorns Romulus. — **laetus**, nom. sing. m. of *laetus*, -a, -um; agrees with *Romulus*. *Laetus* = *exulting in*, out of gratitude to the wolf that tended him; Heyne and others very unnecessarily make it = *utens*, apparently to account for the abl. *tegmīne*.

LINE 276. **Rōmulus**, nom. sing.; subj. of *excipiet*. Romulus was founder and first king of Rome. He and his brother eventually slew the usurper Amulius, and Romulus afterwards killed Remus in a quarrel which arose when Rome was building. Upon his death or disappearance, he was worshipped under the name Quirinus. — **excipiet**, 3d pers. sing. fut. ind. act. of *excipiō*, -ere, *excēpī*, *exceptum*, 3 (*ēx* + *capiō*); agrees with the subj. *Romulus*. *Excipere* = lit. *to take from another, here from the race of Hector*. — **gentem**, acc. sing. of *gens*, *gentis*, f., 3d; direct obj. of *excipiet*. — **et**, cop. conj. — **Māvortia**, acc. plur. n. of *Māvortius*, -a, -um (*Māvors*, -tis, m., 3d, another name for *Mars*); agrees with *moenia*. *Māvortius* = *Romanus*, as Romulus was son of Mars. — **condet**, 3d pers. sing. fut. ind. act. of *condō*, -ere, *condidī*, *conditum*, 3; joined by *et* to *excipiet*.

LINE 277. **Moenia**, acc. plur. of *moenia*, -ium, n., 3d; direct obj. of *condet*. — **Rōmānōs**, acc. plur. of *Rōmānī*, -ōrum, m., 2d (plur. m. of adj. *Rōmānus*, -a, -um); direct obj. of *dicit*. — **que**, enclitic conj. The *caesura* after *que* is called *feminine*, because it occurs after the 2d syllable in the foot. — **suō**, abl. sing. n. of *suus*, -a, -um, poss. adj. of the reflexive pron. of the 3d person; agrees with *nomine*. Like *se*, *sui*, the adj. *suus* may only be used when the noun which it qualifies belongs or appertains to the subject. Thus, *his friends* = *amici ejus*, but *he loves his friends* = *amicos suos amat*. A. & G. 196; B. 86, 1, and 244; G. 309; H. 449. — **dē**, prep. with the abl.; gov.

power I set nor goal	dicet. His ego, nec me, tās re, rūm „ 273
nor season; empire	will call. To them I neither goals for their fortunes
without end have I	nec, tempora, pono; Imperium sine, fine 279
given. Nay more,	nor seasons I fix; rule without end
harsh Juno, who now	de, dī. „ Quin, aspera, Iūno, Quae mare 280
with her alarms keeps	I have given. Nay but harsh Juno who sea

nomine. De = down from, and then from, of time, place, or source, especially after compound verbs, e.g. *araneas de pariete deiiciam*; it is also used of the whole from which a part is taken, *unus de compluribus*. In other relations, *de* = concerning (*de rerum natura*), according to (*de more*), of (*de marmore signum*), etc. A. & G. 153; B. 142; G. 417, 5; H. 434. I. — *nōmine*, abl. sing. of *nomen*, -inis, n., 3d; governed by *de*. — *dicet*, 3d pers. sing. fut. ind. act. of *dico*, -ere, *dixi*, *dictum*, 3; joined by *que* to *condet*.

LINE 278. *His*, dat. plur. m. of *hic*, *haec*, *hōc*; dat. of the indirect obj. after *pono*; *his* = *Romanis*. It is emphatic, contrasting the unlimited empire of the Romans with the restricted power of their predecessors. — *ego*, nom. sing.; subj. of *pono*. — *nec* (*neque*), conj., repeated below, = *neither . . . nor*. — *mētās*, acc. plur. of *mēta*, -ae, f., 1st (from *mēlior*, hence *the measuring thing*); direct obj. of *pono*. *Meta* = (1) *a pillar*, set up for marking a measured distance, (2) *the turning point, or goal*, in a race course, cf. Horace, Odes, I, 1, 5, *metaque fervidis evitata rotis*. *Nec . . . nec* connect *metas* and *tempora* in opposition to one another, *metas* being limits of area in space, *tempora* limits of duration in time. — *rērum*, gen. plur. of *rēs*, *rei*, f., 5th; objective gen. dependent on the notion of *agency* in *metas*. *Rerum* = *affairs*, hence *fortunes, empire*. — *nec*, conj.; see above. — *tempora*, acc. plur. of *tempus*, -oris, n., 3d (lit. = *a division made by cutting*; akin to Greek τέμνω = *I cut*); direct obj. of *pono*. See *metas* above. — *pōnō*, 1st pers. sing. pres. ind. act. of *pōnō*, -ere, *posui*, *positum*, 3; agrees with its subj. *ego*.

LINE 279. *Imperium*, acc. sing. of *imperium*, -ī, n., 2d; direct obj. of *deaī*. — *sine*, prep. with the abl.; gov. *fine*. — *fine*, abl. sing. of *finis*, -is, m. (less commonly f.), 3d; governed by *sine*. This majestic prophecy has been far more fully realized than the poet himself was likely to imagine. The German emperors of the Hapsburg line were the real successors of the Roman emperors, after the dissolution took place, and each heir claimed the title of King of the Romans: thus we may regard the empire of Rome as still surviving in the Germany of to-day. — *dedī*, 1st pers. sing. perf. ind. act. of *dō*, *dare*, *dedi*, *datum*, 1; its unexpressed subj. *ego* = Jupiter. — *quin* (for *quī + ne*, *quī* being an old locative abl. of the rel.; = *by which not*), corroborative conj., = *nay but, verily* (like the Greek μέν οὐν). Other uses of *quin* are: (1) in interrogatives, = *why not?* with the ind. mood; (2) as a final conj. with the subjunct., after verbs of *hindering, refusing*, and the like; e.g. *neque recusare quin armis contendat*, = *and (that they) do not refuse to contend in arms*; (3) as a *consecutive* conj., after verbs of *doubting*; or in negative or implied negative sentences = *ut non*. The student would do well to look up the references in the grammars. — *aspera*, nom. sing. f. of *asper*, -a, -um; qualifies *Iūno*. — *Iūnō*, nom. sing.; subj. of *refēret*. Juno and Jupiter afterwards had splendid temples in Rome, of which they were the most important guardians; Minerva was also another guardian deity.

LINE 280. *Quae*, nom. sing. f. of the rel. pron.; agrees with *Iūno*, and is subj. of *fatigat* in the rel. clause. — *mare*, acc. sing. of *mare*, -is, n., 3d; direct obj. of *fatigat*.

nūnc	ter,rās-que	me,tú	„	coe,lúmque	fa,tígat,	sea and land and sky
now	and lands	with fear		and sky	stirs,	astir, will lead to
281	Consili,a	in meli,ús	refe,rét,	„	me,cúmque	better ways her coun-
	her plans	to the better	will change,		and with me	sels, and with me will
282	fo,vébit	Róma,nós,		re,rúm		cherish the Romans,
	will cherish	the Romans,		of things (the world)		lords of earth, the
	domi,nós,	„	gen,témque	to,gátam.		nation of the gown.
	rulers,	and the race		clad in the toga.		

— **nunc**, adv., modifying in respect to time the action of *fatigat*. — **terrās**, acc. plur. of *terra*, -ae, f., 1st; joined by *que* to *mare*. — **que**, enclitic conj. — **metū**, abl. sing. of *metus*, -ūs, m., 4th (*metuo*, = *I fear*); probably instrumental abl. after *fatigat*, = *torments by her fears*. Some make it abl. of cause, = *in her fear*, comparing *id metuens* in l. 23. — **coelum**, acc. sing. of *coelum*, -ī, n., 2d; joined by *que* to *terrās*. Observe that all the firmaments (earth, sea, and sky) are mentioned, = the world. — **que**, enclitic conj. — **fatigat**, 3d pers. sing. pres. ind. act. of *fatigo*, -āre, -āvī, -ātum, 1; agrees with its subj. *quae*. *Fatigare*, = lit. *to weary*, hence *harass*; it commonly expresses the relation between a hunter and his quarry, = *pursues hard*.

LINE 281. **Consilia**, acc. plur. of *consilium*, -ī, n., 2d (from *consulo*, = *I consult*); direct obj. of *referet*. **Consilium** = (1) *consultation*; (2) *plan*, as here; (3) *prudence*; (4) *advice*; (5) *a senate, a council*, e.g. of war. Distinguish the above from *concilium* (*con* + *culo* = Greek *καλῶ*, *I call together*), = *council, deliberative assembly*. — **in**, prep. with the acc. or abl.; gov. *melius*, in the idiomatic phrase *in melius*. See in, l. 51. — **melius**, acc. sing. n. of *melior*, *melius*, comparative adj.; obj. of *in*. Comparison: positive, *bonus*; comparative, *melior*; superl., *optimus*. The n. adj. *melius* is here, as in many instances in Vergil, used substantively; cf. *extrema*, l. 219, *in altum*, l. 34, etc. *In melius referet* = *emendabit, will amend*. — **referet**, 3d pers. sing. fut. ind. act. of *referō*, *referre*, *retulī*, *relātum*, irreg. (compound of *re* = *back*, and *fero*); agrees with the subj. *Iuno*. — **mēcum** (*mē* + *cum*), *me*, is abl. case of *ego*; governed by the prep. *cum*: *cum*, prep. with the abl., appended to and governing *me*. *Cum* is thus used with the abl. of the personal, reflexive, and relative pronouns. A. & G. 99, *e*, and 104, *e*; B. 142, 4; G. 413, REM. 1; H. 184, 6, and 187, 2. — **que**, enclitic conj. — **fovēbit**, 3d pers. sing. fut. ind. act. of *foveō*, -ēre, -fōvī, -fōtum, 2; joined by *que* to *referet*.

LINE 282. **Rōmānōs**, acc. plur. of *Rōmānī*, -ōrum, m., 2d; direct obj. of *fovebit*. — **rērum**, gen. plur. of *rēs*, *rei*, f., 3d; objective gen., dependent on the noun of agency *dominos*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. — **dominōs**, acc. plur. of *dominus*, -ī, m., 2d; in apposition with *Romanos*; cf. Horace, Odes, I, 1, 6, *palmæque nobilis TERRARUM DOMINOS evehit ad deos*. Some derive *dominus* from *domus*, = *a house*, the connotation of *dominus* being absolute mastery of a house and its usual company of household slaves and retainers; others derive it from *domo*, = *I tame*. Synonyms: *dominus*, = *master*, i.e. owner of property; *herus*, = *master*, i.e. in relation to his *famuli* and *servi*; *magister*, = *master, overseer*, often in respect of skill in some art or science, hence *teacher* (in which sense it = *praeceptor*). — **gentem**, acc. sing. of *gens*, *gentis*, f., 3d; joined by *que* to *Romanos*. As the *toga-clad race* is the Roman race, *Romanos* + *gentem togatam* is an instance of *hendiadys*: however, the latter phrase adds a little piece of picturesque description. — **que**, enclitic conj. — **togātam**, acc. sing. f. of *togātus*, -a, -um (from the noun *toga*, -ae, f., 1st); qualifies *gentem*. The *toga*, or civil dress of the Roman citizen, was a long and full garment of white wool, reaching to the feet, and fastened at the shoulder by a *fibula* or pin, frequently so as to leave the right arm free. As

Thus is it decreed.	Sic	placi, tūm.	„	Veni, et	lus, trīs ²⁸³
With the lapsing of	<i>Thus</i>	<i>it has been decided.</i>		<i>Will come</i>	<i>the lustra</i>
the sacred season will	la, bēntibus	„	ātas,	Cūm	domus ²⁸⁴
come an age when	<i>gliding on</i>		<i>an age,</i>	<i>when</i>	<i>the house</i>
the house of Assaracus shall subdue to serfdom Phthia and	Ássara, cí	„	Phthi, ám	cla, rás-que	My, cénas
famed Mycenae, and	<i>of Assaracus</i>		<i>Phthia</i>	<i>and famous</i>	<i>Mycenae</i>

a general costume, it began to go out of fashion in Vergil's time, but was worn on occasions of state and ceremony. There is perhaps a contrast between *rerum dominos* and *gentem togatam*, the former describing the Romans in their character of soldiers, the latter as citizens in times of peace.

LINE 283. **Sic**, adv. of manner, summing up the matter of this prophetic utterance. — **placitum**, nom. sing. n. of *placitus*, -a, -um, perf. part. of *placeō*, -ēre, *placui*, *placitum*, 2; *placitum* is used impersonally with *est* understood, = *it has been decided*. The impersonal paradigm is *placet*, *placere*, *placuit* or *placitum est*. *Placet* may be followed by a subject-clause introduced by *ut* with the subjunctive, e.g. Cicero, *placitum est mihi . . . ut ducerem*, etc. For the double perf. form, cf. *licuit* or *licitum est*, *miseruit* or *miseritum est*. *Placet* was often used expressing the decision of official bodies in civil matters, = *it pleases* (e.g. *senatui*), with the dat. of the object; e.g. *mihi placet* = *I decide*. A. & G. 146, c, and 330, A; B. 138, III, and 327, 1; G. 553, 4; H. 301. An acc. and inf. clause may also be subj. of *placet*; e.g. *placuit Caesari mittere legatos*. — **Veniet**, 3d pers. sing. fut. ind. act. of *veniō*, -ire, *veni*, *ventum*, 4; agrees with the subj. *aetas*. — **lūstris**, abl. plur. of *lūstrum*, -i, n., 2d (from *luo*, = *I wash*, hence *expiate*); abl. abs. with *labentibus*. **Lustrum** = (1) *expiatory offering, purification*; (2) hence, as the Censors at Rome enjoined a solemn purification every five years, *lustrum* = the religious period of five years. We may render *lustris* freely, as *the sacred years glide on*. — **lābentibus**, abl. plur. n. of *lābens*, -entis, pres. part. of the dep. verb *lābor*, -i, *lāpsus sum*, 3; agrees with *lustris* in the abl. abs. construction. A. & G. 255; B. 227; G. 409, 410; H. 431. Deponent verbs are the only verbs in Latin which have participles of present and past time with active meaning. A. & G. 135; B. 112; G. 113, 220; H. 231. — **aetās**, gen. *aetātis*, f., 3d (akin to *aevum*); nom. sing., subj. of *veniet*.

LINE 284. **Cum** (sometimes *quum*, *quom*, and rarely *qum*) temporal conj., followed by the ind. *premet*. *Cum* temporal takes the subjunct. in the imperf. and pluperf. tenses, and the ind. in the rest. *Cum* may also introduce: (1) *causal* clauses, = *since*; (2) *concessive* clauses, = *although*; in both cases the mood of the verb is subjunct. in all tenses. For *cum* temporal, consult A. & G. 325; B. 288, 289; G. 580-585; H. 521. — **domus**, gen. *domūs*, f., 4th (for decl., refer to *domos*, l. 140); nom. sing., subj. of *premet*. — **Assaraci**, gen. sing. of *Assaracus*, m., 2d; poss. gen., qualifying *domus*. Assaracus was a son of the Trojan king Tros, and the great-grandfather of Aeneas. Ilus, the brother of Assaracus, was the grandfather of king Priam, so Aeneas was only remotely connected with the royal house of Troy. *Domus Assaraci* is a poetical variation for *Troiani*. — **Phthiam**, acc. sing. of *Phthia*, -ae, f., 1st; direct obj. of *premet*. Phthia was a town of Thessaly, famous as the birthplace of the great Greek hero, Achilles. — **clārās**, acc. plur. f. of *clārus*, -a, -um; qualifies *Mycenas*. *Clarus* is a favorite epithet, but it very likely is made a literal attribute of Mycenae, which the testimony of Homer and archaeologists prove to have been a splendid city in Homeric times and considerably advanced in the uses and adornments of civilization. — **que**, enclitic conj. — **Mycēnās**, acc. of the plur. noun *Mycēnae*, -ārum, f., 1st (less commonly in the sing. forms *Mycena*, *Mycene* (Greek 1st decl. nom.)); joined by *que* to

285	Serviti, ó	premet, ,	ac vic, tís ,	domi, nábitur ,	shall rule o'er con-
	with servitude	will press, and	conquered	will rule	quered Argos. A
286	Árgis.	Násce, túr pul, chrá ,	Tro, iánu	s o, rígin	Trojan shall be born
	over Argos.	Will be born	fair	Trojan	by descent
287	César, Ímperi, um	ócea, nó, ,	fa, mám	qui ,	bound his empire with
	Caesar,	his empire	by the ocean,	his fame	who Ocean, his glory with

Phthiam. In Homer, Mycenae is stated to have been the home of Agamemnon, who led the Greek host against Troy.

LINE 285. *Servitiō*, abl. sing. of *servitium*, -ī, n., 2d (from *servio*, = *I am a slave*); abl. of the means, or equally well abl. of manner, after *premet*. The allusion is to the final subjugation of Greece by Aemilius Paullus (in the north), and particularly Mummius, who destroyed Corinth in 146 B.C. (the same year that Scipio destroyed Carthage). The enumeration of Greek cities is intended to convey the idea that the descendants of the old Trojans (i.e. the Romans) enjoyed a full revenge upon the descendants of the ancient Greeks who sacked Troy. Under the Roman empire, Greece was allowed considerable freedom and self-government. — *premet*, 3d pers. sing. fut. ind. act. of *premō*, -ere, *pressi*, *pressum*, 3; agrees with its subj. *domus*. — *ac*, conj., adding another important feature. — *victis*, abl. plur. m. of *victus*, -a, -um, perf. part. pass. of *vincō*, -ere, *vici*, *victum*, 3; agrees with *Argis* (which see). — *dominābitur*, 3d pers. sing. fut. ind. of the dep. verb *dominor*, -ārī, -ātus sum, 1 (*dominus*); joined by *ac* to *premet*. — *Argis*, abl. of the plur. noun *Argi*, -ōrum, m., 2d (see *Argis*, l. 24); locative abl. Some take *victis Argis* as abl. absolute. Argos was near Mycenae, and was the chief city of Argolis in the Peloponnese and the home of the hero Diomedes (who wounded the god Mars).

LINE 286. *Nascetur*, 3d pers. sing. fut. ind. of the dep. verb *nascor*, -ī, *nātus sum*, 3; agrees with the subj. *Caesar*. — *pulchrā*, abl. sing. f. of *pulcher*, *pulchra*, *pulchrum*; agrees with *origine*. *Pulchra* here = *noble*, not *beautiful*. — *Trōiānus*, nom. sing. m. of the adj.; qualifies *Caesar*. Augustus was *Trōiānus* through the *gens Iulia*. — *origine*, abl. sing. of *origo*, -inis, f., 3d; abl. of description, with *Trōiānus*. — *Caesar*, gen. *Caesaris*, m., 3d (from the regal implication in this name are derived the titles *Kaiser*, *Czar*, etc.); nom. sing., subj. of *nascetur*. The reference is to the Emperor Augustus, not to his uncle C. Julius Caesar. The emperor's own name before his adoption by Julius Caesar was C. Octavius, but, according to custom, on adoption he took the adopter's name, with Octavianus as an *agnomen*. He is called *Iulius* in l. 288 to point his descent from Aeneas. The title *Augustus* was not adopted by him till 27 B.C. With Caesar's adopted name, cf. P. Cornelius Scipio *Aemilianus* (because originally an *Aemilius*, and adopted by the elder Scipio).

LINE 287. *Imperium*, acc. sing. of *imperium*, -ī, n., 2d; direct obj. of *terminet*. *Imperium*, which in golden Latin = the authority or command of a Roman consul, praetor (or proconsul, propractor) outside the walls of Rome, here has the poetical and lat. prose meaning of *empire*. Augustus was made perpetual *Imperator* in B.C. 29. He set out upon a career of conquest, but later devoted himself to consolidating his empire. The Rhine was the northern boundary of his western dominions, the buffer-state Armenia the boundary of his eastern. — *óceanō*, abl. sing. of *óceanus*, -ī, m., 2d; abl. of the means or instrument. *Oceanus* (Ὠκεανός) is the river that flows round the earth, so Augustus is implied to be the destined conqueror of the whole world. — *fāmam*, acc. sing. of *fama*, -ae, f., 1st; direct obj. of *terminet*. Observe the *asyndeton*, intended to give greater rhetorical effect to the line. — *qui*, nom. sing. m. of the rel. pron.; agrees

the stars, Julius, a	terminet	, ástris,	Iúlius,	, á	mag,nó	, 288
name passed down	is to bound	by the stars,	Julius,	from	great	
from great Iulus.	de,missum	, nómen	I,úlo.	Húnc	tu o, lím	289
Him laden with the	passed down	a name	Iulus.	Him	thou some day	
spoils of the East thou	coe,ló,	„ spoli,ís	Ori,éntis	o,nístum		
shalt one day, thy	in the sky,	with the spoils	of the East	laden,		
cares departed, wel-	Áccipi,és	se,cúra ;	„ vo,cábitur	, híc	290	
come to heaven: he	thou shalt receive	fearless ;	will be called upon	he		

with *Caesar*, and is subj. of *terminet*. *Qui* is here final, = *ut is*; refer to the NOTE on *tenerent*, l. 236. — *terminet*, 3d pers. sing. pres. subjunct. act. of *terminō*, -āre, -āvī, -ātum, 1 (*terminus*, = *a boundary*); agrees with its subj. *qui*, in the purpose clause *quī terminet*, etc., = *destined to bound*, etc. — *ástris*, abl. plur. of *astrum*, -ī, n., 2d; abl. of the means or instrument.

LINE 288. *Iúlius*, nom. sing. m., 2d (properly m. of adj. *Iúlius*, -a, -um; so *Iúlia*); in apposition with *Caesar*; or it may be taken as the adj., agreeing with *Caesar*, and marking the *gens*. — *ā*, prep.; gov. *Iulo*. — *magnō*, abl. sing. m. of *magnus*, -a, -um; agrees with *Iulo*. — *dēmissum*, nom. sing. n., of the perf. part. pass. of *dēmittō*, -ere, *dēmisi*, *dēmissum*, 3 (*de + mitto*); agrees with *nomen*. — *nōmen*, nom. sing. n., 3d (gen. *nōminis*); in apposition with *Iulius*. — *Iūlo*, abl. sing. of *Iulus*, -ī, m., 2d; governed by the prep. *a*. The derivation of the name *Iulius* from *Iulus* (Ascanius) is entirely fanciful.

LINE 289. *Hunc*, acc. sing. m. of the demonstr. pron. *hic*, *haec*, *hōc*; direct obj. of *accipies*; *hunc* refers to *Caesar Augustus*. — *tū*, nom. sing.; subj. of *accipies*. By *tu*, of course, *Venus* is meant, to whom *Jupiter* is disclosing the mysteries of fate respecting the Trojans. — *ōlim*, adv. of time; here of the future, = *in time to come*. — *coelō*, abl. sing. of *coelum*, -ī, n., 2d; abl. of 'place where.' — *spoliis*, abl. plur. of *spolium*, -ī, n., 2d; instrumental abl., with *onustum*. — *Orientis*, gen. sing. of *Oriens*, m., 3d (by origin, the pres. part. of *orior*, = *I rise*, agreeing with *sol* understood); poss. gen., limiting *spoliis*. With *Oriens* compare *Occidens* (*sol*), and *occasus* used absolutely without *solis*. The allusion in the text is to the progress of victory through the East made by *Augustus* after his victory over *Antony* and *Cleopatra* at *Actium* in 31 B.C.; it is not to the expedition to *Armenia* made in 21 B.C., for the *Aeneid* was not then complete, and besides, *Augustus* did not win victories over the *Parthians*, but rather made a diplomatic treaty with them, receiving back the standards lost by *Crassus*. The words *spoliis Orientis onustum* clearly prove that *Iulius Caesar* above = *Augustus*, for *Julius Caesar*, the Dictator, won his laurels, not in the East, but in *Gaul* and *Britain*. — *onustum*, acc. plur. m. of *onus*, -a, -um (from *onus*, = *a burden*); qualifies *hunc*.

LINE 290. *Accipies*, 2d pers. sing. fut. ind. act. of *accipio*, -ere, *accēpi*, *acceptum*, 3 (*ad + capio*); agrees with the subj. *tu*. — *sēcūra*, nom. sing. f. of *sēcūrus*, -a, -um (*sē*, = *without*, + *cūra*, = *anxiety*), agrees with *tu*. — *vocābitur*, 3d pers. sing. fut. ind. pass. of *vocō*, -āre, -āvī, -ātum, 1; agrees with the subj. *hic*; *vocabitur* = *invocabitur*. — *hic*, nom. sing. m.; subj. of *vocabitur*, referring to *Augustus*. — *quoque*, conjunctive adv. *Hic quoque* (he ALSO) signifies that *Augustus* will be deified as a *deus indiges* or patron god of his country as well as *Aeneas*. *Quoque* never stands first in a sentence, but usually second, or even third if the second word is emphatic. A. & G. 151, a, and 345, b; B. 347, 1; G. 479; H. 554, I, 4. — *vōtis*, abl. plur. of *vōtum*, -ī, n., 2d (from *vōvo*, = *I vow*); instrumental ablative. After his return from the East in 29 B.C. *Augustus* consecrated a temple to the worship of *Julius Caesar*, and also began to permit and even encourage his

291	quoque , vôtis.	Âspera , tûm posi,tis ,,	too shall be invoked
	<i>I also with prayers.</i>	<i>Rough them being laid aside</i>	in prayer. Then war-
292	mi,téscent , sâcula , bëllis ;	Câna Fî,dës et ,	fare shall cease and
	<i>will soften the ages</i>	<i>hoary Faith and</i>	the rough ages grow
	Vësta, ,, Re,mó cum , frâtre	Qui,rínus	gentle. Hoary Faith
	<i>Vesta, Remus with his brother</i>	<i>Quirinus</i>	and Vesta, Quirinus
			and his brother Re-

own worship. Henceforth the Roman emperors allowed themselves to be called divine in their lifetime, for this religious innovation was readily taken up in Spain and in other provinces, and proved a very useful part in the political machinery of Rome. The regular title of a deceased emperor was *divus*. In course of time a royal college of priests came into being (*sodales*), and the deification of the emperor grew to be such a matter of course as to prompt and win servile recognition of the extravagant claims of weak-minded men such as Nero, and his predecessors Gaius and Claudius.

LINE 291. *Aspera*, nom. plur. n. of *asper*, -a, -um; qualifies *saecula*. — *tum*, adv. of time, alluding to that happy period when the worship of Augustus should have become general. — *positis*, abl. plur. n. of *positus*, -a, -um, perf. part. pass. of *pōnō*, -ere, *posuī*, *positum*, 3; agrees with *bellis* in the abl. abs. construction; this verb here = *being laid aside*. — *mitescens*, 3d pers. plur. fut. ind. act. of *mitescō*, -ere, no perf., no supine, 3 (from *mitis*, = *gentle*, adj., 3d); agrees with its subj. *saecula*. The termination in -*sco* expresses the beginning of an action, e.g. *vesperascit*, = *it grows toward evening*. Verbs in -*sco* are called *inceptive* or *inchoative*. A. & G. 167, a; B. 155, 1; G. 133, V; H. 337. With the sentiment expressed here compare Aen. VI, 793, where Vergil, in speaking of Augustus (*divi genus*), says that he *will institute a golden age (aurea condet saecula)* wherein the earth will untended give her bounties, as it did in the golden age under the rule of Saturn. A future golden age of peace was a vision that appealed very strongly to the poets of Rome. — *saecula*, gen. *saeculōrum*, n., 2d; nom. plur., subj. of *mitescens*. — *bellis*, abl. plur. of *bellum*, -i, n., 2d; in the abl. abs. construction with *positis*. From 29 B.C. to the death of Augustus, Rome was free from the terrible internal strife which began about the time of the Gracchi, and continued on with scarcely any intermission till the empire.

LINE 292. *Câna*, nom. sing. f. of *cânus*, -a, -um; qualifying *Fides*. The deity Faith is called *gray* or *hoary-headed* (and therefore to be specially revered) because she was much worshipped in the early days of Rome, when the nobles in the *simplicity* of their character handled the plough in peace and the sword in war. The worship of Faith was enjoined by king Numa, but was neglected in the later republic. Commentators quote Horace, *Carmen Saeculare*, l. 57: *Iam Fides et Pax et Honos Pudorque priscus et neglecta redire virtus audeb*, all this as a result of the peace under Augustus and his revival of primitive forms of religion. — *Fidēs*, gen. *Fidei*, f., 3d; nom. sing., one of the subjects of *dabunt*. Faith personified was the goddess of oaths and honesty, one of the deities worshipped before the multiplication of gods in Rome and the introduction of foreign divinities, e.g. Isis, from Egypt. — *et*, cop. conj. — *Vësta*, gen. *Vestae*, f., 1st (Greek *ἑστία*, the hearth); nom. sing., joined by *et* to *Fides*. Vesta, the daughter of Rhea and Saturn, was goddess of the hearth and home. The Vestal virgins kept her fire constantly burning, and it was the Greek custom to take some fire from her temple, keep it burning, and keep it alive in every colony that was to be founded. — *Rëmō*, abl. sing. of *Rëmus*, -i, m., 2d; governed by *cum*. Remus was the brother of Romulus, and their mention together signifies that a new era of civil harmony under Augustus will succeed the intestine warfare of the republic. — *cum*, prep., governing *Rëmo*. — *frâtre*, abl. sing. of *frâter*, -tris, m., 3d; in apposition with *Rëmo*. — *Quirinus*, nom.

mus shall establish laws; the gates of war dread with close- fitting bolts of iron shall be shut; within	Iūra da,bunt; „ di,ré fer,ro ét com,págibus, 293 laws will give; dread with iron and with bars artis Cláuden,túr bel,lí por,té; „ Furor, 294 tight will be closed of war the gates; Fury
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sing. m., 2d; one of the subjects of *dabunt*; observe the omission of a cop. conjunction to join *Quirinus* and *Vesta*. *Quirinus* is the name under which Romulus was worshipped after his translation to heaven. Horace speaks of the 'bones of *Quirinus*;' and Varro (quoted by Porphyrius) speaks of "a burial place of Romulus behind the Rostra"; but poets, among other prerogatives, often seem to claim a right to be inconsistent. The *Quirinalia* (or festival of *Quirinus*) was observed annually on February the 17th. There is some doubt as to the derivation of the word; some refer it to *quiris* or *curis*, a Sabine word = a spear, hence the warrior; others refer it to *kúpos* = might, power; similarly derived is *Quirites*, a name given to Roman citizens in their full civil capacity, *capite non deminuti*.

LINE 293. *Iūra*, acc. plur. of *iūs*, *iūris*, n., 3d (gen. plur. *iūrum*); direct obj. of *dabunt* *Iūra dare* = to give, i.e. impose laws for others to obey, and the phrase here means that domestic purity shall be sovereign in Rome. — *dabunt*, 3d pers. plur. fut. ind. act. of *dō*, *dare*, *dedi*, *datum*, 1; agrees with *Fides*, *Vesta*, and *Quirinus* as a composite subject. — *dirae*, nom. plur. f. of *dirus*, -a, -um; agrees with *portae*. — *ferro*, abl. sing. of *ferrum*, -i, n., 2d; probably an abl. of description, with *dirae* = grim with iron, etc.; some take it as an instrumental abl. dependent on *clauduntur*. *Ferro et compagibus artis* = lit. with iron and close-fitting fastenings, i.e. with tightly-closed fastenings of iron, an instance of hendiadys; cf. l. 648, (*pallam*) *signis auroque rigentem*, = *signis aureis rigentem*. A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. — *et*, cop. conj. — *compagibus*, abl. plur. of *compages*, -is, f., 3d (*com* [cum] together + root *PAG* in *pangō*, I fasten, and in Greek *πᾶννυμι*); joined by *et* to *ferro*, and similar to *ferro* in construction. The gen. plur. of *compages* is *compagum*; there is a 3d decl. f. collateral form *compago*, -inis. — *artis* (*arctis*), abl. plur. f. of *artus*, -a, -um (akin to *arceō*; cf. the form *arctus*).

LINE 294. *Clauduntur*, 3d pers. plur. fut. ind. pass. of *claudō*, -ere, *clausi*, *clausum*, 3; agrees with the subj. *portae*. — *belli* (some write *Belli*), gen. sing. of *bellum*, n., 2d; poss. gen., qualifying *portae*. By the gates of war are meant the gates of the temple of Janus (also called *Ianus Quirini*); the gates were kept open in time of war (as Niebuhr says, to allow the Latin and Sabine divisions of ancient Rome to go through and assist one another against enemies attacking), and tradition adds that before the time of Augustus they were only shut twice, viz. (1) in the reign of Numa, (2) by Titus Manlius, at the end of the First Punic War, B.C. 235. The gates were closed three times under Augustus, viz. in B.C. 29, in B.C. 24, and one other unspecified occasion. — *portae*, nom. plur. of *porta*, -ae, f., 1st; subj. of *clauduntur*. Synonyms: *porta*, = the gate, esp. of a city, a camp, or any fortified place; *ianua*, = the gate, esp. of doors between rooms ("parietis ac domorum"). — *Furor*, gen. *furōris*, m., 3d; nom. sing., subj. of *fremet*. *Furor impius* is a personification of civil war, and = the *Furor civilis* of Horace, Odes IV, xv, 17 ("while Caesar Augustus guards our fortunes, neither civil rage nor violence will banish peace"; the subject and treatment of this ode are very similar to Vergil's in this passage). — *impius*, nom. sing. m. (*in*, = not, + *pius*, = dutiful); qualifies *Furor*. Civil war, parricide, want of respect for parents or the aged, and disbelief in the gods are all forms of the notion expressed by *impietas*. The commentators suggest that Vergil derived the idea of Rage imprisoned in the temple of Janus from a picture by the Greek Apelles representing War fastened as a prisoner by the hands to the car of Alexander

295	<i>impīus</i> , <i>īntus</i> , <i>Sāeva</i> <i>se</i> , <i>dēns</i> <i>super</i> , <i>ārma</i> , ,,	accursed within cruel sitting upon arms	accursed Rage, seated on savage weapons and bound behind the back with a hundred brazen bonds, shall gnash fearfully with blood-dyed lips." So speaks he, and sends from the height Maia's son
296	<i>et</i> , <i>cēntum</i> , <i>vīctus</i> <i>a</i> , <i>ēnis</i> <i>Pōst</i> <i>ter</i> , <i>gūm</i> <i>no</i> , <i>dīs</i> , ,, <i>fremet</i> , <i>hōrridus</i> , <i>ōre</i> <i>cru</i> , <i>énto</i> ."	and a hundred bound brazen behind his back with knots, will rave fearful with mouth gory."	
297	<i>Hāec</i> <i>ait</i> : , <i>ét</i> <i>Mai</i> , <i>á</i> <i>geni</i> , <i>túm</i> , ,,	These things he says : and from Maia (the son) born	

the Great; Augustus presented this picture to the Forum at Rome. — *intus*, adv. of place, modifying *sedens*.

LINE 295. *Saeva*, acc. plur. n. of *saevus*, -a, -um; agrees with *arma*. — *sedēns*, nom. sing. m. of the pres. part. act. of *sedeō*, -ēre, *sedī*, *sessum*, 2; agrees with and enlarges the subj. *Furor*. — *super*, prep. with the acc. and abl.; gov. the acc. *arma*. A. & G. 153, and 260; B. 143; G. 418, 4; H. 435. Observe the *alliteration* here, and in *impīus intus*. — *arma*, acc. of the plur. noun, n., 2d; governed by *super*. — *et*, cop. conj. — *centum*, indecl. cardinal numeral; qualifies *nodis*. *Centum* is not exact here, but indicates a large number; so often *mille*, etc. — *vinctus*, nom. sing. m. of the perf. part. pass. of *vinciō*, -ire, *vinxi*, *vinctum*, 4; joined by *et* to *sedens*. — *aēnis*, abl. plur. of *aēnus*, -a, -um (from *aes*, *aeris*, n., 3d); qualifies *nodis*.

LINE 296. *Post*, prep. with the acc.; gov. *tergum*. *Post* = (1) *behind*, of place; (2) *after*, of time (the most common use); (3) *after*, *under*, of rank (rare). A. & G. 152, a; B. 141; G. 416, 20; H. 433. — *tergum*, acc. sing. of *tergum*, -ī, n., 2d; governed by *post*. — *nodis*, abl. plur. of *nōdus*, -ī, m., 2d; abl. of the instrument with *vinctus*. — *fremet*, 3d pers. sing. fut. ind. act. of *fremō*, -ere, *fremui*, *fremitum*, 3; agrees with the subj. *Furor*. *Fremere* = to *rage*, implying an accompaniment of furious, muttering sound, and so is very expressive. — *horridus*, nom. sing. m. of *horridus*, -a, -um (from *horreō*, = *I* bristle, hence, *I* shiver); qualifies *Furor*. *Horridus* usually has the literal meaning *bristling*, e.g. *Aen. V, 37, horridus . . . pelle Libystidis ursae*, but occasionally the derivative sense of *dreadful*. — *ōre*, abl. sing. of *ōs*, *ōris*, n., 3d; instrumental abl. with *fremet*. It may be considered an abl. of respect, defining *horridus*; probably both ideas are intended, the picture of *Furor* being a terrible one. — *cruentō*, abl. sing. n. of *cruentus*, -a, -um (from *cruor*, = *gore*; cf. *crudus*); qualifies *ore*.

LINE 297. *Haec*, acc. plur. n. of *hūc*, *haec*, *hōc*; direct obj. of *ait*. — *ait*, 3d pers. sing. pres. ind. act. of the defective verb *aiō*; the subj. implied by the personal ending is *Jupiter*. A. & G. 144, a; B. 135; G. 175, 1; H. 297, II, 1. For the use of *aiō*, etc., refer to the NOTE on *ait*, l. 142. — *et*, cop. conj. — *Maiā*, abl. sing. of *Māia*, -ae, f., 1st (*Maia*); abl. of source or origin, with *genitum*. The abl. of source without a preposition (*ex* or *ab*) is common in poetry, esp. following participles; cf. *Horace, Odes, I, i, 1, Maecenas, atavis edite regibus*. A. & G. 244, a; B. 215; G. 395, and NOTE I; H. 415, II. *Maia* was the daughter of *Atlas* and *Pleione*, and the mother of *Mercury* by *Jupiter*. *Maia* was the brightest of the stars in the constellation of the *Pleiades*. — *genitum*, acc. sing. m. of *genitus*, -a, -um, perf. part. pass. of *gignō*, -ere, *genui*, *genitum*, 3; direct obj. of *demittit*; the part. is used as a noun. A. & G. 113, f; B. cf. 236; G. 437; H. 441. The noun to be supplied with *genitum* is *filium*. *Mercury*, son of *Maia*, was born on *Mount Cyllene*, in *Arcadia*; in Greek myth his name is *Hermes*. He was the messenger of the gods, and esp. of *Jupiter*, the patron god of thieves, the inventor of the lyre, and

below that the land	de, mīttit	ab	,	āto,	Ūt	ter, rae,	298
and citadels of new-	sends down	from the high	(heaven),	in order that	the lands		
springing Carthage	ūtque	no, vā	"	pate, ānt	Car, thāginis	,	
may be open to wel-	and that	new		may lie open	of Carthage		
come the Trojans, lest	ārcees	Hōspiti, ō		Teu, crīs,	"	ne	,
Dido, ignorant of fate,	the citadels	for a refuge		for the Trojans,	lest	of destiny	299

the conductor of the dead to Hades. — *dēmittit*, 3d pers. sing. pres. ind. act. of *dēmītō*, -ere, *dēmīstī*, *dēmīssum*, 3 (*dē*, = down from, + *mītō*); joined by *et* to *ait*. — NOTE. *Demittit*, like *ait*, is an *historic* present used to represent more vividly an act in the past. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III. As such, the sequence of subordinate tenses may either be *primary* or *historic*. Observe that in l. 298 it is followed by the pres. subjunct. *pateant*, and again in l. 300 by the imperf. subj. *arceret*: at first glance one would expect *dēmittit* . . . *pateant* . . . *arceat*, or *dēmittit* . . . *paterent* . . . *arceret*, i.e. the two subordinate verbs corresponding in tense. But there is a reason for the difference, viz. that *pateant* merely denotes the order given to Mercury, while *arceret* denotes the *motive* behind the order, a difference which is preserved in the tenses in the text. — *ab*, prep. with the abl.; gov. *alto*. It is written *a* or *ab* before consonants, *ab* before vowels and *h*. — *altō*, abl. sing. of *altum*, -i, n., 2d; governed by *ab*. *Altum* = the height, from the point of view of one below.

LINE 298. *Ūt*, final conj. taking the subjunct. *pateant* understood from the following; its neg. is *ne*. Purpose may be expressed by *ut* or *ne* with the subjunctive, = *in order that* (. . . *not*). Distinguish *ut* final from *ut* consecutive, i.e. *ut* with clauses of result, neg. *ut* . . . *non*. For final clauses, consult A. & G. 317; B. 282; G. 545; H. 497. — *terrae*, nom. plur. of *terra*, -ae, f., 1st; subj. of *pateant*. — *ut*, final conj.; see above. — *que*, enclitic conj., joining the clauses *ut terrae* (*pateant*) and *ut* . . . *pateant* . . . *arces*. — *novae*, gen. sing. f. of *novus*, -a, -um; qualifies *Carthaginis*, cf. *novae Carthaginis*, l. 366. Some, however, prefer to make *novae* nom. plur. f. qualifying *arces*. Carthage is called *new*, because it was just then being founded: do not confound it with the town in Spain built much later and called *Nova Carthago* to distinguish it from *Carthago* in Africa. *Novissimus*, the superl., has the derived meaning of *last*; in military phraseology *novissimi* = the rear-guard, the soldiers in the rear. — *Carthāginis*, gen. sing. of *Carthāgō*, f., 3d; poss. gen., limiting *arces*. Carthage (derived from two Phoenician words) = *new town*. It was a colony in Northern Africa, founded by Phoenicians of Tyre. Carthage in time far surpassed the mother-city in wealth and power, acquiring an immense merchant navy and planting numerous colonies in Spain, Sicily, and elsewhere in the Mediterranean. As an imperial city she was nearing maturity when she came into conflict with the growing power of Rome, and the result was that three great wars were fought with varying success on the whole, in the second of which Hannibal nearly overpowered the Romans, but in the third of which the Carthaginians were utterly defeated by Scipio Aemilianus, and Carthage was destroyed (146 B.C.). Reference will be made later on to Vergil's account of the foundation of Carthage. — *ārceēs*, nom. plur. of *arx*, *arcis*, f., 3d, subj. of *pateant*.

LINE 299. *Hōspitiō*, dat. sing. of *hospitium*, -i, n., 2d (from *hospes*); dat. of the predicate, followed by the dat. of the indirect obj. (advantage or disadvantage) *Teucriis*. This construction is sometimes called the *double dative*, and the dat. of the predicate sometimes is named the *dative of purpose or service*. A. & G. 233, a; B. 191; G. 356; H. 390. *Hospitio* is by some incorrectly taken to be an ablative of manner. — *Teucriis*, dat. plur. of *Teucrii*, -ōrum, m., 2d; dat. of the indirect obj.; see *hospitio*. — *nē*, negative conj., here = *lest*. It takes the subjunct. mood: (1) after verbs of fearing,

300	nēscia	,	Dído	Fínibus	,	árce,rét.	"	might debar them
	ignorant		Dido	From her territory		should keep (them).		from her borders. He
301	Volat	,	ille per	, áëra	,	mágnum Rémigi,	o	flies through the wide
	Flies		he through	the air		wide		air with the oarage of
						with the oarage		his wings and speedily
	ála,rúm,	"	ác	Li,byæ	citus	,	ádstitit	alights on the shores
	of his wings		and	of Libya	quick		has taken stand	of Libya. And now he

= *lest*; we may understand *because Jupiter feared lest*, etc.; (2), as the neg. of *ut* final, = *in order that . . . not, lest*; (3) in neg. commands, e.g. *ne hoc feceris*; (4) other idiomatic constructions, for which *vide* references in the grammars. Distinguish *nē*, the conj., from *nē*, the enclitic particle. As the logical train of thought leads one to supply a participle or clause = *fearing or as he feared* before *ne arceret*, *ne* here is a final object clause. A. & G. 331, f; B. 296, 2; G. 550; H. 498, III. — *fāti*, gen. sing. of *fātum*, -ī, n, 2d; objective gen., dependent on *nescia*, and regularly with adjectives expressing fullness, power, knowledge, memory, and their opposites. A. & G. 218, a; B. 204, 1; G. 374; H. 399, 1, 2. Jupiter feared that Dido, ignorant of fate, and of the promise that the Trojans would find a home in Italy and not in Africa, might drive them away. As Vergil is a poet, it is useless to argue whether Dido could have interfered against fate if she wished to do so: probably if she had known fate (that Aeneas would cause her death), she would have expelled the Trojans. — *nescia*, nom. sing. f., of *nescius*, -a, -um (*nē*, = *not*, + *sciō*); agrees with *Dido*. — *Dídō*, gen. *Dídūs* and *Dídōnis*, f., 3d; nom. sing., subj. of *arceret*. For declension, consult A. & G. 63, h; B. 47, 8; G. 65; H. 68. Dido, also called Elissa, was a daughter of Belus, king of Tyre, and the wife of Sychaeus. To escape Pygmalion, who murdered her husband for his wealth's sake, Dido sailed to Africa and founded Byrsa (Carthage). Dido stabbed herself on a funeral pyre, out of grief (as Vergil says) caused by the departure of Aeneas, whom she loved, or (as others say) because her subjects were forcing her to a marriage with a Mauritanian prince, who threatened war as an alternative of marriage.

LINE 300. *Fínibus*, abl. plur. of *finis*, -ium, m., 3d, = *territory* (sing. *finis* = *end*); abl. of separation, after *arceret*. A. & G. 243, a; B. 214, esp. 2; G. 390, 2, and NOTE 2; H. 413. — *arcēret*, 3d pers. sing. imperf. subjunct. act. of *arceō*, -ēre, -uī, no supine, 2; agrees with its subj. *Dido*, in the clause *ne . . . arceret*. For the tense, refer to the note under *demittit*, l. 297. — *Volat*, 3d pers. sing. pres. ind. act. of *volō*, -āre, -āvī, -ātum, 1; agrees with the subj. *ille*. — *ille*, nom. sing. m. of the demons. pron. of the 3d person: subj. of *volat*; *ille* refers to Mercury, *Maia* genitum. — *per*, prep.; gov. the acc. *āëra*. — *āëra*, acc. sing. of *āēr*, *āëris*, m., 3d (acc. *āëra*, sometimes *āërem*); governed by *per*. *Āēr* = *the air*, the lower atmosphere of the earth, as opposed to *aether*, the upper air. — *mágnum*, acc. sing. m. of *magnus*, -a, -um; qualifies *āëra*.

LINE 301. *Rémigiō*, abl. sing. of *rēmīgium*, -ī, n, 2d (from *remigo*, = *I row*); abl. of the means. The metaphor 'oarage of wings' is imitated from Aeschylus, *Agamemnon*, l. 52, περὶ ἄγων ἐρέτμοισιν ἐρεσσομένοι. — *ālārūm*, gen. plur. of *āla*, -ae, f., 1st; descriptive gen., stating the substance or material, and limiting *remigio*. A. & G. 214, e; B. 197; G. 361; H. 395. — *ác*, cop. conj., connecting the following with the preceding sentence. — *Libyæ*, gen. sing. of *Libya*; f., 1st; poss. gen., limiting *oris*. See *Libyæ*, l. 22. — *citus*, nom. sing. m.; agrees with the understood subj. of *adstitit* (*ille*), but modifies the action of the verb adverbially. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — *adstitit*, 3d pers. sing. perf. ind. act. of *adstō*, -āre, *adstiti*, *adstitum*, 1; joined by *ac* to *volat*, agreeing with the same subj. *ille*; the perf. tense expresses instantaneous accom-

does his commands,	óris.	Ét iam ,iússa	fa,cít; , , po,núntque	302		
and the men from	on the shores.	And now his commands	he does ; and lay aside			
Phoenicia put off	fe,rócia , Páni	Córda,	vo,lénte de,o ; , ,	303		
their pride of temper	fierce	the Carthaginians	their hearts, willing	the god ;		
at the will of the god ;	ín	pri,mís	re,gína	quí,étum	Áccipit	304
among the first the	among	the first	the queen	calm	receives	
queen assumes a gentle	ín	Teu,crós	„ ani,múm	men,témque		
spirit and kindly	towards the Trojans	a disposition	and a purpose			
purpose towards the						

plishment. — *óris*, dat. plur. of *óra*, -ae, f., 1st; dat. of the indirect obj. after the compound of *ad*, *adstitit*. A. & G. 228; B. 187, III; G. 347; H. 386.

LINE 302. *Et*, cop. conj., joining what follows to what has immediately preceded. — *iam*, adv. of time. — *iussa*, acc. plur. n. of *iussum*, -i, n., 2d (properly n. of the perf. part. pass. of *iubeō*, -ēre, *iussī*, *iussum*, 2; direct obj. of *facit*. — *facit*, 3d pers. sing. pres. ind. act. of *faciō*, -ere, *feci*, *factum*, 3 (*fiō*, *fieri*, *factus sum* is used as the passive); the subj. understood is a pron. referring to Mercury. — *pōnunt*, 3d pers. plur. pres. ind. act. of *pōnō*, -ere, *posui*, *positum*, 3; agrees with the subj. *Poeni*. *Ponunt*, here = *deponunt*, i.e. lay ASIDE. The two present tenses *facit* and *ponunt*, standing close to one another, express the immediate result of Mercury's mission. — *que*, enclitic conj., joining the two closely connected sentences whose predicates are *facit* and *ponunt*; see note on *que*, l. 1. — *ferócia*, acc. plur. n. of *ferōx*, -ōcis, 3d decl. adj. one nom. termination; agrees with *corda*. — *Poeni*, gen. *Poenārum*, m., 2d (noun formed from the adj. *Poenus*, -a, -um); nom. plur., subj. of *ponunt*. The adj. *Poenus* is the Latin correspondent of the Greek Φοῖνιξ = *Phoenician*, and *Phoenices*, *Punicus*, -a, -um, Φοινίκιος are all akin. *Poeni* is the name by which the Romans spoke of the Carthaginians, who were colonists from Phoenicia.

LINE 303. *Corda*, acc. plur. of *cor*, *cordis*, n., 3d; direct obj. of *ponunt*; *corda* = *animos*, a feeling to be laid aside like a garment. — *volente*, abl. sing. *volō*, *velle*, *voluī*, irreg.; agrees with *deo* in the abl. abs. construction. The abl. sing. of participles ends in *e* when they are used in a verbal way, in *i* when used adjectively. For the conjugation of *volo*, consult A. & G. 138; B. 130; G. 174; H. 293. The negative of *volo* is *nolo*; *volo* compounded with *magis* (*magis volo*, hence) *malo* = *I wish rather, I prefer*. Synonyms: *cupere*, = to desire eagerly; *velle*, = to wish, implying a less keen desire; cf. Horace, *Cupio omnia quae vis*, where the distinction expresses a compliment. — *deō*, abl. sing. of *deus*, -i, m., 2d; in the abl. abs. construction with *volente*; *deo volente* = a causal clause, as the god wished it. — *in*, prep. with the acc. or abl.; gov. the abl. *primis*. *In* here has the same force as *inter*. A. & G. 153; B. 143; G. 418, 1; H. 435, 1. — *primis*, abl. plur. m. of *primus*, -a, -um; governed by *in*. The plural *primi* (*prima*) is often used substantively, as it is here. *In primis* is sometimes written *inprimis*, or *imprimis*, i.e. the adverbial phrase becomes an actual adverb. — *rēgina*, gen. *rēginae*, f., 1st; nom. sing., subj. of *accipit*. The queen referred to is Dido. — *quēctum*, acc. sing. m. of *quēctus*, -a, -um; agrees with *animum*. See the note on *quietas*, l. 205.

LINE 304. *Accipit*, 3d pers. sing. pres. ind. acc. of *accipiō*, -ere, *accēpī*, *acceptum*, 3 (*ad* + *capīō*); agrees with the subj. *regina*. — *in*, prep.; gov. the acc. *Teucros*. *In*, with the acc., marks direction of feeling or motion; see the references on *in*, l. 303 above. — *Teucrōs*, acc. plur. of *Teucrī*, -ōrum, m., 2d; governed by *in*. — *animum*, acc. sing. m. of *animus*, -i, m., 2d; direct obj. of *accipit*. — *mentem*, acc. sing. of

805	be, nígnam.	Át	píus	, Aéne, ás	, per	, Teucrians. But
	kindly.	But	loyal	Aeneas	through	knightly. Aeneas,
306	nóctem	, plúrima	, vólvens,	Út		pondering full many
	the night	many things	rolling (in his mind),	When		things throughout the
	pri, múm	lux	, álma	da, ta ést,	, ex, íre	kindly light was
	first	the light	gentle	was given,	to go out	given, resolves to

mens, mentis, f., 3d; direct obj. of *accipit*, joined by *que* to *animus*. There is usually a distinction between *animus* and *mens*, the former being the seat of the emotions, the latter the seat of the intellect; but here they are almost exact synonyms. — *que*, enclitic conj. — *benígnam*, acc. sing. f. of *benígnus*, -a, -um; agrees with the nearest object *mentem*, though it qualifies *animus* as well. A. & G. 187; B. 235, B, 2, b; G. 286, 1; H. 439, 2.

LINE 305. *Át*, adversative conj., introducing a change of subject. — *píus*, nom. sing. m.; qualifies *Aeneas*. — *Aenēās*, nom. sing. m.; subj. of *constituit*, l. 309. — *per*, prep. with the acc.; gov. *noctem*, to express duration of time. A. & G. 153; B. 181, 2; G. 416, 18; H. 433. — *noctem*, acc. sing. of *nox*, *noctis*, f., 3d (Greek *νύξ*, gen. *νυκτός*); governed by *per*. — *plúrima*, acc. plur. n. (used substantively) of *plúrimus*, -a, -um; direct object of *volvens*. *Plurimus* is the superl. of the adj. *multus*; the comparative is *plus*. — *vólvens*, nom. sing. m. of the pres. part. act. of *volvō*, -ere, *volvō*, *volūtum*, 3; agrees with and enlarges the subj. *Aeneas*. *Volvens*, as the next line shows, refers to past time, and = a relative clause expressing continued action in the past, *who had been pondering*.

LINE 306. *Út*, temporal conj., followed by the ind. *data est*. *Ut* and *ut primum* in temporal clauses take the indicative, generally (1) in the *historic present* or the *perfect*, and (2) less commonly in the imperfect and pluperfect tenses: in the case of (1) the time is defined by the description of circumstances (as in the text, *when day dawned*); in the case of (2) the imperfect describes an existing condition of affairs at the time of the action of the principal verb, and the pluperfect is used of action already completed in the past. A. & G. 324; B. 287; G. 561, ff.; H. 518. *Ut* is used in a variety of ways: (1) causal, = *as*; (2) as correl. of *ita*, *sic*, etc., e.g. *ut . . . ita*, as . . . so; (3) in wishes, (= *utinam*); (4) in exclamations, = *how . . . !* (5) in direct and indirect questions, = *how*; (6) as *final* conjunction, = *in order that* (negative *ne*); (7) as *consecutive* conjunction, = *so that* (negative *ut non*); (8) as conjunction, expressing apprehension that something will *not* happen, after verbs of *fearing*, e.g. *timeo ut veniat* = *I fear he will not come*. For the syntax of *ut* and its other idiomatic uses, consult the references appended to the grammars. — *primum*, adv. of time, here used with *ut*, *ut primum* = *as soon as*; cf. *cum primum*. For a full treatment of *primum*, refer to the note on l. 174. — *lūx*, gen. *lūcis*, f., 3d; nom. sing., subj. of *data est*. *Lux* specially = *day-light*, e.g. *prima lucē* = lit. at first light, at daybreak; *lumen* = *light*, of any object, e.g. *solis*, *lucernae*, etc. — *álma*, nom. sing. f. of *ālmus*, -a, -um (from *alō*, = *I cherish*); an attribute of *lux*. This adj. is applied to the *sun*, as the nourisher of the earth, to the *earth*, *Ceres*, *light*, etc., as the cherishers of life. — *data est*, 3d pers. sing. perf. ind. pass. of *dō*, *dare*, *dedī*, *datum*, 1; a composite tense, of which *data* agrees in gender and number, and *est* in person with the subj. *lux*; cf. *usa est*, l. 64. — *ēxíre*, pres. inf. act. of *ēxēō*, -íre, -iī, -iūm, irreg. (*ēx* + *ēō*); *prolative* inf., dependent on *constituit*, l. 309. The order may be simplified: *At pius Aeneas . . . constituit exire locosque explorare novos, | quaerere quas oras vento accesserit, qui teneant (nam inculta videt) hominesne feraene, | sociisque exacta referre*. Observe that all the infinitives are *epexegetical* or

sally forth and explore the new country— to what coasts the wind has brought him, who inhabit them, men or wild beasts (for he sees a wilderness)—to	loc,ósque and the places	Éplo,ráre to explore	nov,ós, „ new,	„ (to see) what	quas , 307
	vénto by the wind	ac,césserit , he has arrived at	óras, shores,	Quí who	tene,ánt, 305
	nam for	in,cúlta uncultivated (regions)	vi,dét, he sees,—	„ whether	homi,nésne

prolative, after the main verb *constituit*. — *locōs*, acc. plur. of *locus*, -ī, m., 2d; direct obj. of *explorare*. *Locus* (cf. *iocus*) is one of a class of heterogeneous nouns which have plural forms in both masculine and neuter of the 2d declension: thus (1) *loci* = *topics*, or *passages* in a book or discourse, but in this instance = (2) *loca*, which is generally used properly in the sense of *places*. A. & G. 78, 2, b; B. 60, 2; G. 67, 2; H. 141. — *que*, enclitic conj., joining the infinitives *exire* and *explorare*.

LINE 307. *Explōrāre*, pres. inf. act. of *explōrō*, -āre, -āvi, -ātum, 1; *prolative* inf., dependent on *constituit*, and joined by *que* to *exire*. — *novōs*, acc. plur. m. of *novus*, -a, -um; agrees with *locos*. — *quās*, acc. plur. f. of the interrog. adj. *qui*, *quae*, *quod* (declined like the rel. *qui*); agrees with *oras* in the indirect question *quas vento accesserit oras*. — *ventō*, abl. sing. of *ventus*, -ī, m., 2d; abl. of the instrument, with *accesserit*, *quas oras vento accesserit* practically = *quas ad oras vento actus sit*. — *accesserit*, 3d pers. sing. perf. subj. act. of *accēdō*, -ere, *accēssi*, *accēssum*, 3 (*ad* + *cēdō* = *I go*); agrees with an understood pron. as subj. referring to Aeneas. *Accedere*, being a compound of the prep. *ad* and the intrans. verb *cedere*, is permitted a direct obj., viz. *quas oras*. A. & G. 228, a; B. 175, 2, a; G. 331; H. 372. Observe that *quas . . . accesserit* is an indirect question, and an object-clause of *explorare*; that *explorare* also has a direct object *locos*; that the indirect question is explanatory of *locos*. The student should remember that an indirect question is introduced by an interrog. adj., pron., or adverb, and is contained within a principal sentence; the verb of the contained interrog. sentence must be in the subjunctive. A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. The perfect *accesserit* is in proper sequence after the present *explorare*, marking a time anterior to it. A. & G. 286; B. 267, 268; G. 509; H. 491. — *ōrās*, acc. plur. of *ōra*, -ae, f., 1st; direct obj. of *accesserit*.

LINE 308. *quī*, nom. plur. m. of the interrog. pron. *quis*, *quae*, *quid*; subj. of *teneant* in indirect question after *explorare*. The direct question would be *qui tenent*? = *who hold (the land)*? Some think it preferable to make *explorare* govern *locos* only, and assign the two indirect questions *quas . . . oras* and *qui tenent* as object-clauses, of *querere*, l. 309. While this is quite possible and perhaps simpler, it is nevertheless common for a verb to govern an acc.-object and an object-clause as well, as *explorare* governs *locos* and the following indirect questions. Note that the two objects of Aeneas' search, viz. the study of the country and the search for the inhabitants, are so closely connected that Vergil omits a connecting conjunction (*asyndeton*). — *teneānt*, 3d pers. plur. pres. subj. act. of *teneō*, -ēre, *tenui*, *tentum*, 2; agrees with its subj. *qui*; *qui tenent* is an indirect question, the present subjunctive being due to the fact that the time of the action of the introductory inf. *explorare* (or *querere*) and of the subordinate verb *teneant* is the same. — *nam*, causal conj., introducing the explanatory parenthesis *nam inculta videt*. — *inculta*, acc. plur. n. of *incultus*, -a, -um (compounded of *in*, = *not*, and *cultus*, the perf. part. pass. of *colō*, -ere, *colui*, *cultum*, 3), used substantively (understand *loca*) as direct obj. of *videt*. — *videt*, 3d pers. sing. pres. ind. act. of *videō*, -ēre, *vidī*, *vīsum*, 2; a pron.-subject referring to Aeneas is understood. Note that the two chief *caesurae* fall after *teneant* and *videt*, and that the final syllable of *videt*

309	fe, riāne,	Quārerere	,	cōnstitu, it,	„	soci, isque	search this out, and report to his comrades what he has done. The fleet he hides in a wood-bound recess beneath a hollowed cliff,
	or wild beasts,	to search		he resolves,	and to his comrades		
310	ex, ācta	re, fērrē.		Clāssem	in		
	the things ascertained	to relate.		The fleet	in		
	cōnvex, ó	„	nemo, rúm	sub	rúpe	ca, vāta	
	a recess	of groves		beneath a cliff		hollowed	

is long, in spite of the fact that a word beginning with *h* follows, viz. *homines*: this lengthening is called *diastole*, and owes itself to the *ictus* on the last syllable accompanied by the pause of the *caesura* after it. Vergil frequently resorts to this artifice, cf. l. 651, *Pergama cum PETERĒT inconcessosque hymenaeos*; so Horace affords the well-known example, *PERRUPĪT Acheronta Hercules labor*. A. & G. 359, f; B. 367, 2; G. 721; H. 608, V. Vergil lengthens *que* by *diastole* on no less than sixteen occasions. — *hominēs*, nom. plur. of *homō*, *hominis*, m., 3d; subj. of *teneant* understood from *qui teneant*. *Homines* is used, not *viri*, because *homo* = a man, as distinguished from gods on the one hand and from animals (*ferae*) on the other. — *ne*, enclitic interrog. particle, used in repetition *ne . . . ne*, the first *ne* introducing the indirect question and the second introducing the alternative. *Ne . . . ne* is poetical, the usual prose particles being *utrum . . . an*, or if the second member be a simple negation, *utrum . . . necne* (or not). *Utrum . . . an*, and *utrum . . . annon* are used in direct alternative questions. A. & G. 211, d, and 334, b; B. 300, 2 and 4; G. 460, 2, and 265; H. 529, 3. — *ferae*, nom. plur. of *fera*, -ae, f., 1st (properly the f. of the adj. *ferus*, -a, -um); alternative subj. of *teneant* understood; see *homines*. — *ne*, enclitic interrog. particle, appearing with the second member of the alternatives.

LINE 309. *Quaerere*, pres. inf. act. of *quārō*, -ere, *quārsivō*, *quārsitum*, 3; prolativ inf. dependent on *constituit*. *Quaerere* may be regarded as introducing the indirect questions from *quas*, l. 307, to *feraene*, l. 308; but very likely it is only a rather superfluous repetition intended to make this involved sentence more clear. — *constituit*, 3d pers. sing. pres. ind. act. of *constituō*, -ere, -uī, -ūtum, 3 (*con[cum] + statuō*); *historic* present, agreeing with the subj. *Aeneas*, l. 305. — *sociis*, dat. plur. of *socius*, -i, m., 2d; dat. of the indirect obj. after *referre*. — *que*, enclitic conj., connecting *referre* with *quaerere*, and so with the preceding infinitives. — *ēxacta*, acc. plur. n. of *ēxactus*, -a, -um, perf. part. pass. of *ēxigō*, -ere, *ēxēgī*, *ēxactum*, 3 (*ēx + agō*); used substantively as the direct obj. of *referre*. *ēxacta* = the things accomplished, i.e. what he had discovered; it does not mean accurate tidings, as some translate it from the occasional meaning of *I weigh mentally*, or *I ponder*, which *exigo* may have. The best commentators render the end, i.e. the fruit of Aeneas' observations. — *referre*, pres. inf. act. of *referō*, *referre*, *retulī* (*rettulī*), *relātum*, irreg. (*re + ferō*); prolativ inf., dependent on *constituit*. For the compounds and conjugation of *fero*, consult A. & G. 139, and 170, a; B. 129; G. 171; H. 292. *Refero* = lit. *I carry back*, from which are derived the meanings of (1) *I carry back news*, i.e. *I report*, as here; (2) *I answer, speak in reply*, e.g. the frequent expression *talīa voce referō*.

LINE 310. *Classem*, acc. sing. of *classis*, -is, f., 3d; direct obj. of *occulit*. — *in*, prep. with the acc. or abl.; gov. the abl. *convexo*. — *convēxō*, abl. sing. n. of *convēxus*, -a, -um, used substantively; governed by *in*. Vergil frequently forms neuter nouns from adjectives, or uses the neuter of adjectives substantively on occasions; cf. *in melius referet*, l. 281; *inculta*, l. 308; *extrema*, l. 219, etc.; very commonly he uses the neuters with a preposition, e.g. *ab alto*. A. & G. 188, 189; B. 236-238; G. 204, NOTES 1-4; H. 441. — *nemorum*, gen. plur. of *nemus*, *nemoris*, n., 3d; partitive gen. after *convexo*.

enclosed around by **Árbori, búś** clau, sám cir, cum „ átque 311
 trees of bristling by trees shut in around and
 shade. Himself, com- hor, réntibus, úmbris Ócculit: , ípse u, nó „ 312
 panioned by Achates dreadful by shadows he hides: he himself alone

The partitive gen. is common after neuter adjectives or pronouns used as nouns; e.g. *id temporis, plana urbis*, etc.; it may even follow adverbs, e.g. *ubi terrarum*, = *where in the world*. A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. Compare Aen. IV, 451, *coeli convexa*. — **sub**, prep. with the acc. or abl.; gov. the abl. *rupe*, denoting a state of rest. — **rúpe**, abl. sing. of *rúpēs*, -is, f., 3d; governed by *sub*. — **cavātā**, abl. sing. f. of *cavātus*, -a, -um, perf. part. pass. of *cavō*, -āre -āvi, -ātum, I (from *cavus*, = hollow, hence, *I hollow out*); qualifies *rupe* attributively.

LINE 311. **Arboribus**, abl. plur. of *arbor*, -is, f., 3d; instrumental abl., with *clausam*. — **clausam**, acc. sing. f. of *clausus*, -a, -um, perf. part. pass. of *claudō*, -ere, *clausi*, *clausum*, 3; predicate part., agreeing with *classem*. *Classem clausam occulit* = *classem claudit et occulit*, he hides and conceals the fleet: A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. But perhaps there is a notion of purpose in *clausam*, = *ut claudetur*; in this case *clausam* is *proleptic*, and the expression here is very similar to the stock instance in Vergil, *scuta latentia condunt*. A. & G. 385; B. 374, 5; G. 325, PREDICATIVE ATTRIBUTION; H. 636, IV, 3. — **circum**, adv., extending *clausam*. Many Latin words are used without change of form as adverbs or prepositions, between which there was no original difference, though such arose gradually in use. *Circum* is the adverbial acc. n. of *circus*, and = *in a ring*, hence, *around*. — **atque**, cop. conj. — **hōrentibus**, abl. plur. of *hōrens*, -entis, pres. part. act. of *hōrreō*, -ēre, no perf., no supine, 2; qualifies *umbris*. For the meaning of *horrentibus*, refer to the note on *horrenti* . . . *umbra*, l. 165. — **úmbris**, abl. plur. of *úmbrā*, -ae, f., 1st; abl. of the instrument, joined by *atque* to *arboribus*. *Arboribus atque umbris* is a case of *hendiadys*, = *arborum umbris*. A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2.

LINE 312. **Occulit**, 3d pers. sing. pres. ind. act. of *occulō*, -ere, *occului*, *occultum*, 3 (a compound of *ob* and a root found in *celo*, *I hide*); the subj. implied by the termination is *Aeneas*. — **ípse**, nom. sing. m. of the intensive pron. *ipse*, *ipsa*, *ipsum*; intensifies and agrees with a pron.-subj. of *graditur* referring to *Aeneas*. A. & G. 102, e; B. 88; G. 103, 3; H. 186, and 452. — **únō**, abl. sing. m. of *únus*, -a, -um (gen. *únus*, dat. *únī*); agrees with *Achate*. — **graditur**, 3d pers. sing. pres. ind. of the dep. verb of *gradior*, *gradī*, *gressus sum* (chiefly used in compounds, e.g. *egredior*, *progredior*, *aggregior*, etc.); agrees with *ipse*. — **comitātus**, nom. sing. m. of the perf. part. of the dep. verb *comitor*, -āri, -ātus sum, I (from *comes*); predicate part., agreeing with and enlarging the subj. of *graditur*. There is an active verb *comitō*, -āre, -āvi, -ātum, I, and some refer *comitatus* in this passage to it, because *comitatus* is passive in meaning = *accompanied*. Probably, however, *comitatus* is the part. of the deponent *comitor*, for Vergil uses *comitor* rather than *comito*, and the perf. participles not seldom have a passive signification. A. & G. 135, b and f; B. 112, b; G. 167, NOTE 2; H. 231, 2. Further observe that the perf. part. of deponents, when used passively, is sometimes = to a pres. part. pass. (wanting in Latin, but general in Greek verbs); so *comitatus* = not having been accompanied, but being accompanied. — **Achāte**, abl. sing. of *Achāēs*, gen. *Achāt* -ae or -ī, m. (see *Achātae*, l. 120); apparently a poetical abl. of the agent with the prep. *a* or *ab* omitted. It is impossible to regard the abl. as an instrumental one, though some do: perhaps it may be described as a forced use of the abl. of accompaniment. There are many instances in poets of this abl. after the verb *comitor*; cf. Aen. IX, 48, *Viginti lectis equitum comitatus*. Commentators explain in various ways:

813	gradi, túr comi, tátus	A, cháte,	Bína	ma, nú	alone, he proceeds
	advances	accompanied	by Achates,	two (each) in his hand	on, grasping in his
814	la, tó „	cris, páns	has, tília ,	ferro.	hand two spears
	broad	brandishing	spears	with iron (tip).	broadly tipped with
	ma, tér medi, á „	se, sé tulit	, óbvia ,	sílva,	steel. And in mid-
	his mother middle	herself betook	in the way	in the wood,	forest his mother
815	Virginis ,	ós	habi, túmque	ge, rëns „	et ,
	of a Virgin	the face	and the dress	bearing	and
					face and dress, and

certain examples from Horace are capable of being considered ablative absolute constructions, but here that is impossible; in another instance, a similar abl. *viris* is explained as = *turba virorum*, hence instrumental. As the dative of the agent is common after perf. participles passive (or any passive form in poetry), so the abl. seems in some cases to be used without a prep. in poetry. For the ablative of the agent, consult A. & G. 246; B. 216, and 222, I; G. 401, and REM. I; H. 415, I, I.

LINE 313. *Bína*, acc. plur. n. of the distributive numeral *bini*, -ae, -a (sing. *bínus* very rare); agrees with *hastília*. *Bína* is poetical for *duo*; cf. l. 381, *bis* DENIS (= *decem*) *navibus*. Distributives are used properly in two ways: (1) as = 2, 3, 4 (and so on) each; e.g. *equitibus binos equos dedit* (= *two horses each*); (2) qualifying nouns of plural form and single meaning, when a plural meaning is intended; e.g. *bína castra* = *two camps* (not *duo castra*, which is not Latin, except in the sense of *forts* and as the plural of *castrum* = *a fort*). — *manū*, abl. sing. of *manus*, -ūs, f., 4th; abl. of the instrument. — *lātō*, abl. sing. n. of *lātus*, -a, -um; qualifies *ferro*. — *crispāns*, nom. sing. m. of the pres. part. act. of *crispō*, -āre, -āvī, -ātum, I; agrees with *ipse*. — *hastília*, acc. plur. of *hastile*, *hastilis*, n., 3d (cf. *hasta*); direct obj. of *crispāns*. — *ferro*, abl. sing. of *ferrum*, -i, n., 2d; abl. of quality, describing *hastília*. A. & G. 251; B. 224; G. 400; H. 419, II. The head of the spears was made of iron.

LINE 314. *Cui*, dat. sing. m. of the rel. pron. *quī, quae, quod*; agrees with the antecedent *ipse*, i.e. Aeneas, and is governed by *obvia*. The relative *cui* here = *et ei*, connecting a new sentence with the one preceding. A. & G. 180, f; B. 251, 6; G. 610; H. 453. — *māter*, gen. *mātris*, f., 3d; nom. sing., subj. of *tulit*. *Mater* = Venus; this meeting between Aeneas and the goddess disguised recalls passages of the same kind in the Odyssey. — *mediā*, abl. sing. f. of *medius*, -a, -um; agrees with *sílva*, and has a partitive force; see note on *alta*, l. 26. — *sēsē*, acc. sing. of the reflexive pron. *sē* or *sēsē*; referring as the direct obj. of *tulit* to the subj. *mater*. — *tulit*, 3d pers. sing. perf. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; agrees with the subj. *mater*. *Se ferre*, *se agere*, etc., = *ire*, and so with other like phrases, e.g. *se recipere*, = *regredi*. — *obvia*, nom. sing. f. of *obvius*, -a, -um; agrees with the subj. *mater*. We should have expected *sese obviam tulit*, but Vergil is fond of variations; cf. Aen. II, 388, *quaque (fortuna) ostendit se DEXTRA, sequamur*. The dative follows the adjective *obvius*, and also its adverb *obviam*; it may also follow many compounds of *ob*, e.g. *obesse*, *obstare*, etc. A. & G. 228, b; B. 187, III; G. 347, and REM. 2; H. 386. — *sílva*, abl. sing. of *silva*, -ae, f., 1st; abl. of 'place where.'

LINE 315. *Virginis*, gen. sing. of *virgō*, f., 3d; poss. gen., limiting *os*. — *ōs*, acc. sing. of *os*, *ōris*, n., 3d; direct obj. of *gerens*. — *habitum*, acc. sing. m. of *habitus*, -ūs, m., 4th (from *habeo*, hence of the way in which one holds oneself, *condition*, *appearance*, *attire*, etc.); joined by *que* to *os*. — *que*, enclitic conj. — *gerëns*, nom. sing. f. of the pres. part. act. of *gerō*, -ere, *gessi*, *gestum*, 3; agrees with and enlarges the subj.

the arms of a Spartan maiden or one such as Harpalyce of Thrace who wearies her steeds and out-	virginis, arma Spárta,næ, vel , quális e,quós „ 816 of a virgin the arms Spartan, or (such) as horses Thre,íssa fa,tigat Hárpaly,cé, volu,crémque 817 Thrasian tires Harpalyce, and swift
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mater. The verb *gero* may be used not only of attire, as *habitus*, but also of features, as *os*; *se gerere* = *se praestare*, to show oneself. — *et*, cop. conj. — *virginis*, gen. sing. (see above); poss. gen., limiting *arma*. Some say that *virginis* here is an unnecessary repetition, but others affirm that it is necessary in order to restrict the application of *arma* to the Spartan maiden. — *arma*, acc. of the plur. nom. *arma*, -*orum*, n., 2d; direct obj. of *gerens*, joined by *et* to *habitus*. The type of beauty that satisfied the old Greek standard in male or female was essentially that which could only be attained by athletics, viz. a lithe and graceful symmetry: Spartan women went through the same kind of physical drill and exercises as the men, and so Venus condescended to pose as a Spartan maid.

LINE 316. *Spártanæ*, gen. sing. f. of *Spártānus*, -*a*, -*um* (*Sparta*, -*ae*, f., 1st); agrees with *virginis*. *Sparta*, though an unwallied town, was the capital of Laconia in the Peloponnesus; the Spartans called themselves not *Spartani*, but *Lacedaemonii*, and their town *Lacedaemon*. — *vel* (probably the imperative of *volō*, with a weaker form *ve*), disjunctive conj., offering a choice of comparison between a Spartan and a Thracian maiden. For distinctions between *vel*, *aut*, and *sive*, consult the note and references under *ve*, l. 9. — *quális*, relative adj., corresponding to an understood demonstrative *tālis* (gen. sing. f., agreeing with *virginis*). *Qualis* is nom. sing. f. of *qualis*, -*e*, agreeing with the subj. in the relative clause, *Harpalyce*. We should expect something like *vel (tālis virginis) qualis (est) Harpalyce (quae) fatigat*, etc., but comparisons introduced by *qualis* are often abbreviated as in the text. — *equōs*, acc. plur. of *equus*, -*i*, m., 2d; direct obj. of *fatigat*. — *Threíssa* (sometimes *Thrēssa*), a nom. sing. f. borrowed from the Greek adj. *Θρηῖς* which has the f. *Θρηῖσσα* (the Attic Greek being *Θρηῖς*, *Θρηῖσσα*); agrees with *Harpalyce*. *Threíssa* is attracted into the rel. clause, = *vel Threissae qualis*, etc.; see note on *tela*, l. 188. As *Threíssa* is a f. adj., so is *Thrax* a m. adj.: the commonest adjectives are *Thracius*, -*a*, -*um*, and *Threícus*, -*a*, -*um*, = *Thracian*, appertaining to the country (1) *Thracia*, -*ae*, f., 1st, (2) *Thrace*, -*ēs*, f., 1st (*Θράκη*), (3) *Thraca*, -*ae*, f., 1st, (4) *Threce*, -*ēs*, f., 1st (*Θρήκη*). *Thrace* was the name of a large country in Europe, lying between Macedonia on the west, the Aegean sea on the south, and on the east the Hellespont and Black sea. — *fatigat*, 3d pers. sing. pres. ind. act. of *fatigō*, -*are*, -*āvī*, -*ātum*, 1; agrees with the subj. *Harpalyce*.

LINE 317. *Hárpalycē*, gen. *Harpalycēs*, f., 1st decl. Greek noun; nom. sing., subj. of *fatigat* in the relative clause. For declension, consult A. & G. 37; B. 22; each like *Epitome*; G. 65, like *Penelope*; H. 50, like *Epitome*. *Harpalyce* was the daughter of a Thracian king named *Harpalycus*, who repelled an invasion led by Neoptolemus, the son of Achilles, and was a famous huntress. — *volucrem*, acc. sing. m. of *volucer*, *volucris*, *volucre* (the f. *volucris* is sometimes used as a f. noun, = a bird, with *avis* supplied); an attribute of *Hebrum*. Most ancient authors describe the *Hebrus* as *lenis* = *sluggish*; but *Thrace* was to Vergil a wild and unknown country, and in the poetic spirit he invests its river with a quality corresponding to the country. — *que*, enclitic conj., joining the clauses *fatigat equos* and *praevertitur Hebrum*. — *fugā*, abl. sing. of *fuga*, -*ae*, f., 1st; abl. of manner, with *cum* omitted (as often in poetry). A. & G. 248, near the end; B. 220; G. 399, NOTE 2; H. 419, III. — *praevertitur*, 3d pers. sing. pres. ind. of the dep. verb *praevertor*, -*i*, *praeversus sum*, 3 (with an active collateral form *praevertor*, -*ere*, *praeverti*, *praeversum*, 3); joined by *que* to *fatigat*. *Praevertor* is properly an intransitive,

318	fu, gá „	prae, vértitur ,	Hébrum.	Námque	strips the swift
	in flight	surpasses	Hebrus.	for	Hebrus in her flight.
	hume, rís	de ,	móre habi, lém „		For in manner due
	from her shoulders	according	to custom	light	she had slung from
319	sus, pénderat ,	arcum	Véna, tríx, dede, rátque		the handy bow, huntress-
	she had suspended	a bow	huntress-fashion, and had given		fashion, and had
320	co, mám „	dif, fúndere	véntis, Núda ge, nú, „		loosed her hair to the
	her hair	to scatter	to the winds, bare as to the knee,		winds to scatter, with
	no, dóque	si, nús	col, lécta		knee bare and her
	and in a knot	as to the folds (of her dress)	gathered		raiment's flowing
					folds gathered in a

but in poetry some such verbs (especially those denoting *avoiding* or *escape*, e.g. Aen. V, 438, *tela . . . exit*, = *he avoids blows*) acquire a transitive force; cf. l. 580, *erumpere nubem*. — **Hēbrum**, acc. sing. of *Hēbrus*, -ī, m., 2d; direct obj. of *praevertitur*. The Hebrus, now the Marissa, is a river of Thrace, rising in Mount Haemus and flowing into the Aegean. There is a different reading *Eurum*, which some few adopt because *volucrum* seems a more suitable attribute of it than of *Hebrum*. But the MSS. are all against *Eurum*, and commentators quote Silius, *cursuque fatigant Hebrum innupta manus*.

LINE 318. **Namque** (*nam + que*), emphatic causal conj. (see l. 65). — **humeris**, dat. plur. of *humerus*, -ī, m., 2d; dat. of the indirect obj. after *suspenderat*, a compound of *sub*. A. & G. 228; B. 187, III; G. 347; H. 386. But possibly it is a free locative ablative. — **dē**, prep. with the abl.; gov. *more* (see note on *de*, l. 277). — **móre**, abl. sing. of *mōs*, *mōris*, m., 3d (the plur. *mores* = *character*); governed by *de*. — **habilem**, acc. sing. m. of *habilis*, -e, adj., 3d (from *habeo*, hence *easily held*, *handy*); qualifies *arcum*. — **suspenderat**, 3d pers. sing. pluperf. ind. act. of *suspendō*, -ere, *suspendī*, *suspensum*, 3 (*sub + pendō*); agrees with *Venus* understood as the subject — **arcum**, acc. sing. of *arcus*, -ūs, m., 4th; direct obj. of *suspenderat*. See note on *arcum*, l. 187.

LINE 319. **Vēnātrix**, gen. *vēnātrícis*, f., 3d (from *vēnāri*, = *to hunt*); nom. sing., in apposition with the unexpressed subj. of *suspenderat*. — **dederat**, 3d pers. sing. pluperf. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; joined by *que* to *suspenderat*. — **que**, enclitic conj. — **comam**, acc. sing. of *coma*, -ae, f., 1st (κῶμη); direct obj. of *dederat*. — **diffundere**, pres. inf. act. of *diffundō*, -ere, *diffūdī*, *diffusum*, 3 (*dis + fundō*); a poetic inf., of the *epexegetic* or *prolative* kind; dependent on and explaining *dederat*. This infinitive expresses *purpose*, and is borrowed from the Greek; it = in prose *dederat comam ventis diffundendam* (gerundive) or *ut diffunderetur*. It is common in Vergil after *do*, *dono*, etc., and is clearly imitated from the Homeric δῶκε δ' ἄνευ: in Horace there are numerous examples, following various verbs, e.g. Odes, I, 26, 1, *tristitiam . . . tradam protervis in mare Creticum portare ventis* (= *portandam*, *quam portarent*, or *ut portarent*). A. & G. 331, g; B. 326, NOTE; G. 421, NOTE 1, b; H. 535, IV. — **ventis**, dat. plur. of *ventus*, -ī, m., 2d; dat. of the recipient (indirect object), after *dederat*.

LINE 320. **Nūda**, nom. sing. f. of *nūdus*, -a, -um; agrees with the subj. (*Venus* or a pron.) of *dederat*. — **genū**, acc. sing. of *genu*, -ūs, n., 4th (γόνυ); acc. of respect or specification, called also *synecdochical* or Greek acc., explaining *nuda*. See note on *sinus* below. — **nōdō**, abl. sing. of *nōdus*, -ī, m., 2d; abl. of manner, with *collecta*. — **que**, enclitic conj. — **sinūs**, acc. plur. of *sinus*, -ūs, m., 4th (here used of the *folds* of her flowing costume); in the grammars this acc. is treated in the same way as

knot. And speaking | flu, éntes. Ác prior, , “Heús,” in, quít, 321
 first “Ho, men!” | flowing. And first “Ho!” says she,
 says she, “show me, | “iuve, nés, ,, mon, stráte me, árum Vídis, tís sí, 322
 if haply ye have seen | “young men, point (her) out my you have seen if

nuda genu. A. & G. 240, c; B. 180; G. 338; H. 378. The best scholars make distinctions with regard to this so-called accusative of respect. It now appears certain that many participles retain some of an old *middle* use (like the middle voice of Greek verbs), and the accusative used with these is really the accusative of the direct object. So *collecta sinus* is to be taken here = *having gathered for herself the folds*; similarly middle is *tun-sac pectora*, l. 481. In some cases, however, it is obviously impossible to call the participle a middle one, or anything but passive, e.g. *manus post terga revinctum*, for no one could *fasten his own hands* behind his back (one sense of the middle), and no one would *get his hands bound* for him (the other meaning of the middle voice). — *col-lēcta*, nom. sing. f. of *collectus*, -a, -um, perf. part. pass. (here with middle governing power) of *colligō*, -ere, *collēgi*, *collectum*, 3 (*con* [*cum*] + *legō*); joined by *que* to *nuda*. — *fluentēs*, acc. plur. m. of *fluens*, -entis, pres. part. act. of *fluo*, -ere, *fluxi*, *fluxum*, 3; agrees with *sinus*.

LINE 321. **Ac**, cop. conj., joining its own sentence to the one before. — **prior**, nom. sing. f. of *prior*, *prius*, comparative adj.; agrees with *Venus* or a pron. subj. of *inquit*; *prior* is an adverbial attribute modifying *inquit*, = *is the first to speak*, cf. l. 1, *primus . . . venit*. *Prior* is used here, not *prima*, because the persons meeting form two parties, *Venus* on the one hand, the Trojans on the other, and *Venus* anticipates them in speaking. *Prior* has no positive, but is formed from a preposition, *pro* or *prae*; *primus* is the superlative. — **Heus**, interjection, to attract attention before addressing any one. — **inquit**, 3d pers. sing. pres. ind. act. of the irreg. and defective verb *inquam*; agrees with the subj. *Venus* or a pron. unexpressed. *Inquam* has a complete present ind., *inqu-am*, -is, -it, -imus, -itis (rare), -iunt; in the imperf. the only survival is *inquiebat*; fut. *inquies*, *inquiet*; perf. *inquisti*, *inquit*; imperative, *inque*, *inquito*. In prose, and usually in poetry, this verb stands within direct quotations, like the English *quoth he*. A. & G. 144, b; B. 134; G. 175, 2; H. 297, II, 2. — **iuvēnēs**, voc. plur. of *iuvenis*, -is, adj. commonly substantival; the case of address. *Iuvenis* is a term applied to any man capable of military service; see note on *puer*, l. 267. Comparison: *iuvenis*; *iunior*; *natu minimus*, or occasionally *minimus* alone with *natu* understood. — **monstrate**, 2d pers. plur. imperative mood act. of *monstrō*, -āre, -āvī, -ātum, 1; the implied subj. is *vos* (i.e. *iuvenes*); supply a demonstr. pron. *eam* (corresponding to *quam sororum*) as direct obj. of *monstrate*. For synonyms, refer to *ostendunt*, l. 206. — **meārum**, gen. plur. f. of *meus*, -a, -um, poss. adj. of the 1st personal pron.; agrees with *sorum*. Observe the involved order: take the words thus: *monstrate, si quam mearum sororum hic errantem forte vidistis*, etc.

LINE 322. **Vidistis**, 2d pers. plur. perf. ind. act. of *videō*, -ere, *vidī*, *visum*, 2; the implied subj. is *vos*, referring to the Trojans. *Monstrate si vidistis* is not an indirect question, of course, for the subjunct. *videritis* would be necessary; it is a simple condition of fact, = *if you have seen, point out* (where she is or has gone). If the verb in the *apodosis* is a pure indicative or imperative, the verb in the *protasis* (or *if* clause) is indicative. A. & G. 306, a; B. 302, 4; G. 595; H. 508, 4. In such *logical* conditions, the elements in question are simply stated, and nothing is implied as to reality: the *apodosis* may be (1) indicative, e.g. *si hoc credis, erras*; (2) imperative, *si hoc credis, recte fac*; (3) some form of the independent subjunctive (*hortatory, deliberative, etc.*), e.g. *si hoc credis, faciamus*. — **si**, conditional conj., followed by the ind. *vidistis*. For *si* intro-

	quam	hic	„	er, rāntem	,	fórtē	so, rórūm,	any of my sisters wan-
	any	here		wandering		by chance of my sisters,		dering here girt with
323	Succine,	tām		phare, tra	„	ét	macu, lósae,	a quiver, and a hide of
	girdled			with a quiver		and	spotted	spotted lynx, or press-
324	tēgmīne	,		lŷncis,		Aut	spu, mántis	ing with a shout on
	with the hide			of a lynx,		or	foaming	the track of a foaming

ducing imaginary future conditions, or unfilled past conditions, consult A. & G. 304-309; B. 301-304; G. 589, ff; H. 507-512. — **quam**, acc. sing. f. of the indefinite pron. *quis, quis (quae), quid*; direct obj. of *vidistis*. *Quis*, the indefinite, is rarely used except with *si* or *ne* (= *if* or *lest any one*). — **hic**, adv. of place, with *errantem*. — **errantem**, acc. sing. f. of *errans, -antis*, pres. part. act. of *errō, -āre, -āvī, -ātum*, I; agrees with *quam*. For the participle instead of the infinitive, see the note on *prementem*, l. 324. — **forte**, adverbial abl. sing. of *fors*, f., 3d; in combination with *si*, and often likewise with *ne*, and *nisi*; see *forte*, l. 151. — **sorōrum**, gen. plur. of *soror, sorōris*, f., 3d; partitive gen., standing for the whole of which a part (*quam*) is taken. A. & G. 216; B. 201; G. 371; H. 397, 3.

LINE 323. **Succinctam**, acc. sing. f. of *succinctus, -a, -um*, perf. part. pass. of *succingō, -ere, succinxī, succinctum*, 3; agrees with *quam* (*sororum*). *Succinctus* = *girt up*, i.e. with the long robe taken up in folds and fastened by a girdle so as to allow free movement; the *togu* used to be girt up in like fashion when a Roman desired to exert himself out of the ordinary way. Strictly, *succinctam* only applies to *tegmīne*, but by a stretch of meaning it covers *pharetra*, as knives, quivers, etc., were often carried in or suspended from the girdle. The figure whereby a verb is used with two nouns, and has a slightly different sense with each, is called *zeugma*; see *serenat*, l. 255. — **pharetrā**, abl. sing. of *pharētra, -ae*, f., 1st (*φαρέτρα*); abl. of the instrument. Mr. Page compares *cultro succinctus* (in Livy) = *having a knife fastened in his girdle*, lit. *girt with a knife*. Notice that the *penultimate* syllable *re* is short; it is very often long, e.g. Aen. V, 501, *depromunt tela pharētris*. The rule is that when a naturally short vowel precedes a mute consonant followed by *l* or *r* the vowel is called common, i.e. may be either long or short. A. & G. 347, d; B. 5, B, 3; G. 13; H. 578. — **et**, cop. conj., joining *pharetra* and *tegmīne*; if we adopted Madvig's reading *maculoso* (for *maculosae*), *et* would be connecting *succinctam* and *prementem*; see *maculosae* below. — **maculósae**, gen. sing. of *maculōsus, -a, -um* (from *macula, = a spot*); agrees with *lyncis*. *Maculosae* is the reading of the MSS., but Madvig, ignoring the canon of classical criticism forbidding unnecessary and especially unauthorized emendation, reads *maculoso*. *Maculoso* then agrees with *tegmīne*, and *maculoso tegmīne* is an abl. of description, = *a lynx of spotted hide*; and *lyncis* becomes an objective gen., dependent, like *apri*, on *cursum*; the sentence would thus read *succinctam pharetra et prementem clamore cursum* (direct obj.) *lyncis aut apri*. This reading, admittedly ingenious, is open to the serious objection made above, and also to another, viz. that *tegmīne* properly = *the hide* of a dead animal, not of a living one. — **tēgmīne**, abl. sing. of *tēgmen, -inis*, n., 3d (*tegō, = I cover*); abl. of the instrument, joined by *et* to *pharetra*. Madvig seems to have read *maculoso* owing to the slight difficulty of taking *succinctam* with both *pharetra* and *tegmīne*; but it has been shown that *succinctus* may be used with either, and critical rules lay down that a difficult but well-supported reading is preferable to a simple but unauthoritative change. — **lyncis**, gen. sing. of *lynx, f.*, 3d (*λύγξ*); poss. gen., limiting *tegmīne*.

LINE 324. **Aut**, disjunctive conj. There is no very obvious antithesis, however, between *succinctam* and *prementem*, whereas in Madvig's text there is a very natural

boar." Thus Venus;	a, pri	cur, sūm	„	cla, mōre	pre, mēntem."
and in answer Venus'	of a boar	the course		with a shout	pressing on."
son thus began:—	Sic	Venus; ,	ét	Vene, ris	con, trā „ sic , 325
"No sister of thine	Thus	Venus; ,	and	of Venus	in return thus
have I seen or heard,	filius	,	ōrsus :	"Nulla	tu, arum au, dita 326
	the son		began :	"None	thy has been heard

one, between *lynxis* and *apri*. But *aut* is used like the English *or*, which frequently means little more than *and*. See *aut*, l. 183. — *spūmantis*, gen. sing. m. of *spūmans*, -antis, pres. part. act. of *spūmō*, -āre, -āvī, -ātum, 1; agrees with *apri*. — *apri*, gen. sing. of *aper*, m., 2d; poss. gen., after *cursum*. — *cursum*, acc. sing. of *cursus*, -ūs, m., 4th (from *curro*); direct obj. of *prementem*. — *clāmōre*, abl. sing. of *clāmōr*, -ōris, m., 3d; abl. of manner. — *prementem*, acc. sing. f. of *premens*, -entis, pres. part. act. of *premo*, -ere, *pressi*, *pressum*, 3; agrees with *quam sororum* = *sororem*, and is joined by *aut* to *succinctam*. The participle (*prementem*) is more vivid than the usual inf. (*premere*) after verbs of perception; it is regularly employed in Greek. A. & G. 292, e; B. 336, 2; G. 536; H. 535, I, 4.

LINE 325. *Sic*, adv. of manner, modifying *loquitur* or *ait* understood. *Sic* is used sometimes as correlative of *ut*, *ut . . . ita* or *sic*, = *as . . . so*. — *Venus*, gen. *Veneris*, f., 3d; nom. sing., subj. of *ait* or *loquitur* understood. — *et*, cop. conj., joining the sentence to *sic Venus (ait)* preceding. — *Veneris*, gen. sing.; poss. gen., limiting *filius*. *Veneris filius* = *Aeneas*, the close repetition of the name of the goddess adding dramatic effect to the episode described. — *contrā*, adv., = *in reply*, with *orsus (est)*. — *sic*, adv. of manner. — *filius*, gen. *fili* (voc. sing. *fili*), m., 2d; nom. sing., subj. of *orsus (est)*. — *ōrsus*, nom. sing. m. of the perf. part. of the dep. verb *ōrdior*, *ōrdiri*, *ōrsus sum*, 4; agrees with *filius*, and is the 3d pers. sing. perf. ind. with *est* understood. *Ordiri* by derivation has reference to *weaving*; cf. its compound *redordiri*, which = *fila dissolvere*, hence in the sense to *begin* it implies a process of some length; furthermore it is distinguished from other synonyms as implying *beginning* from the earliest point, whereas *coepisse* may be used of commencement from any point. Synonyms: *coepisse* = *to begin*, as opposed to ceasing; *inchoare* = *to begin*, as opposed to fully completing something.

LINE 326. *Nulla*, nom. sing. f. of *nullus*, -a, -um (gen. *nullius*, dat. *nullī*); subj. of *audita (est)*, agreeing with *soror* understood. — *tuarum*, gen. plur. f. of *tuus*, -a, -um, poss. adj. of the 2d personal pron. sing.; agreeing with *sororum*. — *audita*, nom. sing. f. of *auditus*, -a, -um, perf. part. pass. of *audiō*, -īre, -īvī or -īī, -ītum, 4; agreeing with *nulla*, and forming with *est* understood the 3d pers. sing. perf. ind. pass. *Audita* = lit. *heard*, answering the reference to shouting in *clamore*. — *mihi*, dat. sing. of *ego*; dat. of the agent. This use of the dative is poetical, and is especially common after the perfect passive tense and perfect participles passive. The dat. is explained as originally being a dat. of the indirect object after *sum* (used to form the perfect passive); e.g. *nulla audita (est) mihi* = lit. *no one is to me heard*; its use with participles alone and with other tenses is accordingly an extension. As it is most common in Augustan poets who favored Greek models, many say it is an imitation of the Greek dat. of the agent after the perf. ind. or participle passive, e.g. τὰ μοι πεπραγμένα; cf. l. 440, *neque cernitur ulli*. A. & G. 232; B. 189; G. 354; H. 388, 1. — *neque*, conj. — *visa* (*est* supplied), 3d pers. sing. perf. ind. pass. of *videō*, -ēre, *vidī*, *visum*, 2; the participle agrees with *nulla*, and *visa* is joined by *neque* to *audita*. — *sororum*, gen. plur. of *soror*, -ōris, f., 3d; partitive gen., after *nulla*.

- 327 *mi, hí* „ *neque* , *vísá* *so, rórum*, **O** — *quam* , *té* | *O* — how must I call
by me *nor* *seen* *of sisters*, *O* — *whom thee* | *thee, maiden ? for*
memo, rém, *vir, gó ?* „ *nam, que* *haúd tibi* , | *not mortal is thy*
am I to call, *maiden ?* *for* *not to thee* | *aspect, nor sounds*
328 *vúltus* **Mórta, lis** „ *nec* , *vóx* *homi, ném* | *thy voice of human*
(is) the countenance mortal, *nor thy voice human (lit. a man)* | *kind ; O, goddess*
329 *sonat.* , **Ó** *dea* , *cérte* : **An** *Phoe, bí* „ *soror ?* , | *truly, whether sister*
sounds. *O goddess surely : whether of Phoebus the sister ?* | *of Phoebus, or one*

LINE 327. **Ó**, exclamation; no vocative follows it immediately, because Aeneas is not acquainted with the maiden's name, but imagining her to be a goddess, he resumes in l. 328, with the address *O dea*. — **quam**, acc. sing. f. of the interrog. pron. *quis*; predicate acc. after the verb of calling, *memorem*. A. & G. 239, 1, a; B. 177; G. 340; H. 373. — **tē**, acc. sing. of *tū*; direct obj. of *memorem*. — **memorem**, 1st pers. sing. pres. subjunct. act. of *memorō*, -āre, -āvi, -atum, 1; *ego* is the unexpressed subject. The subjunctive is the *deliberative* or *dubitative*, employed in questions (usually requiring no answer) implying *doubt* or *indignation*, and in exclamations of a rhetorical kind; *memorem* expresses the doubt in Aeneas' mind. A. & G. 268; B. 277; G. 259; H. 484, V. — **virgō**, voc. sing. of *virgō*, *virginis*, f., 3d; case of the person addressed. — **namque** (*nam* + *que*), *nam*, causal conj. strengthened by *que*; see *namque*, l. 65. — **haúd**, negative adv.; negatives the adj. *mortalis*. *Haúd* is never used with verbs by Vergil, and rarely by any Latin writer except with *scio*, e.g. *haúd scio an*: it is common with adjectives and adverbs. Caesar uses *haúd* only once, viz. in *haúd scio an*: so Cicero uses it, and he also has *haúd dubito*, *haúd ignoro*, and a few other like expressions. *Haúd* with verbs is fairly common in early writers, and reappears in Livy and Tacitus. — **tibi**, dat. sing. of *tū*; dat. of the possessor, with *est* understood. A. & G. 231; B. 190; G. 349; H. 387. — **vultus**, gen. *vultūs*, m., 4th; nom. sing., subj. of *est* understood.

LINE 328. **Mortālis**, nom. sing. m. of *mortālis*, -e, adj., 3d (from *mors*); agrees with *vultus* and is the complement of *est* understood in the predicate *mortalis* (*est*). *Mortalis* = *mortal*, i.e. subject to death; but a *mortal wound* is not *vulnus mortale* but *vulnus funestum*. — **nec**, conj., = *et non*. — **vōx**, gen. *vōcis*, f., 3d; nom. sing., subj. of *sonat*. — **hominem**, acc. sing. of *homo*, *hominis*, m., 3d; a poetical extension of the cognate acc. The ordinary cognate acc. would be *sonitum sonat*, and with the adj. qualifying *sonitum* added, *sonitum humanum sonat*; so far the acc. is familiar, but the noun and adj. are poetically condensed in *hominem* (*man-fashion*). Horace has *Cyclopa saltare* = lit. to dance a *Cyclops* (i.e. like a *Cyclops*, or to dance a *Cyclopean dance*). A. & G. 238, a; B. 176, 5; G. 333, 2, NOTE 3; H. 371, II, NOTE. — **sonat**, 3d pers. sing. pres. ind. act. of *sonō*, -āre, *sonuī*, *sonitum*, 1; agrees with the subj. *vōx*. — **Ó**, exclamation, with the voc. *dea*. — **dea**, voc. sing. of *dea*, -ae, f., 1st (dat. and abl. plur. *deabus* or *deis*); case of the object addressed. — **cérte**, adv. (from *certus*); emphasizing *dea*, as if *dea* = *divina*.

LINE 329. **An**, interrog. particle, introducing the direct question *Phoebi soror (es) ?* *An* . . . *an* do not introduce double questions here, but two distinct questions. Double questions are introduced by *utrum* . . . *an*, and if other alternatives are stated, *an* is repeated before them. When *an* introduces a single question, there is usually a previous question either spoken or conceived in the mind. A. & G. 211; B. 162, 4, and a; G. 457, esp. 1, NOTE 3; H. 353, NOTE 4. — **Phoebi**, gen. sing. of *Phoebus*, m., 2d (*Φοῖβος*

of the nymphs' blood? *án nym,phárum , sánguínis , úna ?* Sís 330
 Be gracious, and *or of nymphs of the race one? May'st thou be*
 whosoever thou art *fe,líx,nos,trúmque le,vés, ,, quae,cúmque,*
 lighten our toil, and *propitious, and our may'st thou lighten; whoever (thou art),*
 instruct us beneath *la,bórem, Ét quo , súb coe,ló tan,dém, ,, quibus ,* 331
 what sky indeed, on *labor, and what under sky at length, what*
 what shores of the *órbis in , óris Iácte,múr, doce,ús. ,,* 332
 world we are cast; we *of the world in shores we are tossed, may thou instruct (us).*

= the radiant one; akin to *φάος* = light); poss. gen., limiting *soror*. Phoebus is one of the names of Apollo, the sun-god. — *soror*, gen. *sorōris*, f., 3d; nom. sing., complement in the predicate *soror* (*es*). The allusion is to Diana (Artemis), daughter of Latona (or Leto) and Jupiter, and twin-sister of Apollo; she and her brother were born in the island of Delos, hence Horace speaks of *Delius* . . . *Apollo*. Diana was a warrior-goddess, who sided with the Greeks at Troy; she was the goddess of hunting. Sometimes the poets identify her with Luna (the moon). — *an*, interrog. particle; see *an* above. — *Nymphárum*, gen. plur. of *Nympha*, -ae, f., 1st; poss. gen., limiting *sanguinis*; see *Nympharum*, l. 168. — *sanguinis*, gen. sing. of *sanguis*, m., 3d; *sanguinis* = *gentis*, partitive gen. after the numeral *una*. See references under *sororum*, l. 322. — *úna*, nom. sing. f. of *únus*, -a, -um; agrees with *tú* understood as subj., and is complement in the predicate (*es*) *una*.

LINE 330. *Sís*, 2d pers. sing. pres. subj. of *sum, esse, fui*; agrees with the implied subj. *tú*; the subjunct. expresses a wish. The optative subjunctive may be used either independently or with *ut, o si, and utinam*; it sometimes follows *velim* and *vellem*. The present tense denotes a wish that something may happen in the future; the imperfect of wishes unfulfilled *now* in the present time; the pluperfect of wishes unfulfilled in the past. A. & G. 267; B. 279; G. 260-262; H. 483, 484. The negative in wishes is *ne*, rarely *non*. — *félíx*, gen. *félícis*, adj., 3d; nom. sing. f., agreeing with *tú* (i.e. *dea*), and in the predicate with *sis*. *Felix* = (1) *propitious*, as here; an active sense; (2) *happy*; a passive sense. — *nostrum*, acc. sing. m. of *noster, nostra, nostrum*, poss. adj. of the plur. 2d personal pron. *nós*; agrees with *laborem*. — *que*, enclitic conj. — *levés*, 2d pers. sing. pres. subjunct. act. of *levō, -āre, -āvī, -ātum*, 1; joined by *que* to *sis*, and in the same grammatical construction. — *quaecumque*, nom. sing. f. of the universal rel. pron. *quicumque, quaecumque, quodcumque* (rel. *quī* + the suffix *cumque*); subj. of *es* understood. For the force of *cumque* in making the relative universal, consult A. & G. 105, a; B. 91, 8; G. 111, 2; H. 187, 3, FOOTNOTE 3. — *labōrem*, acc. sing. of *labor, -ōris*, m., 3d; direct obj. of *levēs*.

LINE 331. *Ét*, cop. conj., joining the equally important request *doceas* to *levēs* preceding. — *quō*, abl. sing. n. of the interrog. adj. *quī, quae, quod*; agrees with *coelo*, and introduces one part of the double indirect question, *quo sub coelo iactemur, as quibus below the second, quibus in oris iactemur*. — *sub*, prep. with the acc. or abl.; gov. the abl. *coelo*. — *coelō*, abl. sing. of *coelum, -ī*, n., 2d; governed by *sub*. — *tandem*, adv. (usually of time, = *at length*), emphasizing the question asked. *Tandem* is so used by Cicero, and other orators and poets; it corresponds to the Greek particle *ὅτῃ*, e.g. *τίς δῆ* = *who exactly*. — *quibus*, abl. plur. f. of the interrog. adj. *quī*; agrees with *oris*. — *orbis*, gen. sing. of *orbis*, m., 3d; poss. gen., limiting *oris*. *Orbis*, usually with *terrarum* added, = *the world*. — *in*, prep. with the acc. or abl.; gov. the abl. *oris*. — *ōris*, abl. plur. of *ōra, -ae*, f., 1st; governed by *in*.

LINE 332. *Iactēmur*, 1st pers. plur. pres. subjunct. pass. of *iactō, -āre, -āvī, -ātum*, 1; the implied subj. is *nós* (the Trojans); the subjunctive is due to the indirect question;

333	Ig,nāri homi,númque lo,córumque Érra,mús, Ignorant both of the men and of the regions we wander,	are wandering know- ing nought of the peo- ple or the land, driven
334	ven,to „ húc et ,vástis, flúctibus, ácti. Múlta by the wind hither and vast by waves driven. Many	hither by the wind and the grim billows. Many a victim shall
	ti,bī ánte a,rás „ nos,trá cadet , hóstia , to thee before the altars our shall fall a victim	fall by our hand be- fore the altar in thine

see *quo* above. For indirect questions, refer to the note on *accesserit*, l. 307. — *doceās*, 2d pers. sing. pres. subjunct. act. of *doceō*, -ēre, *docuī*, *doctum*, 2; optative subjunct., joined by *et* to *leves* above; *doceās* is the principal verb so far as the indirect question *quo . . . iactemur* is concerned. — *ignāri*, nom. plur. m. of *ignārus*, -a, -um (in, = *not*, + *gnārus*, = *knowing*); agrees with *nos*, the implied subj. of *erramus*. — *hominum*, gen. plur. of *homō*, *hominis*, m., 3d; objective gen., dependent on the adj. of *knowledge*, *ignārē*. A. & G. 218, a; B. 204, 1; G. 374; H. 399, I, 2. — *que*, enclitic conj.; repeated below, = *both . . . and*. The combination *que . . . que* is common in poetry; Sallust and his successors use it in prose, but Cicero presents only one instance of it; *que . . . et* is shunned by Caesar and Cicero, but appears in later authors; *et . . . que* is very rare; *et . . . et* is by far the most common. See the note and references to *et*, l. 3. — *locōrum*, gen. plur. of *locus*, -i, m., 2d (plur. *loci*, m., or *loca*, n.); joined by *que* below to *hominum*; an objective genitive. — *que*, enclitic conj. This line is *hypermetrical*; such license is only permitted when the extra syllable (as *que* here) is one that it is capable of *elision*, and when the next line begins with a vowel or *h*, so that the extra syllable may be and actually is *elided* before it (as *que* is *elided* before *Erramus*). The continuation of the scansion caused by the joining of the last syllable of one line with the first of the next is called *synapheia*. There is another example in l. 448, *nexaeque Aere trabes*. A. & G. 359, c, REM.; B. 367, 6; G. 728; H. 608, I, NOTE 5.

LINE 333. *Erramus*, 1st pers. plur. pres. ind. act. of *errō*, -āre, -āvī, -ātum, 1; the implied subj. is *nos*. — *ventō*, abl. sing. of *ventus*, -i, m., 2d; abl. of the means or instrument. A. & G. 248, c; B. 218; G. 401; H. 420. — *hūc*, adv. of place whither, extending *acti*; see *hūc*, l. 170. — *et*, cop. conj. — *vástis*, abl. plur. m. of *vástus*, -a, -um; qualifying *fluctibus*. — *fluctibus*, abl. plur. of *fluctus*, -ūs, m., 4th; abl. of the instrument, joined by *et* to *vento*. — *ācti*, nom. plur. m. of *āctus*, -a, -um, perf. part. pass. of *agō*, -ere, *ēgī*, *āctum*, 3; agrees with and extends *nos* understood as subj. of *erramus*.

LINE 334. *Múlta*, nom. sing. f. of *multus*, -a, -um; agrees with *hostia*. *Multus*, denoting amount or degree, is regular in the sing., e.g. *multum frumentum*, = *much corn*; *multa auctoritas*, = *much influence*: the plural *multi*, -ae, -a is an indefinite numeral, = *many*. *Multa hostia* here = *multae hostiae*, an uncommon and poetical use of the singular. — *tibi*, dat. sing. of *tū*; dat. of advantage, = *in thy honor*. A. & G. 235; B. 188, 1; G. 350; H. 384, 4. — *ante*, prep. with the acc.; gov. *aras*. A. & G. 153; B. 141; G. 416, 3; H. 433, I. — *ārās*, acc. plur. of *āra*, -ae, f., 1st; governed by *ante*. — *nostrā*, abl. sing. f. of *noster*, *nostra*, *nostrum*; agrees with *dextra*. — *cadet*, 3d pers. sing. fut. ind. act. of *cadō*, -ere, *cecidī*, *cāsum*, 3; agrees with the subj. *hostia*. — *hostia*, gen. *hostiae*, f., 1st (from an obsolete verb *hostio*, = *I strike*); nom. sing., subj. of *cadet*. — *dextrā*, abl. sing. of *dextra*, -ae, f., 1st (properly f. of the adj. *dexter*, *dextra*, *dextrum*, with *manus* supplied; cf. *sinistra* (*manus*), = *the left hand*); abl. of the instrument, with *cadet* (which has a passive signification = *to necabitur*). The meaning of this line is that Aeneas will sacrifice victims to the maiden, i.e. provided she will grant his requests.

honor." Then déxtra." Túm Venus: , "Haúd equi,dém ,, 335
 Venus: "Nay, not by right hand." Then Venus: "Not indeed
 worthy of such offer- ta,lí me , dignor ho,nóre; Vírgini,bús Tyri,is ,, 336
 ing do I deem me; such myself I am worthy of honor; for maidens Tyrian
 it is the wont of Tyrian maidens to mos , ést ges,táre pha,rétram, Púrpure,óque 337
 bear the quiver, and the custom is to carry a quiver, and purple

LINE 335. **Túm**, adv. of time, = *then*, or order, = *next*. — **Venus**, nom. sing. subj. of *loquitur*, or some such verb understood. — **Haud**, negative adv.; negatives *tali*; see note on *haud*, l. 327. — **equidem**, demonstr. corroborative particle; see note on *equidem*, l. 238. — **táli**, abl. sing. m. of *tālis*, -e; agrees with *honore*; *tali* is emphatic, and *haud tali* = *not such reverential offerings*. *Talis*, the demonstrative, may be used absolutely, or with its corresponding relative *qualis*; so *quantus* . . . *tantus*, etc. — **mē**, acc. sing. of *ego*; direct reflexive obj. of *dignor*. — **dignor**, 1st pers. sing. pres. ind. of the dep. verb *dignor*, *dignāri*, *dignātus sum*, I (from *dignus*, worthy); supply *ego* as subject. *Me dignor* = *me dignum (esse) aestimo*. *Dignor* takes the accusative of the person and the ablative of the thing, *aliquem aliqua re*. Like *dignor*, the adjectives *dignus* and *indignus* are followed by the abl. of the cause without a preposition. A. & G. 245, a; B. 226, 2, where the abl. is described as one of *specification*; G. 397, NOTE 2; H. 421, III, NOTE 2. *Dignor* is very often used as a passive verb, = *I am deemed worthy*, governing the ablative of the cause. — **honóre**, abl. sing. of *honōs*, *honōris*, m., 3d; abl. of cause or respect, dependent on *dignor*; *honore* = *offering, sacrifice*, cf. *honores*, l. 28, and note.

LINE 336. **Virginibus**, dat. plur. of *virgō*, *virginis*, f., 3d; dat. of the possessor, after *est*; see note on *tibi*, l. 327. — **Tyriis**, dat. plur. f. of *Tyrius*, -a, -um (pertaining to *Tyros* or *Tyrrus*, -i, f., 2d, = *Tyre*, the chief city of Phoenicia); agrees with *virginibus*. *Virginibus Tyriis*, by its emphatic position, disclaims at once any claim to that divinity with which Aeneas had in suggestion invested the disguised goddess. *Tyrius* = Carthaginian; so *Phoenicius* and *Sidonius* in Vergil; all three have reference to the Phoenician origin of Carthage. — **mōs**, gen. *mōris*, m., 3d; nom. sing., in the predicate with the *copula est*. — **est**, 3d pers. sing. pres. ind. of the *copula sum*, *esse*, *fuī*; agrees with its subj.-inf. *gestare*. The verb *to be* (except when it = *to exist*) does not form a complete predicate; it requires a noun or adj. (called the *complement*) referring to the subject to make the predication perfect. — **gestāre**, pres. inf. act. of *gestō*, -āre, -āvī, -ātum, I; subj. of *mos est*. The infinitive exercises both verbal and substantival functions; it admits of different tenses, can be modified by adverbs, and may govern an object like a verb, and like a noun may be the subject or object of a sentence. A. & G. 270; B. 326-328; G. 280; H. 532 and 538. — **pharétram**, acc. sing. of *pharētra*, -ae, f., 1st; direct obj. of *gestare*. For scansion, see note on *pharetra*, l. 323.

LINE 337. **Purpureō**, abl. sing. m. of *purpureus*, -a, -um (from *purpura*, = *purple*; cf. Greek πορφύρα); qualifies *cothurno*. In statues Diana was represented as wearing the *cothurnus* or high boot, and this led Aeneas to say *an Phoebi soror*; moreover, purple was to the Romans a color restricted to nobles, adorning the *togae* of senators, priests, etc. Venus explains the purple boot as an ordinary Tyrian part of the attire, Tyre being noted for its purple dyes (*punicus* and *Phoenician* = *purple*). Vergil and the poets use *purpureus* of many kinds of objects; Vergil has *purpureos flores*, *purpureum ver*, and the adjective is made to qualify *eyes*, *love*, *the sea*, *light*, *swans*, etc. — **que**, enclitic conj. — **altē**, adv. of manner (from *altus*, = *high*); modifies *vincire*. — **sūrās**, acc.

338	al, té „ su, rás vin, cire co, thúrno.	Púnica, régna	to bind high the leg with purple buskin.
	high the calves to bind with boot.	Phoenician realms	The realm thou seest
339	vi, dés, „ Tyri, ós et A, génoris , úrbem; Séd		is Punic, Tyrian the folk, and Agenor's the city; but the land is Libyan, a race untamable in war. The rule is swayed by Dido, who left the Tyrian
	thou seest, the Tyrians and of Agenor the city; but		
	fi, nés Liby, cí, „ genus , íntrac, tábile ,		
	the territory (is) Libyan, a race unmanageable		
340	bélo. Imperi, úm Di, dó „ Tyri, á regit ,		
	in war. The empire Dido „ Tyrian rules		

plur. of *sûra*, -ae, f., 1st; direct obj. of *vincire*. — *vincire*, pres. inf. act. of *vinciō*, -ire, *vinxi*, *vincum*, 4; subject-inf., joined by *que* above to *gestare*. — *cothurnō*, abl. sing. of *cothurnus*, -ī, m., 2d (Greek *κόθουρος*); abl. of the instrument. The *cothurnus* was a Greek hunting-boot, which came half-way (*alte*) up the calf, and was laced in front; its main service was to support the leg in heavy exertion, and to protect it against thorny bushes and the like. The *cothurnus* or buskin of Greek tragedy was different, being a very high and artificially raised boot, intended to give dignity; the *soccus* of comedy was a low shoe.

LINE 338. *Púnica*, acc. plur. n. of *Pūnicus*, -a, -um (a corruption of *Φοινίκη*; cf. *Poeni*); agrees with *regna*; the adj. is predicate, = *the kingdom which you see is Punic* (Phoenician or Carthaginian). — *régna*, acc. plur. of *regnum*, -ī, n., 2d; direct obj. of *vides*. *Regna* is in answer to *quibus in oris*, l. 331. — *vidēs*, 2d pers. sing. pres. ind. act. of *videō*, -ēre, *vidī*, *visum*, 2; the implied subj. is *tu*. — *Tyriōs*, acc. plur. m. of *Tyriū*, -ōrum, m., 2d (or perhaps predicate adj. agreeing with *homines* understood); direct obj. of *vides*. It is best to regard *Tyrios et urbem* as appositives of *regna*, being the constituent parts of the whole, *regna*. *Tyrios* answers *hominum*, l. 332. — *et*, cop. conj. — *Agénoris*, gen. sing. of *Agenor*, m., 3d; poss. gen., limiting *urbem*. Agenor was the brother of Belus, king of Egypt; the father of Cadmus, Phoenix, Europa, etc.; and the ancestor of Dido. Because of the last fact, Carthage is by a kind of poetic metonymy called *urbs Agenoris*. — *úrbem*, acc. sing. of *urbs*, *urbis*, f., 3d; direct obj. of *vides*.

LINE 339. *Sed*, adversative conj.; see *sed*, l. 19, note and references. — *finēs*, nom. plur. of *finis*, -is, m., 3d (in sing., = *end*; in plur., = *territory*); subj. of *sunt* understood in the predicate; *finis* is opposed to *regna*, and answers *quo sub coelo*, l. 331. The land is Libyan, but the colony is Phoenician. — *Libyci*, nom. plur. m. of *Libycus*, -a, -um (pertaining to *Libya*, -ae, f., 1st); complement of *sunt* understood. — *genus*, gen. *generis*, n., 3d; nom. sing., in loose apposition with *finis*, for *finis (sunt) Libyci* practically = *finitimī sunt Libyci*, *genus*, etc.; the apposition is clear enough in sense; cf. Aen. IV, 40, *Gaetulae urbes, genus insuperabile bello*. — *íntrac, tábile*, nom. sing. n. of *íntrac, tábilis*, -e, adj., 3d (in, = *not*, + *trac, tábilis*, = *manageable*, from *trac, tō*, *I manage*); qualifies *genus*. Some incorrectly regard *genus* as not an appositive, but as subj. of (*est*) *íntrac, tábile*; in that case we must note that there is *asyndeton*, and that *íntrac, tábile* becomes a part of the predicate. — *bellō*, abl. sing. of *bellum*, -ī, n., 2d; abl. of specification. A. & G. 253; B. 226; G. 397; H. 424.

LINE 340. *Imperium*, acc. sing. of *imperium*, -ī, n., 2d; probably direct obj. of *regit*; then *imperium* = *empire*, referring to the area of government, a sense which the word began to acquire in the time of Vergil. Those who prefer to do so may take it as a cognate acc.; cf. *servitutem servire*. A. & G. 238; B. 176, 4; G. 333, 2; H. 371, II. — *Didō*, gen. *Didōnis* or *Didūs*; nom. sing. f., subj. of *regit*. For declension and biographical notice of Dido, refer to the note on *Dido*, l. 299. — *Tyriā*, abl. sing. f. of

city fleeing her	úrbe	pro, fécta, Gërma, núm fugi, éns. „ 841
brother. Long is the	from the city	having set out, her brother fleeing from.
story of wrong, long	Lon, ga	ést in, iúria, , lóngae
its mazes; but the	Lengthy	is the (story of) wrong, lengthy
chief heads of the	Ámba, gés; sed ,	súmma se, quár „ fas, tígia , 842
matter I will trace.	the details; but	chief I will follow the heads

Tyrius, -a, -um; agrees with *urbe*. — *regit*, 3d pers. sing. pres. ind. act. of *regō*, -ere, *rēxi*, *rectum*, 3; agrees with the subj. *Dido*. — *urbe*, abl. sing. of *urbis*, *urbis*, f., 3d; abl. of 'place from which.' The ablative with a preposition (*ab, de* or *ex*) denotes *place from which*; the names of towns or small islands (not countries), provided *urbis*, *oppidum*, etc., be not expressed, may be put in the ablative without a preposition. The omission of the preposition here is poetical. A. & G. 258, 1, and *a*, NOTE 3; B. 229, 1, and esp. c; G. 390, esp. 2, NOTE 2; H. 412. — *profecta*, nom. sing. f. of the perf. part. of the dep. verb *proficiscor*, -ī, *profectus sum*, 3; agrees with *Dido*, and takes the place of a relative or temporal clause.

LINE 341. *Germanus*, acc. sing. of *germānus*, -ī, m., 2d (properly m. of adj. *germānus*, -a, -um; cf. *germāna*, -ae, f., 1st, = a full sister); direct obj. of *fugiens*; *germanum* = Pygmalion. — *fugiens*, nom. sing. f. of the pres. part. act. of *fugio*, -ere, *fūgi*, *fūgitum*, 3 (akin to the Greek root *φύγ*, whence *φύγή*, *φεύγω*); agrees with the subj. *Dido*. *Fugiens* has a meaning common in the Greek noun and verb just mentioned, viz. *being in a state of exile from, avoiding by expatriation* (*φεύγειν* often has the passive sense to be banished). This is clear, for *fugiens* cannot = *fleeing from*, as she had settled in a new home. — *Longa*, nom. sing. f. of *longus*, -a, -um; agrees with *iniuria*. *Longa* = *longa dictu*, a poetical and somewhat forced meaning; but cf. *longae ambages*, = a long story. — *est*, 3d pers. sing. pres. ind. of *sum*; agrees in the predicate *longa est* with the subj. *iniuria*. — *iniuria*, gen. *iniūriae*, f., 1st; nom. sing., subj. of *est*. — *longae*, nom. plur. f. of *longus*, -a, -um; predicate adj., agreeing with *ambages*.

LINE 342. *Ambagēs*, nom. plur. of *ambāgēs*, -is, f., 3d, rare in the sing., complete in plur. with gen. *ambagum* (*ambi*, = around (*ἀμφι*), + *ago*, = I go, hence a going round-about); subj. of *sunt* understood. Notice the intentionally effective *asyndeton*. *Ambages* = (1) lit. the twistings and turnings of a labyrinth; e.g. *Aen. VI, 29, (Daedalus) dolos tecti ambagesque resolvit*; hence (2) an intricate story, as here; or sometimes evasions, e.g. *Horace, missis ambagibus*, = omitting circumlocution; cf. the adj. *ambiguus*. — *sed*, adversative conj. — *summa*, acc. pl. n. of *summus*, -a, -um, superl. adj.; agrees with *fastigia*. Comparison: from prep. *supra* = above; positive, *superus* rare, but plur. *superi* = the gods above; comparative, *superior*; superl. *supremus* or *summus*. — *sequare*, 1st pers. sing. fut. ind. of the dep. verb *sequor*, *sequi*, *secutus sum*, 3; understand *ego* as subj. — *fastigia*, acc. plur. of *fastigium*, -i, n., 2d (from *fastigō*, = I make pointed, hence that which is pointed); direct obj. of *sequare*; *fastigia* = *capita*, heads in a story, but this is a rare sense. *Fastigium* is properly used: (1) of a gable of a building, or the summit of anything; hence (2) of rank, dignity. Synonyms: *cacumen*, the top of anything, but never used like *fastigium* of the lowest part; *vertex* = the crown of the head, hence *summit*; *apex* = the top, esp. of a cap; *culmen* = the top of a house, i.e. the roof, originally covered with straw (*culmus*). — *rērum*, gen. plur. of *rēs*, *rēi*, f., 5th; poss. gen., limiting *fastigia*.

343	rérum.	Huic	con,iunx	Sy,chæus	e,rát,	„	Her husband was
	of the affairs.	To her	husband	Sychæus	was,		Sychæus, richest of
344	di,tíssimus,	ágrí	Phœni,cum,	ét	mag,nó	„	the Phœnicians in
	richest	in land of the	Phœnicians, and		great		land and beloved
345	mise,ræ	di,léctus	a,móre,	Cuí			of his hapless wife
	of the miserable (woman)	beloved	with the affection, to whom				with a mighty
							passion; to whom

LINE 343. **Huic**, dat. sing. of the demonstr. pron. *hic, haec, hoc*; dat. of the possessor; *huic coniunx Sychæus erat* = *haec coniugem Sychæum habebat*. See note on *tibi*, l. 327. — **coniunx**, gen. *coniugis*, m. or f., 3d (*cum + iungo*); predicate noun with *erat*, agreeing with the subj. *Sychæus*; *coniunx* is more often f. = *wife*, cf. l. 47, *et soror et coniunx*. Synonyms: *coniunx* = *husband*, as equal partner with the wife in marriage; *maritus* = *husband*, with emphasis on the difference in sex; *vir*, one of its special senses. — **Sychæus**, gen. *Sychæi*, m., 2d; nom. sing., subj. of *erat*. Observe that the first syllable is long; in l. 348 it is short, and elsewhere it is commonly so. Proper names are treated with considerable freedom by the poets; cf. *Lavinia*, l. 2, and *Lāvini*, l. 258; *Sidōnia*, l. 446, and *Sidōniam*, l. 678. *Sychæus* (also called *Acerbas*) was a priest of the temple of Hercules in Phœnicia, and married *Elissa* (*Dido*), the sister of King *Pygmalion*. *Pygmalion* murdered him to gain his immense riches, and persuaded *Dido* to believe her husband had gone away upon some affair, until his shade appeared to her, informed her of the truth and where to find much wealth, and advised her to flee from Tyre. — **erat**, 3d pers. sing. imperf. ind. of *sum*; agrees with the subj. *Sychæus*. — **ditíssimus**, nom. sing. m., superl. of *dives*; agrees with *Sychæus*. Comparison: *dives*; *divitior* (*ditior*); *divitissimus* (*ditissimus*). — **ágrí**, gen. sing. of *ager*, m., 2d; gen. of respect or specification. A. & G. 218, c; B. 204, 4; G. 374. NOTE 1; H. 399, III, 1. An ingenious emendation, *auri* (*rich in gold*), has been adopted by some, on the ground that Phœnician wealth consisted in money and not estates, as the Phœnicians were great merchants; but wealth at Rome was measured by the estates, slaves, houses, etc., that a citizen possessed, and it is natural that Vergil should translate to Roman ideas when referring to something foreign.

LINE 344. **Phœnicum**, gen. plur. of *Phœnices*, m. plur. (see *Poeni*, l. 302); participle gen. limiting the superl. adj. *ditissimus*. For this gen. after comparative and superlative adjectives, consult A. & G. 216, 2; B. 201, 1; G. 372; H. 397, 3. — **et**, cop. conj. — **māgnō**, abl. sing. m. of *māgnus*, -a, -um; qualifies *amore*. — **miseræ**, gen. sing. f. of *miser*, *miserā*, *miserum*; subjective gen. after *amore*; *miseriæ* agrees with *uxoris* understood. Some prefer to consider *miseræ* the dat. sing. f., dat. of the agent after the participle *dilectus*, like *mihi*, l. 326; consult the note and references on *mihi*. *Misera* = *hapless*, and *Dido* is called *miserā* on account of the murder of her husband, to whom she was very strongly attached; perhaps there is a secret allusion to her future infatuation for and desertion by *Aeneas*. — **dilectus**, nom. sing. m. of the perf. part. pass. of *diligō*, -ere, *dilēxī*, *dilectum*, 3 (*di* = *dis*, *apart*, + *lego*, = *I choose*, hence *I value particularly*); joined by *et* to *ditissimus*, and agreeing with *Sychæus*. The student should keep distinct in his memory the verbs *diligō*, *delego*, *deligo* (2 verbs, 1st and 3d conjugation). — **amóre**, abl. sing. of *amor*, -ōris, m., 3d; abl. of manner, with *dilectus*; the phrase = *loved with the passion of a hapless (woman)*. The prep. *cum* may be used or omitted at will, whenever the noun is qualified by an adjective. A. & G. 248; B. 220; G. 399; H. 419, III.

LINE 345. **Cuí**, dat. sing. m. of the rel. *quī*; agrees with the antecedent *Sychæus*, and dat. of the recipient (indirect obj.) following *dederat*. — **pater**, gen. *pātris*, m., 3d;

her father had given her as a virgin, uniting her with the rites of first wedlock. But her brother held the realm of Tyre, Pygmalion—monstrous in crime beyond all others. Between

pater, intactam dede,rát, „ pri,misque
 her father untouched had given (her), and first
 iu,gárat Ómini,bús. Sed, régna Ty,rí „ 346
 had united (her) with omens. But the realm of Tyre
 ger,mánus ha,bébat Pýgmali,ón, „ scele,re 347
 her brother held Pygmalion, in crime
 ánte ali,ós im,mánior, ómnes. Quós in,tér 348
 beyond other men more monstrous all. Whom between

nom. sing., subj. of *dederat*; *pater* = *pater miserae*, i.e. Belus, king of Tyre. — *intactam*, acc. sing. f. of *intactus*, -a, -um, (*in*, = *not*, + *tactus*, = *touched*, perf. part. pass. of *tangō*, -ere, tetigi, tactum, 3); agrees with *eam* (understood from *miserae*, l. 344), the direct obj. of *dederat*. *Intactam* and *primis ominibus* indicate that Dido was a maiden, not a widow, before she married Sychaeus. — *dederat*, 3d pers. sing. pluperf. ind. act. of *dō*, dare, dedi, datum, 1; agrees with the subj. *pater*. — *primis*, abl. plur. n. of *primus*, -a, -um; qualifies *ominibus*; *primis* is literal, = *first*, i.e. auspices taken for the first time; see *intactam* — *que*, enclitic conj. — *iugarat* (= *iugaverat*), 3d pers. sing. pluperf. ind. act. of *iugō*, -āre, -āvī, -ātum, 1 (*iugum*, -i, n., 2d, = *a yoke*); joined by *que* to *dederat*; *iugarat* is a contraction of *iugaverat*. For syncope and contraction, consult A. & G. 128, a; B. 116, 1; G. 131, 1; H. 235.

LINE 346. *Óminibus*, abl. plur. of *omen*, *ōminis*, n., 3d; abl. of the means; *omina* here has the derived meaning *marriage*, originating from the regular custom of taking the auspices, and observing certain signs of good or bad luck exhibited in nature, previous to celebrating the ceremony. The best known omen was the flight of birds. — *Sed*, adversative conj. — *régna*, acc. plur. of *rēgnum*, -i, n., 2d; direct obj. of *habebat*. — *Tyri*, gen. sing. of *Tyrrus*, f., 2d; *adnominal* gen., describing *regna*. A. & G. 214 f; B. 202; G. 361; H. 395. Tyre was an ancient and splendid city of Phoenicia, about 20 miles to the south of Sidon, whence it was founded; it had two fine harbors. — *germánus*, nom. sing. m., 2d (see *germánus*, l. 341); subj. of *habebat*. — *habébat*, 3d pers. sing. imperf. ind. act. of *habēō*, -ēre, habuī, habitum, 2; agrees with the subj. *germanus*.

LINE 347. *Pýgmaliōn*, gen. *Pýgmaliōnis*, m., 3d; nom. sing., in apposition with the subj. *germanus*. — *scelere*, abl. sing. of *scelus*, *sceleris*, n., 3d; abl. of specification; see references under *bello*, l. 339. — *ante*, prep. with the acc., = *more than*, *beyond*; gov. *alios*. See references under *ante*, l. 334. — *aliōs*, acc. plur. m. of *alius*, -a, -ud (gen. *alius*, dat. *aliū*); governed by *ante*. It seems as though the positive *immanis* would have been quite enough with *ante alios*, = *beyond others*, sc. *frightful*; but Vergil wishes to intensify the enormity of Pygmalion's guilt, hence the comparative. The superlative is sometimes similarly strengthened, e.g. Aen. VII, 55, *ante alios pulcherrimus omnes*. — *immánior*, nom. sing., m., of the comparative of *immānis*, -e, adj. 3d (*in*, = *not*, + Sanskrit root *mā*, = *to measure*, hence *vast*, and metaphorically *terrible*); agrees with *Pygmalion*. — *omnēs*, acc. plur., m., of *omnis*, -e; agrees with *alios*.

LINE 348. *quós*, acc. plur. m. of the rel. *qui*, *quae*, *quod*; refers to *Sychaeus* and *Pygmalion* as antecedents, and is governed by the prep. *inter*. Observe that *quos* is connective, and = a copulative conjunction and a demonstrative pronoun (*et eos*). A. & G. 180, f; B. 251, 6; G. 610; H. 453. — *inter*, prep. with the acc.; gov. *quos*. Observe that *inter* here follows the word it governs; certain dissyllabic prepositions are allowed this, e.g. *contra*, *circum*, etc. A. & G. 263, NOTE; B. 144, 3; G. 413, REM. 1;

	medi,ús	„	ve,nít	furor.	,	Ílle	Sy,cháeum	these mad frenzy
	midway		came	rage.		He	Sychaeus	arose. He, in wicked
349	Ímpius	,	ánte	a,ràs	„	at,que	aúri	sin and blind with
	wicked		before the altars			and	of gold	lust of gold, with his
850	a,móre	Clám	fer,ro	íneau,túm	supe,rát,	„		sword before the altar
	with love	secretly	with the sword	unsuspecting		overcomes		overcomes Sychaeus
851	se,cúrus	a,mórum	Gérma,né;	fac,túm	que	„		whom he surprised
	regardless	of the love	of his sister;		and the deed			in secret, heedless of
								his sister's love ; and

H. 569, II, 1. — **medius**, nom. sing. m. of *medius*, -a, -um; agrees with *furor*; *medius* is not partitive here as it is in l. 109, *mediis* . . . in *fluctibus*, but is an adverbial attribute modifying the verbal action. *Quos inter medius venit furor* = *between whom rage came middlewise*, i.e. in the middle, *betwixt*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — **venit**, 3d pers. sing. perf. ind. act. of *veniō*, -ire, *veni*, *ventum*, 4; agrees with subj. *furor*; *medius venit* = *intervenit*. — **furor**, gen. *furōris*, m., 3d (*furere* = *to rage*); nom. sing., subj. of *venit*; the personification of *furor* as the subj. of the verb is poetical, and would not be permissible in Latin prose. — **Ille**, nom. sing. m. of the 3d demonstr. pron.; subj. of *superat*, and refers to *Pygmalion*. — **Sychaeum**, acc. sing. of *Sychaeus*, -ī, m., 2d; direct obj. of *superat*. Observe that the first syllable is short, as it should be; but cf. *Sychaeus*, l. 343, where it is long.

LINE 349. **Impius**, nom. sing. m. (*in*, = *not*, + *pius*, = *dutiful*); agrees with *ille*, and is an adverbial attribute, cf. *medius* above. Murder is a crime of *impietas*; the *impietas* is greater if the murder be secret (*clam*) and that of a kinsman (Sychaeus was Pygmalion's brother-in-law); it is absolutely heinous if the murder be committed in a sanctified place (*ante aras*). — **ante**, prep. with the acc.; gov. *aras*. — **āras**, acc. plur. of *āra*, -ae, f., 1st; governed by *ante*. The reference is to the altars of the household gods, *Penates*. — **atque**, cop. conj.; the emphatic *atque* is employed to introduce the reason, *caecus amore auri*. — **auri**, gen. sing. of *aurum*, n., 2d; objective gen., governed by *amore*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. Sychaeus possessed great wealth. — **caecus**, nom. sing. m. of *caecus*, -a, -um; joined by *atque* to *impus*; *caecus* has adverbial force, = a clause *quod auri amore caecus factus erat* (or *esset*, if the blindness be a suggestion which Vergil wishes to make). *Caecus* in poetry sometimes has another, viz. a passive meaning, *dark*, *concealed*, etc. — **amōre**, abl. sing. of *amor*, -ōris, m., 3d; abl. of the cause, with *caecus*. A. & G. 245, and 2, b; B. 219; G. 408, and NOTE 2; H. 416.

LINE 350. **Clam**, adv. of manner, = *secretly* (akin to *celo*, = *I hide*). It is sometimes a preposition, governing the ablative, and meaning *without the knowledge of*. — **ferrō**, abl. sing. of *ferrum*, -ī, n., 2d; abl. of the means or instrument. — **incantum**, acc. sing. m. of *incautus*, -a, -um (derived from *in*, = *not*, + *caveō*, = *I am on my guard against*, with obj.-acc.); agrees with *Sychaeum*, l. 348; *incantum* = a temporal clause, *dum incautus est*. — **superat**, 3d pers. sing. pres. ind. act. of *superō*, -āre, *āvī*, *ātum*, 1; agrees with the subj. *ille*. *Superare* expresses mastery on a particular occasion; *vincere* expresses complete and permanent mastery. — **sēcūrus**, nom. sing. m. (*sē*, = *without*, + *cūra*, = *care*, *anxiety*); agrees with the subj. *ille*; *securus amorum germanae* = *heedless of the love of his sister* (i.e. for her husband). — **amōrum**, gen. plur. of *amor*, -ōris, m., 3d; poetic gen. of reference. The poets use this gen. freely with any adj., denoting that in respect to which the quality is indicated. A. & G. 218, c; B. 204, 4; G. 374, NOTE 6; H. 399, III, 1.

LINE 351. **Germānae**, gen. sing. of *germāna*, f., 1st (properly f. of adj. *germānus*, -a, -um); poss. gen., limiting *amōrum*. — **factum**, acc. sing. of *factum*, -ī, n., 2d

long he hid the deed, and by many a cunning pretext tricked the love-sick wife with idle hopes. But in her slumber there came the very phantom of her un-	di, ū ce, lāvit, et , ægram, Mūlta ma lūs 352 long he concealed, and sick many things evil simu, lāns, „ va, nā spe , lūsit a, māntem. Īpsa 353 pretending, vain with hope deluded the lover. Itself sed , in som, nīs „ inhu, māti , vénit i, mágo but in dreams unburied came the phantom
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(properly n. of the perf. part. *factus*, of *fīō*); direct obj. of *celavit*. — *que*, enclitic conj., connecting its own and the preceding sentence. — *diū*, adv. of time, = *for a long time*; originally = *dium*, adverbial acc. of *dīus* (= *dies*), and so an acc. expressing duration of time. — *cēlāvit*, 3d pers. sing. perf. ind. act. of *cēlō*, -āre, -āvī, -ātum, 1 (akin to Greek καλύπτω); joined by *que* to *superat*, agreeing with the same subject. *Celare* is often followed by a double accusative, on. of the direct object, the other of the indirect; e.g. *hoc me celavit*, = *he concealed this from me*. — *et*, cop conj. — *aegram*, acc. sing. f. of *aeger*, *acgra*, *aegrum*; qualifies *amantem*; *aegram* = *love-sick*, or *sick with anxiety* for the return of Sychaeus.

LINE 352. *Mūlta*, acc. plur. n. of *mūltus*, -a, -um (in the plur. an indefinite numeral, *mūlti* and *mūlta*, m. and n. often substantival); direct obj. of *simulans*. — *malus*, nom. sing. m. of the adj. *malus*, -a, -um; agrees with the subj. (*Pygmalion*) of *lūsit*, but is adverbial in force. — *simulāns*, nom. sing. m. of the pres. part. act. of *simulō*, -āre, -āvī, -ātum, 1; agrees with the subj. of *lūsit*. *Simulare* = *to pretend* that something is what it is not, *dissimulare* = *to pretend* that something is not what it is; so *simulans* conveys the idea that Pygmalion invented stories representing that Sychaeus was *safe*, to quiet Dido's suspicions that he was *not safe*. — *vānā*, abl. sing. f. of *vānus*, -a, -um; agrees with *spē*; the original meaning of *empty* is very suitable here (the derived sense is *vain*, *fruitless*, *idle*). — *spē*, abl. sing. of *spēs*, *spet*, f., 3d; abl. of the means, with *lūsit*. — *lūsit*, 3d pers. sing. perf. ind. act. of *lūdō*, -ēre, *lūsi*, *lūsūm*, 3; agrees with the understood subj. *Pygmalion* or a pron. referring to him. *Lūdo* may be used: transitively, (1) as in the text; (2) = *I imitate*; (3) *I compose* (e.g. *carmina*) for amusement; intransitively, (4) *I play*, *I sport*; (5) with cognate acc., e.g. *ludum ludere*, to play a game. — *amāntem*, acc. sing. f. of the pres. part. act. (used as a noun) of *amō*, -āre, -āvī, -ātum, 1; direct obj. of *lūsit*. A. & G. 113, f; B. no reference, but see 236; G. 437; H. 441. Synonyms: *amare* = *to love*, as opposed to hate or indifference; *diligere* = *to love ardently*, esp. of love tempered by respect and esteem.

LINE 353. *Ipsa*, nom. sing. f. of the intensive pron. *ipse*, *ipsa*, *ipsum*; agrees with *imago*; *ipsa* is emphatic, even displacing *sed* to gain emphasis by position. — *sed*, adversative conj., frequently post-positive in poetry. For the use of *sed*, and distinctions between *sed*, *verum*, *autem*, and *at*, refer to the note on *sed* l. 19. — *in*, prep. with the acc. or abl.; gov. the abl. *somnis*. — *somnis*, abl. plur. of *somnus*, -i, m., 2d; governed by *in*. — *inhumāti*, gen. sing. m. of *inhumātus*, -a, -um (derived from *in*, = *not*, and *humus*, = *the ground*); qualifies *coniugis*. To a Roman, to die unburied was a terrible calamity, as the spirit of the dead man was compelled to wander restlessly about, unable to cross the Styx to Hades; three handfuls of earth thrown on the body was sufficient burial. — *vēnit*, 3d pers. sing. perf. ind. act. of *veniō*, -īre, *venī*, *ventum*, 4; agrees with the subj. *imago*. — *imāgo*, gen. *imāginis*, f., 3d (root IM, denoting imitation; cf. μῆ-εἶσθαί); nom. sing., subj. of *venit*; *imago* = *manes*, the spirit of the dead. The Romans called the wax busts of distinguished ancestors *imagines*; they were kept in little cupboards in the *atrium*, and were carried in procession when the funeral of one of the house took place.

354	Cóniugis ;	óra	mo,dis	„	át,tóllens	buried husband ;
	of her husband ;	its face	in manner		raising	raising a face pale
355	pállida	míris,	Crúde,lés	a,rás	„	in wondrous wise,
	pallid	wondrous	cruel		the altars	he exposed the cruel
356	tra,iéctaque	péctora	férro	Núda,vít,		altars and his
	and pierced	the breast	by the sword	laid bare,		breast pierced by
	cae,cúmque do,mús	„	scelus	„	ómne re,téxit.	the steel, and un-
	and hidden	of the house	the crime	all	exposed.	folded all the secret
						guilt of the house.

LINE 354.° Cóniugis, gen. sing. (here m.) of *cōniunx*, m. or f., 3d; poss. gen., limiting *imago*. — *óra*, acc. plur. of *ōs*, *ōris*, n., 3d; direct obj. of *attollens*; the plur. *ora* is poetic for the sing. *os*, and the difference in number does not mark any difference in meaning; cf. *pectora*, l. 355, and innumerable other instances. — *modis*, abl. plur. of *modus*, -i, m., 2d; abl. of manner, *miris modis* being an adverbial phrase qualifying *pállida*. Cases of *modus* are used in certain adjectival and adverbial relations; e.g. *ad modum*, *modo*, *in modum*; and frequently with demonstr. and rel. pronouns, e.g. *eiusmodi*, *cuiusmodi*, *quemadmodum* (*quem ad modum*), etc. — *attóllens*, nom. sing. f. of the pres. part. act. of *attóllo*, -ère, no perf., no supine, 3 (*ad + tollō*; *tollō* borrows perf. *sustuli*, and supine *sublātum* from *sufferō*); agrees with *imago*. — *pállida*, acc. plur. n. of *pállidus*, -a, -um (from *pálleo*, = *I am pale*); agrees with *óra*. Horace uses *pállida* with *mors* personified. — *míris*, abl. sing. m. of *mirus*, -a, -um; qualifies *modis*. Vergil has borrowed the archaic phrase *modis miris*, as well as the notion of the phantom being *pállida*, from a passage in Lucretius.

LINE 355. *Crúdelēs*, acc. plur. f. of *crúdelis*, -e, adj., 3d; qualifies *aras*; *crudeles aras* = the altar of cruelty, i.e. where the cruel murder was committed. The application of the adj. suitable to the murderer to the place where the murder was done is a poetic figure; this figure comes under the head of *enallage*. A. & G. 385; B. no reference; G. 693; H. 636, IV. — *ārās*, acc. plur. of *āra*, -ae, f., 1st; direct obj. of *nudavit*. — *traiecta*, acc. plur. n. of *traiectus*, -a, -um, perf. part. pass. of *traiciō*, -ère, *traicēti*, *traiectum*, 3 (*trāns + iaciō*); agrees with *pectora*. — *que*, enclitic conj., joining the two obj.-accusatives *aras* and *pectora*. — *pectora*, acc. plur. of *pectus*, *pectoris*, n., 3d; direct obj. of *nudavit*. — *ferrō*, abl. sing. of *ferrum*, -i, n., 2d; abl. of the instrument, with *traiecta*.

LINE 356. *Nūdāvit*, 3d pers. sing. perf. ind. act. of *nūdō*, -āre, -āvī, -ātum, 1; agrees with the subj. *imago* or *Sychacus* understood. Observe that *nudavit pectora* = lit. *laid bare (exposed) his breast*, and that *nudavit aras* = *laid bare (the crime committed at) the altar*; so one of Dickens' characters goes home "in a bath chair and a flood of tears," in being literal with its first object and idiomatic with the second. This figure is called *zeugma*; see the note and references to *serenat*, l. 255. — *caecum*, acc. sing. n. of *caecus*, -a, -um; qualifies *scelus*; *caecum* is passive, = *hidden, secret*, cf. *caecus*, l. 349, and note. — *que*, enclitic conj. — *domūs*, gen. sing. of *domus*, -ūs, f., 4th (with 2d decl. forms in some cases; see note on *domos*, l. 140); subjective gen., equivalent to an adj. qualifying *scelus*. The crime was of the 'family-skeleton' type, for Pygmalion murdered his sister's husband for his riches, and violated the sacred shrine of the *Penates* of his family (*domūs*). — *scelus*, acc. sing. of *scelus*, *sceleris*, n., 3d; direct obj. of *relexit*. — *ómne*, acc. sing. n. of *ōmnis*, -e, adj., 3d; agrees with *scelus*; it is out of the usual order for the sake of emphasis. — *retēxit*, 3d pers. sing. perf. ind. act. of *retegō*, -ère, *retēxi*, *relectum*, 3 (*re*, = *back*, + *tegō*, = *I cover*, hence *I cover back*, i.e. *uncover*): joined by *que* to *nudavit*.

Then he counsels her to make speedy flight from the country, and to aid her journeying discloses treasures long hid in the earth, an untold weight of silver and of gold. Stirred thereby	T um cele,râre fu,gâm ,, patri,âque ex,cédere, 357 Then to hasten flight and from her country to depart suâdet, Aûxili,úmque vi,â ,, vete,rés 358 he advises (her) and (as) a help for the journey old tel,lúre re,clúdit Thésau,rós, ,, ig,nótum 359 in the ground he reveals treasures, unknown ar,génti , pónus et , aúri. Hís 360 of silver a weight and of gold. By these things
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LINE 357. **Tum**, adv., here conjunctive = *deinde*. — **celerâre**, pres. inf. act. of *celerô*, -âre, -âvi, -atum, 1, trans. and intrans.; *epexegetic* inf., instead of the usual prose construction *ut* + the subjunct.; dependent on *suadet*. For this infinitive after verbs such as *suadeo*, *oro*, *hortor*, etc., refer to the note on *volvere*, l. 9. — **fugam**, acc. sing. of *fuga*, -ae, f., 1st; direct obj. of *celerare*. *Celero* is one of a class of intransitive verbs which, owing to having a meaning similar to that of other verbs regularly governing a direct object, are sometimes used transitively; we may consider the acc. really a kind of cognate accusative; thus *celerare fugam* = *celerare celeritatem fuga* (*in flight*); cf. *maturate fugam*, l. 137. — **patriâ**, abl. sing. of *patria*, -ae, f., 1st (properly f. of adj. *patrius*, from *pater*); or abl. of separation, following *excedere*. — **que**, enclitic conj. — **excédere**, pres. inf. act. of *excêdô*, -ere, *excessi*, *excessum*, 3 (*êx + cêdô*); joined by *que* to *celerare*, and in construction exactly similar. — **suâdet**, 3d pers. sing. pres. ind. act. of *suâdeô*, -êre, *suâsi*, *suâsum*, 2; agrees with the subj. *imago Sychaei* understood; *suâdet* is a historic present. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III.

LINE 358. **Auxilium**, acc. sing. of *auxilium*, -i, n., 2d (from *augeo*); in apposition with *thesauros*. A. & G. 184; B. 169; G. 320, ff; H. 359, NOTE 2. — **que**, enclitic conj. — **viâe**, gen. sing. of *via*, f., 1st; objective gen., with *auxilium*; *viae* here = *itineris*. — **veterês**, acc. plur. m. of *vetus*, gen. *veteris*, adj. 3d; agrees with *thesauros*. For distinction between *vetus* and *antiquus*, see *veteris*, l. 23. — **tellûre**, abl. sing. of *tellûs*, *tellûris*, f., 3d; abl. of separation after *recludit*; in prose *e tellure* would be necessary. Many translate *tellure* as (*treasures long-hidden*) *in the ground*, making it an abl. of 'place where'; there is little to choose between the two renderings 'from the ground' and 'in the ground.' — **reclúdit**, 3d pers. sing. pres. ind. act. of *reclúdô*, -ere, *reclûsi*, *reclûsum*, 3 (*re*, = *back*, + *claudô*, = *I close*, hence *discloses*); joined by *que* to *suadet*. Verbs compounded with *re* often take the abl. of separation.

LINE 359. **Thésaurós**, acc. plur. of *thésaurus*, -i, m., 2d (a Greek word, *θησαυρός*); direct obj. of *recludit*. — **ignótum**, acc. sing. n. of *ignôtus*, -a, -um, adj. (*in*, = *not*, + *nôtus*, = *known*); agrees with *pondus*. — **argénti**, gen. sing. of *argentum*, n., 2d (from root ARG transposed from RAJ, = *to shine*; cf. Sanskrit *rajatam* = *silver*, and Greek *ἀργυρός*); gen. of substance or material. A. & G. 214, e; B. 197; G. 361; H. 395. — **pondus**, acc. sing. of *pondus*, *ponderis*, n., 3d (from *pendo*, = *I weigh*); in apposition with *thesauros*. — **et**, cop. conj. — **aúri**, gen. sing. of *aurum*, n., 2d (lit. *the burning* i.e. *shining thing*, from a root found in Greek *αὔρω*); gen. of substance, joined by *et* to *argenti*.

LINE 360. **Hís**, abl. plur. n. of demonstr. pron. *hic*, *haec*, *hîc*; abl. of the means or instrument, with *commota*; *his* refers to the revelations and instructions spoken by the phantom of Sychaeus to Dido. — **commôta**, nom. sing. f. of *commôtus*, -a, -um, perf. part. pass. of *commoveô*, -êre, *commôvi*, *commôtum*, 2 (*cum* + *moveô*); agrees with and enlarges the subj. *Dido*, and = a causal clause, *cum commôta esset*. — **fugam**, acc. sing.

	com, móta fu, gám „	Di, dó soci, ósque	pa, rábat.	Dido strove to win
	moved flight			escape and a fol-
361	Cónveni, únt,	quibus ,	aut odi, úm „	lowing. Those meet
	They come together,	to whom	either hatred	together who had
362	cru, déle	ty, ránni	Aut metus ,	acer
	cruel	of the tyrant	or fear	sharp
	e, rát; „	na, vés,	quae ,	fórtē
	there was; ships,	which	by chance (were) prepared,	by chance lay ready,

of *fuga*, -ae, f., 1st; direct obj. of *parabat*. — *Dídō*, gen. *Dīdōnis* or *Dīdūs*, f.; subj. of *parabat*. — *sociōs*, acc. plur. of *socius*, -i, m., 2d; joined by *que* to *fugam*. Observe that *parabat* = *was preparing for* with *fugam*, but = *was collecting* with *socios*, an instance of *zeugma*. A. & G. 385; B. 374, 2, a; G. 690; H. 636, II, 1. — *que*, enclitic conj. — *parābat*, 3d pers. sing. imperf. ind. act. of *parō*, -āre, -āvi, -ātum, 1; agrees with the subj. *Dido*.

LINE 361. *Conveniunt*, 3d pers. plur. pres. ind. act. of *conveniō*, -īre, *convēni*, *convēntum*, 4 irreg. (*con* + *veniō*); agrees with the subj.-nom. *ii* understood. When a demonstrative pronoun is the antecedent of a relative, it is frequently omitted. — *quibus*, dat. plur. m. of *qui*; agrees with the unexpressed antecedent *ii*, and dat. of the indirect obj. after *odium* . . . *erat*. — *aut*, disjunctive conj., and repeated below = *either . . . or*. See the note on *aut*, l. 183. — *odium*, gen. *odiī*, n., 2d; subj. of *erat* in the rel. clause. — *crūdēle*, nom. sing. n. of *crūdēlis*, -e, adj., 3d (akin to *cruror*, *crudus*, etc., and = *raw*, hence figuratively of wounds fresh or still unhealed); qualifies *odium*. The poets constantly qualify abstract ideas with adjectives expressing a personal quality, but some editors consider *odium crudelis tyranni* an instance of *hypallage* (= *odium crudelis tyranni*). *Hypallage* is an interchange of construction, especially of cases of nouns and adjectives; cf. Aen. VIII, 526, *Tyrrhenusque tubae clangor* (= *Tyrrhenae tubae*). A. & G. 385; B. no reference; G. 693, *HYPALLAGE*; H. 636, IV, 2. — *tyranni*, gen. sing. of *tyrannus*, m., 2d (Greek *τύραννος*); objective gen. governed by the notion of *agency* in *odium*. The Greek word originally signified an *absolute ruler*, especially one who rose to supreme power from among the ranks of the people, as opposed to a hereditary king, βασιλεύς; the idea of *oppression* was acquired by *tyrannus* through the general misgovernment of the Greek tyrants.

LINE 362. *Aut*, disjunctive conj., introducing the alternative motive *metus*. — *metus*, gen. *metūs*, m., 4th (*metuō* = *I fear*); nom. sing., joined by *aut* to *odium*. Synonyms: *timor* = *fear*, the generic word simply expressing the emotion without added implication, and defined by Cicero as *metus mali appropinquantis*; *metus* = *fear* of imminent peril, defined by Cicero as *opinio impendentis (et intolerabilis) mali*; *pavor* = *fear* of a stupefying kind, which Cicero calls *metus loco movens mentem*; *formido* = *a lasting fear (metus permanens*: Cicero). — *acer*, nom. sing. m. of *acer*, *acris*, *acre*, adj., 3d (from AC, root of *acuō* = *I sharpen*; hence *sharp*, *keen*, *eager*); qualifies *metus*. — *erat*, 3d pers. sing. imperf. ind. act. of *sum*, *esse*, *fui*; agrees with each of the disjoined subjects, *odium* and *metus*. — *nāvēs*, acc. plur. of *nāvis*, -is, f., 3d; direct obj. of *corripiunt*. — *quae*, nom. plur. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *naves*, and is subj.-nom. of *paratae* (*sunt*). — *forte*, abl. sing. of *fortis*, *fortis*, f., 3d; abl. of manner, and by reason of its constant use in this one way practically an adverb. — *parātae*, nom. plur. f. of *parātus*, -a, -um, perf. part. pass. of *parō*, -āre, -āvi, -ātum, 1; agrees with subj. *quae*, of which it is the predicate with *sunt* understood (3d pers. plur. perf. ind. pass. of *parō*).

and load them with the gold; the wealth of the grasper Pygmalion is carried over seas; a woman leads the emprise. They came to the place where

Córripi,únt, one,rántque au,ró. , Por,tántur 363
 they seize, and load with gold. Are carried
 a,vári Pýgmali,ónis o,pés pela,gó; „ dux , 364
 avaricious of Pygmalion the riches on the sea; (is) leader
 fémína , facti. Déve,nére lo,cós, „ ubi , núnc 365
 a woman of the deed. They reached places, where now

LINE 363. *Corripiunt*, 3d pers. plur. pres. ind. act. of *corripio*, -ēre, *corripuit*, *corruptum*, 3 (*con* + *rapio*); agrees with the implied subj. *ii* (i.e. *socii Didonis*). — *onerant*, 3d pers. plur. pres. ind. act. of *onero*, -āre, -āvī, -ātum, 1 (from *onus*, *oneris*, n., 3d, = a burden); joined by *que* to *corripiunt*; the object of *onerant* is *naves* understood. The construction after *onero* is either acc. of the thing loaded and the abl. of that with which it is loaded, or the dat. of the thing loaded and the acc. of that with which it is loaded; cf. (*onerarat*) *vina cadis*, l. 195, and references. — *que*, enclitic conj. — *aurō*, abl. sing. of *aurum*, -ī, n., 2d; abl. of the instrument. — *portantur*, 3d pers. plur. pres. ind. pass. of *porto*, -āre, -āvī, -ātum, 1; agrees with its subj. *opes*. Observe how the *asyndeton* intensifies the crispness of the description. — *avāri*, gen. sing. m. of *avarus*, -a, -um; qualifies *Pygmalionis*.

LINE 364. *Pygmalionis*, gen. sing. of *Pygmalion*, m., 3d; poss. gen., limiting *opes*. — *opēs*, nom. plur. f., 3d (nom. sing. *Ops* only as name of a goddess; acc. *opem*, gen. *opīs*, abl. *ope*); sub. of *portantur*. *Opēs Pygmalionis* = the buried riches of Sychaeus which Pygmalion regarded as his own property after committing the murder to gain them; *opes* very often includes much more than money, in fact all the resources of power, such as arms, men, etc. — *pelagō*, abl. sing. of *pelagus*, -ī, n., 2d; abl. of 'place over which,' an extension of the locative ablative. — *dux*, gen. *dūcis*, m. or f., 3d (*dūcō* = *I lead*); complement of *est* understood in the predicate *dux (est)*, in the same case as the subj. *femina*. — *fēmína*, gen. *fēminae*, f., 1st (from *feo*, = *I produce*); nom. sing., subj. of *dux (est)*; *femina* refers to Dido. — *facti*, gen. sing. of *factum*, n., 2d; a subjective gen., limiting *dux*.

LINE 365. *Dēvēnēre*, 3d pers. plur. perf. ind. act. of *dēvēniō*, -īre, *dēvēnī*, no supine, 4 irreg. (*dē*, = down, + *veniō*, = *I come*; hence *arrive*); the subj. is a pron. understood, referring to Dido and her followers. From very early times the perfect tense had two endings, in *ērunt* and *ēre*; the former is usual in classical prose, and the latter, which was a popular form, is very common in poetry, as it lends itself readily to the hexameter and other metres. — *locōs*, acc. plur. of *locus*, -ī, m., 2d (two plural forms, *loci*, m., and *loca*, n.); acc. of 'place to which.' In prose, *ad* or *in* with the accusative would be necessary, but poets very often put the name of the 'place to which' in the accusative without a preposition; in this and some other instances Vergil puts the actual place (apart from its name) in the accusative. This construction is an extension of the ordinary rule respecting the names of towns and small islands; e.g. *Romani* = *to Rome*; so some other words, e.g. *domum* = (*to*) *home*, *rus* = *to the country*. A. & G. 258, b, NOTE 5; B. 182, 4 and 5; G. 337; H. 380, 3. — *ubi*, adv. of place, relative to *locos* (= *in quibus*). For other uses of *ubi*, refer to the note on l. 81. — *nūnc*, adv. of time. — *ingentia*, acc. plur. n. of *ingens*, -entis, adj., 3d; qualifies *moenia*. — *cernis*, 2d pers. sing. pres. ind. act. of *cernō*, -ere, *crēvi*, *crētum*, 3; the implied subj. *tu* refers to Aeneas, whom Venus is addressing. The present tense is more suitable than *cernes*, the future which some MSS. read; *nunc* has more meaning with the present, and "where you see" is a common colloquial use of the present to which the arguments of the impossibility of seeing Carthage through the intervening mountain does not apply; poets are

366	in,géntia , cérnis	Moénia ,	súrgen,témque ,	no,váe	thou now seest the
	immense	you see	walls	and rising	new
367	Car,tháginis ,	árcem,	Mérca,tíque	so,lúm, "	vast walls and rising
	of Carthage	the citadel,	and bought	ground,	citadel of new Car-
368	fac,tí de ,	nómine ,	Býrsam,	Taúri,nó	thage, and bought
	of the deed from	the name	(called) Byrsa,	bull's	ground (called Byrsa
	quan,túm "	pos,sént	cir,cúmdare ,	térgo.	from the buying),
	as much as	they could	enclose	with a hide.	as much as they
					might compass about
					with a bull's hide.

rarely exact or altogether consistent in such prose affairs as geographical description and the like.

LINE 366. **Moenia**, acc. of the plural noun *moenia*, -ium, n., 3d; direct obj. of *cernis*; *moenia* always = *city-walls*, or *walls* of a fortified place. — **surgentem**, acc. sing. f. of *surgens*, -entis, pres. part. act. of *surgō*, -ēre, *surrēxi*, *surrectum*, 3; qualifies *arcem* attributively. — **que**, enclitic conj. — **novae**, gen. sing. f. of *novus*, -a, -um; qualifies *Carthāginis*. — **Carthāginis**, gen. sing. of *Carthāgō*, f., 3d; poss. gen. limiting *arcem*. This name is made up of two Phœnician words, and = *new town*. — **arcem**, acc. sing. of *arx*, *arcis*, f., 3d; direct obj. of *cernis*, joined by *que* to *moenia*. It was always the Greek custom to build a new settlement round a hill capable of being fortified.

LINE 367. **Mercātī**, nom. plur. m. of *mercātus*, -a, -um, perf. part. of the dep. verb *mercor*, -āri, -ātus sum, I (*mercēs* = *pay*); with *mercātī* understand *sunt* (3d pers. plur. perf. ind.); this verb is joined by *que* to *devenere*, l. 365. — **que**, enclitic conj., joining *devenere* and *mercātī* (*sunt*). — **solum**, acc. sing. of *solum*, -ī, n., 2d (probably from a root *SOL*, signifying that upon which anything rested or was set); direct obj. of *mercātī* (*sunt*). — **factī**, gen. sing. of *factum*, n., 2d; poss. gen., limiting *nomine*; *factī* refers to what is described in the next line. — **dē**, prep. with the abl.; gov. *nomine*. *De* with *nomine* indicates *source*: *de* is used = *down from*, of place; of the *whole* from which a part is taken, e.g. *partem solido demere de die*; of the object, = *concerning*, and in other ways. A. & G. 153; B. 142; G. 417, 5; H. 434, I. — **nomine**, abl. sing. of *nōmen*, *nōminis*, n., 3d (from *noscō*, = *I know*); governed by *de*. — **Byrsam**, acc. sing. of *Byrsa*, -ae, f., 1st (Greek *Βύρσα* = *a hide*); in apposition with *solum*. The origin of the name *Byrsa*, as Vergil derives it, is purely fanciful. The original name was *Bosra*, a Phœnician word which = *citadel*; this the Greeks, by *metathesis*, or change in the position of letters, altered to *Βύρσα*, and as the original meaning of the name passed out of memory, Vergil is afforded an opportunity of inventing an origin, and takes the Greek noun which = *a hide* to work upon in the process. Very many names and legends in the history of Greece and Rome are inventions, intended to explain something already existing; thus *Romulus* explains *Roma*; so the legend of Arion and the dolphin was invented to explain a statue representing Arion riding on a dolphin's back.

LINE 368. **Taurinō**, abl. sing. n. of *taurinus*, -a, -um (adj. formed from the noun *taurus*, -ī, m., 2d = *a bull*); agrees with *tergo*. — **quantum**, acc. sing. n. of *quantus*, -a, -um; agrees with *solum*, and is direct obj. of *circumdare* in the clause *taurino . . . tergo*; *quantum* is the correlative of a demonstrative *tantum* which may be understood with *solum*, but *tantus* is very often omitted before *quantus* as *talis* before its correlative *qualis*. — **possent**, 3d pers. plur. imperf. subjunct. of *possum*, *posse*, *potui*; its implied subj. is a pron. *īi* or *īlli* referring to the new colonists. The verb is subjunctive because "as much as they could encircle," etc., is quoted from the arrangement made; the sub-

But who, pray, are ye? from what coasts are ye come? or whither shape ye your course?" At her question he sighed and drawing utterance from the deep of his breast, with this replied:

Séd vos , quí tan,dém,, quibus, aút ve,nístis 369
 But you (are) who at length, what or have you come
 ab , óris, Quóve te,nétis i,tér? " 370
 from shores, or whither do you hold your journey?"
 Quae,rénti , tálibus , ille Súspi,ráns, 371
 To (her) inquiring with such (words) he sighing,
 i,móque tra,héns ,, a , péctore , vócem:
 and lowest drawing from his breast his voice

junctive is used when some *explanatory* statement or some thought in the mind of the speaker is introduced by a relative adjective or adverb, and the construction is called *virtual oratio obliqua*, or informal indirect discourse. A. & G. 341, d; G. 323; G. 628; H. page 289, footnote 2. For the conjugation of *possum*, consult A. & G. 137, b; B. 126; G. 119; H. 290. — *circumdare*, pres. inf. act. of *circumdō*, -āre, *circumdedi*, *circumdatum*, 1 (*circum* + *dō*); *prolative* inf., completing the meaning of *possent*. The construction after *circumdare* may be either acc. and abl. *aliquid aliqua re* (as here) or acc. and dat. *aliquid alicui rei*. — *tergō*, abl. sing. of *tergum*, -i, n., 2d; abl. of the instrument. *Tergo* = *hide*, the usual meaning of *tergus*, -oris, n., 3d, whereas *tergum* commonly = *back*. The tale alluded to in this passage is that the natives sold to the Phoenician settlers as much land as they could enclose with the skin of an ox, and the Phoenicians cunningly cut the hide into narrow strips and were thus enabled to enclose sufficient land to build a settlement and citadel.

LINE 369. *Sed*, adversative conj., introducing a new subject of discussion. — *vōs*, gen. *vestrum* or *vestri*; nom. of the 2d personal pron. plur., subj. in the question *quī vos (estis)?* The pronoun is expressed for the sake of emphasis. — *quī*, nom. plur. m. of the interrog. pron. *quis*, *quae*, *quid*; agrees with *vōs*. — *tandem*, adv., included in the sentence to emphasize it; cf. *tandem*, l. 331. — *quibus*, abl. plur. f. of the interrog. adj. *quī*, *quae*, *quod*; agrees with *oris*. — *aut*, disjunctive conj., connecting the question *quibus ab oris venistis* with the one immediately before it. — *vēnistis*, 2d pers. plur. perf. ind. act. of *veniō*, -īre, *vēnī*, *ventum*, 4 irreg.; *vōs* is understood as subject. — *ab*, prep. with the abl.; gov. *oris*; see *ab*, l. 1. — *ōris*, abl. plur. of *ōra*, -ae, f., 1st; governed by *ab*.

LINE 370. *Quōve* (*quō* + *ve*). *Quō* is the adverbial abl. sing. n. of *quī*, and = *whither*. It is used either interrogatively as here; or relatively = *to which* place, often as correlative of the demonstrative *eo* = *thither*. *Ve* is an enclitic disjunctive conj., joining the question introduced by *quō* with the preceding one; *ve* is a weaker form of *vel*. For distinctions between *ve*, *aut*, and *sive*, refer to note on *ve*, l. 9. — *tenētis*, 2d pers. plur. pres. ind. act. of *teneō*, -ēre, *tenuī*, *tentum*, 2; supply *vōs* as subject. — *iter*, gen. *itineris*, n., 3d; acc. sing., direct object of *tenetis*. — *quaerēti*, dat. sing. f. of *quaerēs*, -ēntis, pres. part. act. of *quaerō*, -ere, *quaesivī*, *quaesitum*, 3; dat. of the indirect obj. after the understood verb of *saying*, of which *ille* is subject; *quaerenti* agrees with *illi* (dat. f. sing.) understood, = *to her questioning*, etc. — *tālibus*, abl. plur. n. of *tālis*, -e; abl. of the instrument, substantival or agreeing with *verbis* understood. — *ille*, gen. *illius*, dat. *illi*; nom. sing. m. of *ille*, *illa*, *illud*, subj. of *dixit* or some verb of *saying* understood.

LINE 371. *Suspīrāns*, gen. *suspīrāntis*; nom. sing. m. of the pres. part. act. of *suspīrō*, -āre, -āvī, -ātum, 1 (*sub*, = *from under*, + *spīrō*, = *I breathe*, hence *I sigh*); agrees with and enlarges the subj. *ille*. — *īmō*, abl. sing. n. of *īmus*, -a, -um (superl.

372	" Ó dea , sí pri,má ,, repe,téns ab o,rígine ,	"O goddess, if first seeking back from the origin
373	pérgam, Ét vacet , ánnā,lés ,,	I should proceed, and (if) there were time the records
374	nos, trórum au,dire la,bórum, Ánte di,ém	our to hear of labors, before (that) the day
		sooner would evening

adj. from preposition *infra*; comparative *inferior*); agrees partitively with *pectore*. — **que**, enclitic conj. — **trahēns**, nom. sing. m. of the pres. part. act. of *trahō*, -ere, *trāxi*, *tractum*, 3; joined by *que* to *suspirāns*. — **ā**, prep. with the abl.; gov. *pectore*. — **pectore**, abl. sing. of *pectus*, *pectoris*, n., 3d; governed by *a*, expressing 'place from which.' — **vōcem**, acc. sing. of *vōx*, *vōcis*, f., 3d; direct obj. of *trahēns*.

LINE 372. **O**, exclamation, with the voc. *dea*. — **dea**, voc. sing. of *dea*, -ae, f., 1st; the case of address. Aeneas appears to have ignored Venus' repudiation of divinity, l. 336. — **sī**, conditional conj., introducing the *prolasis*, *pergam et vacet*; the *apodosis* or main clause begins on l. 374. — **primā**, abl. sing. f. of *primus*, -a, -um; qualifies *origine*. — **repetēns**, nom. sing. m. of the pres. part. act. of *repetō*, -ere, *repet-ivi* or -iī, *repetitum*, 3 (re, = back, + *petō*, = I seek, hence I trace back; sometimes re = again, and *repeto* then = I resume); joined by *que* to *suspirāns*. *Repetens ab origine prima* = searching back (into the story) from its earliest beginning. — **ab**, prep. with the abl.; gov. *origine*. — **origine**, abl. sing. of *origo*, -inis, f., 3d (from *orior*, = I arise); governed by *ab*. — **pergam**, 1st pers. sing. pres. subjunct. act. of *pergō*, -ere, *perrexī*, *perrectum*, 3 (*per*, intensive, + *regō* = I direct, hence, I continue); the implied subj. is *ego* (i.e. Aeneas); *si pergam* = if I should proceed (to narrate), and the present subjunctive is the ordinary tense and mood of imaginary conditions respecting the future, followed regularly by the present subjunctive *componat* in the *apodosis*. A. & G. 307, 2 and *b*; B. 303; G. 596, 1; H. 509.

LINE 373. **Et**, cop. conj., connecting the clauses *si pergam* and *si vacet*. — **vacet**, 3d pers. sing. pres. subjunct. act. of *vacō*, -āre, -āvī, -ātum, 1; *vacet* is impersonal (if there should be leisure), and is a similar subjunctive to *pergam*, with which it is connected by *et*. — **annālēs**, acc. of the plural noun *annālēs*, -ium, m., 3d (properly from the adj. *annālis* (abl. *annālī*), pertaining to a year); direct obj. of *audire*. The *Annales* was the name given to the records of public events kept by the priests, and was extended to other historical records, e.g. the Annals of the historian Tacitus. — **nostrōrum**, gen. plur. m. of *noster*, *nostra*, *nostrum*, pronominal poss. adj. of the 1st pers. plur.; agrees with *laborum*. — **audire**, pres. inf. act. of *audiō*, -īre, -i-vī, -itum, 4; *prolative* inf., completing the meaning of *vacet*. — **labōrum**, gen. plur. of *labor*, -ōris, m., 3d; objective gen. after *annālēs*.

LINE 374. **Ante**, adv. of time; *anteā* is the regular adverb, *ante* being commonly a preposition with the accusative, but cf. *ante* . . . *quam*; here there is a relative clause understood, *before (I could finish the story)*. — **diem**, acc. sing. of *diēs*, *diēi*, f., 5th, m. always in the plur. and usually in the sing.; direct obj. of *componat*. — **clausō**, abl. sing. m. of *clausus*, -a, -um, perf. part. pass. of *claudō*, -ere, *clausī*, *clausum*, 3; agrees with *Olympo* in the abl. abs. construction. A. & G. 255; B. 227; G. 409, 410; H. 431. — **componat**, 3d pers. sing. pres. subjunct. of *compōnō*, -ere, *composui*, *compositum*, 3 (*cum* + *pōnō*); agrees with the subj. *Vesper*, and is the regular pres. subjunct. in the *apodosis* of ideal or less vivid future conditions; see note and references on *pergam* above. Some good MSS. read *componet*, the future indicative, and there are examples of this in future conditions, but the future is only used when the speaker or writer wishes

lay the day to rest and close the gates of heaven. Us, as we sailed from ancient Troy (if haply the name of Troy has passed through your ears) over strange seas the storm at its own wild caprice has	clau,só " com,pónat , Vésper O,lýmpo. <i>having been shut would end evening Olympus.</i> Nós Tro,ia ánti,quá, " si , véstras , fórte 375 <i>Us from Troy ancient, if your by chance</i> per , aúres Tróiaie , nómen i,ít, " 376 <i>through your ears of Troy the name has gone,</i> di,vérsa per , æquora , véctos Fórte su,á 377 <i>various through seas carried by chance its own</i>
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to represent that something not merely *might* but *will* happen. However, Aeneas does not intend speaking at length, so *componat* is at once more regular and more suitable; it is a well-supported reading, and is adopted by the best editors. — **Vesper**, gen. *vesperis* or *vesperi*, m., 3d and 2d; nom. sing., subj. of *componat*; Vesper is the evening star (= Greek Ἑσπερος, in which the rough breathing is compensation for an original digamma). The abl. of *vesper* is *vespere*, *vesperi* being a locative case = *in the evening*. For declension, consult A. & G. 41, b; B. 23, 2; G. 68, 10; H. 51, 4, and 62, NOTE 2. — **Olympō**, abl. sing. of *Olympus*, -ī, m., 2d; abl. abs. with *clauso*; the idea of eve closing the gates of heaven and dawn opening them is derived from the shutting and opening of city-gates. Olympus was the vague abode of the gods; it is commonly identified in Greek myth with Mount Olympus, on the borders of Thessaly and Macedonia, its top reaching to heaven, and untouched by wind, rain, or clouds.

LINE 375. **Nōs**, acc. of *nōs*, gen. *nostrum* or *nostrī*, plur. of 1st personal pron.; direct obj. of *appulit*. — **Trōiā**, abl. sing. of *Trōia*, -ae, f., 1st; abl. of separation, dependent on *vectos*. 'Place from which' is expressed by the abl. with a prep. *ab*, *de*, or *ex*, but the names of towns or small islands are put in the abl. without a preposition; thus *Troia* = *from Troy*, but if one wished to write *from the city of Troy*, it would be *ex* or *ab urbe Troia*, the addition of *urbe* rendering a preposition necessary. A. & G. 258, a; B. 229, 1, a; G. 391; H. 428, II. — **antiquā**, abl. sing. f. of *antiquus*, -a, -um; qualifies *Trōiā*. — **si**, conditional conj., in the *protasis* with *iit*. — **vestrās**, acc. plur. f. of *vester*, *vestra*, *vestrum*; agrees with *aures*; the plural poss. adj. *vestrās* = *your own and those of your people*. — **forte**, abl. sing. of *fors*, *fortis*, f., 3d; adverbial abl. of manner; very common in combination with *si* and *ne*, modifying the directness of the clauses they introduce. — **per**, prep. with the acc.; gov. *aures*. — **aures**, acc. plur. of *auris*, -is, f., 3d; governed by *per*.

LINE 376. **Trōiaie**, gen. sing. of *Trōia*, f., 1st; poss. gen., limiting *nōmen*. — **nōmen**, gen. *nōminis*, n., 3d; nom. sing., subj. of *iit*. — **iit**, 3d per. sing. perf. ind. act. of *eō*, *ire*, *ivī* or *īi*, *itum*, irreg. (for conjugation, see *īi*, l. 246); agrees with the subj. *nōmen*; the indicative mood signifies that Aeneas had no doubt that the maiden was acquainted with the name of Troy, and indeed the conditional clause is expressive of Aeneas' Trojan modesty. — **diversa**, acc. plur. n. of *diversus*, -a, -um; agrees with *aequora*. — **per**, prep. with the acc.; gov. *aequora*. — **aequora**, acc. plur. of *aequor*, -is, n., 3d; governed by *per*; the plural for singular is frequent in poetry. — **vectōs**, acc. plur. m. of *vectus*, -a, -um, perf. part. pass. of *vehō*, -ere, *vēxi*, *vectum*, 3; agrees with *nōs*, the obj. of *appulit*; *nōs vectōs appulit* exemplifies the use of a predicate participle. — **vectōs**, instead of two coördinate sentences, e.g. *nōs vexit et appulit*. A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5.

LINE 377. **Forte**, abl. sing. of *fors*, *fortis*, f., 3d; abl. of manner, and not the adverb *forte*, as on l. 375, above. — **suā**, abl. sing. f. of *suus*, -a, -um, poss. adj. of the reflexive

378	Liby, cís „ tem, péstas , áppulit , óris.	Súm	driven onto the Li-
	<i>Libyan the storm has driven to the shores.</i>	<i>I am</i>	byan shores. Aeneas
	píus , Aéne, ás, „ rap, tós qui ex , hóste		the good am I, who
	<i>dutiful Aeneas, seized who from the enemy</i>		bear with me in my
379	pe, nátes Clásse ve, hó me, cùm,		fleet my household
	<i>the household gods in the fleet am carrying with me,</i>		gods rescued from
380	fa, má super , éthera , nótus. Ítali, ám quae, ro „		the enemy, known by
	<i>in glory above the upper air known. Italy</i>	<i>I seek</i>	fame in heaven above.
			I seek the Italy

pron. of the 3d person; agrees with *forte*; *forte suā* is analogous to *sponte suā*, and = *by its own* (i.e. the storm's) caprice. A. & G. 196; B. 86, 1, and 244; G. 309; H. 449. — *Libycis*, dat. plur. f. of *Libycus*, -a, -um (adj. of the noun *Libya*); agrees with *óris*. — *tempestās*, gen. *tempestātis*, f., 3d; nom. sing., subj. of *áppulit*. — *áppulit*, 3d pers. sing. perf. ind. act. of *appellō* (*adpellō*), -ere, *áppuli*, *áppulsum*, 3 (*ad*, = *towards*, + *pellō*, = *I drive*); agrees with the subj. *tempestās*. — *óris*, dat. plur. of *óra*, -ae, f., 1st; dat. of the indirect obj. after *áppulit*, as a compound of *ad*. A. & G. 228; B. 187, III; G. 347; H. 386. In prose *ad órās* would probably have been written, but it is not strictly necessary to take *óris* as a dat. of 'place to which.'

LINE 378. *Sum*, 1st pers. sing. pres. ind. of *sum*, *esse*, *fuī*; the implied subj. is *ego*. — *píus*, nom. sing. m. adj.; qualifies *Aeneas*; the almost titular epithet of the hero. This revelation of Aeneas' identity by himself is imitated from Homer, with whose heroes it was an indispensable rule of etiquette to make themselves known to their hosts after receiving the first honors of hospitality; Homer's heroes regularly apply to themselves those qualities for which they were well known, e.g. Odysseus is a *soi-disant* 'man of guile.' — *Aenēās*, gen. *Aenēae*, m., 1st; decl. Greek noun; nom. sing., complement of the copula *sum* in the predicate. — *raptōs*, acc. plur. m. of *raptus*, -a, -um, perf. part. pass. of *rapiō*, -ere, *rapiū*, *raptum*, 3; agrees with *Penates*; *raptos* is a predicate participle similar to *vectos* above, and *Penates raptos veho* = *Penates rapiū et veho*. — *quí*, nom. sing. m. of the rel. pron.; agrees with its antecedent *Aenēās*, and is subj. of *vehō*. — *ēx*, prep. with the abl.; gov. *hoste*; *ex hoste* = *from the midst of the enemy*. *Ex* = *out of the interior*; *ab* = *from the frontier*. — *hoste*, abl. sing. of *hostis*, -is, m. and f., 3d; governed by *ex*. *Hostis* is a *public enemy*, i.e. the enemy of a country; *inimicus* = a *private or personal enemy*. — *Penātēs*, acc. of *Penātēs*, -ium, m., 3d (no sing.); direct obj. of *vehō*. This introduction is not intended to be boasting, though it has the true and single-minded ring of its Greek models.

LINE 379. *Classe*, abl. sing. of *classis*, -is, f., 3d; abl. of the means or instrument. — *vehō*, 1st pers. sing. pres. ind. act. of *vehō*, -ere, *vēxī*, *vectum*, 3; agrees with its subj. *quí*. — *mēcum* (*mē* + *cum*), *mē* is abl. of *ego*; governed by the enclitic prep. *cum*. *Cum*, prep. with the abl., regularly appended to personal, reflexive, and relative pronouns. A. & G. 99, e, and 104, e; B. 142, 4; G. 413, REM. I; H. 184, 6, and 187, 2. — *fāmā*, abl. sing. of *fāma*, -ae, f., 1st (Greek *φῆμη*, lit. a *saying*, hence *rumor*; *renovon* is a derived meaning); abl. of manner extending *notus*. — *super*, prep. with the acc. or abl.; gov. the acc. *aethera*. — *aethera*, acc. sing. of *aether*, -is, m., 3d (Greek *αἰθήρ*); governed by *super*. The acc. *aethera* and the gen. *aetheros* are Greek forms. *Aether* is the *upper air*, as opposed to *aēr*, the *lower air*. — *nōtus*, nom. sing. m. of *nōtus*, -a, -um, adj. (properly perf. part. pass. of *noscō*, -ere, *nōvī*, *nōtum*, 3); agrees with the subj. of *sum*, viz. *ego* or the complement *Aeneas*.

LINE 380. *Italiam*, acc. sing. of *Italia*, -ae, f., 1st; direct obj. of *quaerō*. — *quaerō*, 1st pers. sing. pres. ind. act. of *quaerō*, -ere, *quaesivī*, *quaesitum*, 3; understand

of my sires and
my ancestry of
the line of Jove supreme.
With twice ten ships
I climbed the Phrygian main, pursuing
destinies revealed,
my goddess mother
pointing out the way;

patri, *am*, ét genus , áb Iove, súmmo.
(my) ancestral, and the race (sprung) from Jupiter highest.
Bís de, nís Phrygi, úm ,, con, scéndi , návibus ,³⁸¹
Twice ten Phrygian I climbed with ships
æquor, Mátre de, á mon, stránte vi, ám, ,,³⁸²
the sea, my mother goddess pointing out the way,

ego, referring to Aeneas, as subject. — **patriam**, acc. sing. f. of *patrius*, -a, -um; qualifies *Italiam*; *patriam* may be taken as acc. of the noun *patria* and in apposition with *Italiam*. — **et**, cop. conj., connecting the two objects, *Italiam* and *genus*. Before Wagner inserted *et*, editors used to place a semicolon after *patriam*; the *genus* was taken as nom., = *descendant*, and an appositive of the subj. of *conscendi*, and *genus* was an awkward allusion to Aeneas' descent from Jove. — **genus**, acc. sing. of *genus*, *generis*, n., 3d; direct obj. of *quaero*, joined by *et* to *Italiam*. *Quaero genus* may = (1) *I seek my descent*, i.e. the country of my ancestors, or better (2) *I seek my lineage*, i.e. the race (descended) from *Jupiter*. — **ab**, prep. with the abl., here expressing origin; gov. *Iove*. — **Iove**, abl. sing. of *Iūpiter*, gen. *Iovis*, m., 3d; governed by *ab*; in prose a participle would be required agreeing with *genus*, e.g. *genus (ortum) ab Iove*, but *genus* by its derivation from *geno* (old form of *gigno*) has a quasi-verbal signification of origin. — **summō**, abl. sing. m. of *summus*, -a, -um (superl. adj. formed from prep. *suprā*); agrees with *Iove*; *summo* is not partitive, but = *highest*, as Jupiter's throne was on the pinnacle of heaven, or perhaps = *most mighty*. The allusion in this line is to the legend that Dardanus, the son of Jupiter and Electra, and the ancestor of Aeneas, was born in Italy, at Corythus (later called Cortona), a town of Etruria. Dardanus is said to have migrated across northern Greece and settled in the Troad in Asia Minor. Aeneas traced his origin back to Jupiter through Anchises, Capys, Assaracus, Tros, Erichonius, and Dardanus.

LINE 381. **Bis** (= *duis*, from *duo*), numeral adv., multiplying *denis*. — **dēnis**, abl. plur. f. of *dēnī*, -ae, -a, distributive numeral adj.; agrees with *navibus*; *bis denis* = *viginti*. Observe that Vergil uses the distributive *denis* instead of the cardinal *decem*. — **Phrygium**, acc. sing. n. of *Phrygius*, -a, -um (adj. of noun *Phrygia*); agrees with *aequor*. — **conscendi**, 1st pers. sing. perf. ind. act. of *conscendō*, -ere, *conscendi*, *conscensum*, 3 (*con* + *scandō* = *I climb*); *ego* is implied as subject. *Conscendere* = *to climb*, and is common in the phrase *navem conscendere* = (lit., *to climb the ship*) *to embark*; hence some translate here *I embarked over the Phrygian sea*, regarding *aequor* as an accusative of *extension over*; but it is preferable to render *I climbed the sea*, for the ancients always thought of ships leaving harbor as *going up* the sea, and of ships entering harbor as *going down* the sea (Greek *ἀνὰ ὕψους*, compound of *ἀνά* = *up*, = *I put out to sea*; so *κατὰ γειν* = *to bring to land*, from *κατά* = *down*). — **nāvibus**, abl. plur. of *nāvis*, -is, f., 3d; abl. of the means or instrument with *conscendi*. — **aequor**, acc. sing. of *aequor*, -is, n., 3d; direct obj. of *conscendi*.

LINE 382. **Mātre**, abl. sing. of *māter*, *mātris*, f., 3d (Greek *μήτηρ*); in the abl. abs. construction with *monstrante*. — **deā**, abl. sing. of *dea*, -ae, f., 1st; in apposition with *matre*, which it modifies, as if = *to divina*; the allusion is to Venus, the unrecognized interlocutor of Aeneas. — **monstrānte**, abl. sing. f. of the pres. part. act. of *monstrō*, -āre, -āvi, -ātum, 1; agrees with *mātre* in the abl. abs. construction. The ablative absolute, in this case an abl. combined with a participle (often a predicative substantive or adjective acts as substitute for the participle), serves to modify the verbal predicate of

383	data , fâta se,cûtus. Vîx sep,tém con,vûlsae	hardly do seven,
	<i>granted destinies following. Scarcely seven shaken</i>	shattered by the
384	un,dîs " Eu,rôque su,pêrsunt. Îpse	waves and eastern
	<i>by the waves and by Eurus survive. I myself,</i>	wind, survive. My-
	ig,nôtus, e,gêns, " Liby,âe de,sêrta per,âgro,	self unknown, neces-
	<i>unknown, needy, of Libya the deserts traverse,</i>	sitous, I wander
		through the Libyan
385	Eûro,pa âtque Asi,â pul,sûs." " Nec,	wastes, driven from
	<i>from Europe and from Asia having been driven." Nor</i>	Europe and from
		Asia." But suf-

the sentence. For references, etc., consult the note on *laxis*, l. 122. — **viam**, acc. sing. of *via*, -ae, f., 1st; direct obj. of *monstrante*. — **data**, acc. plur. n. of *datus*, -a, -um, perf. part. pass. of *do*, *dare*, *dedi*, *datum*, 1; agrees with *fata*, and = a rel. clause *quae data erant*. — **fâta**, acc. plur. of *fâtum*, -i, n., 2d; direct obj. of *secutus*; *fata*, as the perf. part. with passive meaning of *fari* = *to speak*, here = *oracula*, i.e. the spoken warning or decree of destiny, especially of that given by the god at Delphi. — **secûtus**, nom. sing. m. of the perf. part. of the dep. verb *sequor*, *sequi*, *secûtus sum*, 3; agrees with the subj. *ego* implied by the personal ending of the verb *conscendi*.

LINE 383. **Vix**, adv. of manner, limiting *supersunt*; *vix* = *with difficulty*; beware of taking *vix* with *septem* as *scarcely seven*, which is nonsense. — **septem**, cardinal numeral, qualifying *naves* understood as subj. of *supersunt*; all the rest except one ship survived the storm, ll. 509-512. — **convulsae**, nom. plur. f. of *convulsus*, -a, -um, perf. part. pass. of *convellô*, -ere, *convelli*, *convulsus*, 3 (*con* + *vellô* = *I pluck*); agrees with the subj. *naves* understood; the participle *convulsae* is peculiar in this sentence, taking the place of a temporal clause, *after being shattered*. — **undis**, abl. plur. of *unda*, -ae, f., 1st; abl. of the instrument with *convulsae*. A. & G. 248, c; B. 218; G. 401; H. 420. — **Eurô**, abl. sing. of *Eurus*, -i, m., 2d (Greek Εὔρος); abl. of the instrument, joined by *que* to *undis*; *Eurus* is the East-wind, and is singled out for mention not by any means as being the most violent of the winds, but merely as a representative of all. — **que**, enclitic conj. — **supersunt**, 3d pers. plur. pres. ind. of *supersum*, *superesse*, *superfui* (*super*, = *over*, + *sum*, = *I am*, hence *I survive*; agrees with the subj. *convulsae* (*naves*)).

LINE 384. **Ipse**, nom. sing. m., of *ipse*, -a, -um (gen. *ipsius*, dat. *ipsi*); intensifies *ego*, the implied subj. of *peragro*; *ipse* is very emphatic, and in conjunction with *ignotus* and *egens* marks the strong emotion under which Aeneas is laboring as he points the contrast between his present destitution and his former power and fame; see ll. 378, 379. — **ignôtus**, nom. sing. m. of *ignôtus*, -a, -um (*in*, = *not*, + *nôtus*, = *known*, perf. part. pass. of *nosco*); agrees with *ipse*; some give *ignotus* its rarer active meaning of *not knowing*, *ignorant* (i.e. of the country), but it is undoubtedly intended to be in opposition to *nôtus*, l. 379. — **egêns**, gen. *egêntis*; nom. sing. m. of the pres. part. act. of *egêô*, -êre, -ui, no supine, 2; agrees with *ipse*. Observe the omission of a conjunction between *ignotus* and *egens*; the *asyndeton* expresses intense feeling and excitement. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — **Libyae**, gen. sing. of *Libya*, f., 1st; poss. gen., limiting *dêserta*. — **dêserta**, acc. plur. n. of *dêsertus*, -a, -um, perf. part. pass. of *dêsêrô*, -ere, -ui, *dêsertum*, 3; used as noun, directly governed by *peragro*. — **perâgrô**, 1st pers. sing. pres. ind. act. of *perâgrô*, -âre, -âvi, -âtum, 1 (*per*, = *through*, + *âger*, gen. *âgri*, a field, hence *I traverse*); its subj. *ego* is implied by the termination.

LINE 385. **Eurôpâ**, abl. sing. of *Eurôpa*, -ae, f. 1st (Greek Εὐρώπη = *she with the broad face*); abl. of 'place from which'; a preposition *ab* or *ex* is, as often in poetry,

fering not his further plaint, thus Venus mid his grief broke in: "Whosoe'er thou art,	plúra que, réntem Pássa Ve, nús medi, ó ,, sic , 386 <i>more things lamenting suffering Venus middle thus</i> ínter, fáta do, lóre est: "Quísquis es, , haúd, 387 <i>interrupted in his grief — : whoever thou art, not,</i>
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omitted. A. & G. 258, a; B. 229, I, a; G. 391; H. 428, II. This continent is supposed to have been named after Europa, a daughter of the Phoenician king Agenor; she was carried off to Crete by Jupiter, who assumed the shape of a bull for the purpose, and there she bore to Jupiter three children, Minos, Sarpedon, and Rhadamanthus. — **atque**, cop. conj. — **Asiā**, abl. sing. of *Asia*, -ae, f., 1st (Greek 'Ἀσία); abl. of 'place from which,' joined by *atque* to *Europa*. Asia was one of the daughters of Oceanus, and gave her name to one of the three great divisions of the ancient world. The name was first applied to what is now known as Asia Minor, but in later times was extended to the whole eastern continent. — **pulsus**, nom. sing. m. of the perf. part. pass. of *pellō*, -ere, *pepuli*, *pulsus*, 3; agrees with and enlarges the subj. of *peragro*. The allusion in *Europa atque Asia pulsus* is: (1) *Asia*; to Aeneas' exile from Troy (in Asia Minor) after its capture by the Greeks; (2) *Europa*; in the first place, to the futile attempt made some years before to found a colony in Thrace, and in the second place to the failure of the Trojans in trying to reach Italy and settle there. — **Nec** (short for *neque*, = and . . . not), conj., connecting its own with the preceding sentence. — **plúra**, acc. plur. n. of *plures*, -a, gen. *plurium*, dat. and abl. *pluribus* (in the sing. *plus* is neuter, and is only found in the nom. and acc. cases, and in the gen. *pluris*); direct obj. of *querentem*. Comparison: positive *multus*, -a, -um; comparative, *plus*; superl. *plurimus*. — **querentem**, acc. sing. m. of *querens*, -entis, pres. part. act. of *queror*, -i, *questus sum*, deponent 3, trans. and intrans.; agrees with *eum* or *Aeneas* understood. Many editors regard the participle as a variation for the infinitive mood, *nec (eum) plura queri passa*, but more probably *querentem plura* is to be taken as a direct object of *passa*, i.e. Venus could not endure Aeneas as he was complaining further.

LINE 386. **Passa**, nom. sing. of *passus*, -a, -um, perf. part. of the dep. verb *patior*, *pati*, *passus sum*, 3; agrees with and enlarges the subj. *Venus*; *passa* is equivalent to a present participle, the perfect participles of deponents being often used without any implication that the action is anterior to that of the principal verb. — **Venus**, gen. *Veneris*, f., 3d; nom. sing., subj. of *interfata (est)*. — **mediō**, abl. sing. m. of *medius*, -a, -um; partitive attribute of *dolore*. — **sic**, adv. of manner, modifying *interfata* and referring to what follows. — **interfata**, nom. sing. f. of the perf. part. of the dep. verb *interfero*, *interfari*, *interfatus sum*, 1 (*inter*, = between, + *fari*, = to speak, hence to interrupt); agrees with the subj. *Venus*, and constitutes with *est* below the 3d pers. sing. perf. ind. — **dolōre**, abl. sing. of *dolor*, -ōris, m., 3d (*doleō* = I grieve); idiomatic abl. of 'time when.' In certain expressions like this it is not always easy to distinguish between the ablative of *time when* and the ablative of *place where*; in the case before us the verb *interfata* indicates *when (fata)* and *where (inter)*, but the interruption occurs on the whole rather in time than in place. A. & G. 259, a; B. 230; G. 393, and REM. 5; H. 429. Observe that Vergil uses *dolore*, which properly represents the abstract idea of *grief*, for the *display of grief* made by Aeneas. — **est**, 3d pers. sing. pres. ind. act. of *sum*, *esse*, *fui*; agrees in person with *Venus*, and with *interfata* makes *interfata est*, the 3d pers. sing. of the combinate perf. indicative. Parts of the verb *sum* are borrowed to form the perfect, future perfect, and pluperfect tenses passive of all other verbs that have these tenses.

LINE 387. **Quisquis**, nom. sing. m. of *quisquis*, f. rare, *quidquid* or *quicquid* (*quod-quod* is the adjectival neuter), indefinite rel. pron.; agrees predicatively with the implied

388	cre, do, ,, invi, sús coe, léstibus , aúras Víta, lés	not hated, me-
	<i>I believe hatred by the gods above breath of life</i>	thinks, of the heav-
	car, pís, ,, Tyri, ám qui ad, véneris , úrbem.	only host dost thou
	<i>thou drawest Tyrian who (=as) (thou) hast come to the city.</i>	draw the breath of
		life, for that thou hast
389	Pérge mo, do, áttque hinc , té re, gínae ,, ad ,	reached the Tyrian
	<i>Proceed only, and hence thee of the queen to</i>	city. Only proceed,
		and betake thee
		hence to the palace-

subj. (*tu*) of *es*. — *es*, 2d pers. sing. pres. ind. of *sum, esse, fui*; understand *tu* as subj. of the predicate *quisquis es*. — *haud*, negative adv., limiting *invisus*, not *carpis*. Remember that Vergil never uses *haud* with verbs, and that the best authors rarely use it with them, except with *scio, ignoro*, and a very few more. — *crēdō*, 1st pers. sing. pres. ind. act. of *crēdō, -ere, crēdidī, crēditum*, 3; the contained subj. is *ego*; *crēdō* is parenthetic, being constructionally independent of the rest of the sentence; in prose it is usual to have *quod or id quod credo, ut credo*, etc. — *invisus*, nom. sing. m. of *invisus, -a, -um* (from *invidēo* = *I envy*, hence *detested, or detestable*); agrees with the subj. of *carpis*. *Haud invisus carpis* is really an abbreviation of *non invisus es qui carpis*, the emphasis lying on *invisus*. — *coelestibus*, dat. plur. of *coelestēs, -ium*, m. and f., 3d (plur. of adj. *coelestis, -e*, from *coelum*; *coelestes* = *dī superi*); dat. of the indirect obj. with *invisus*. — *aurās*, acc. plur. of *aura, -ae*, f., 1st (Greek *ἀύρα*); direct obj. of *carpis*.

LINE 388. *Vitālēs*, acc. plur. f. of *vītālīs, -e*, adj. 3d (from *vīta, life*); qualifies *aurās*; the *breath of life* is an expression borrowed from Lucretius. — *carpis*, 2d pers. sing. pres. ind. act. of *carpō, -ere, carpī, carptum*, 3 (= *to pluck*, here *to draw*; for other meanings, consult a dictionary); *tu* is the unexpressed subject. — *Tyriam*, acc. sing. f. of *Tyrius, -a, -um*; qualifies *urbem*. — *qui*, nom. sing. m. of the rel. pron.; agrees with *tū* (subj.) of *carpis* as antecedent, and is subj. of *advēneris*. Observe that *qui* introduces a causal clause, = *quippe qui*, or *cum is*; for the relative in *purpose* clauses, cf. *quae verteret arces* (= *ut ea*), l. 20; *qui* in *concessive* clauses also takes the subjunctive (= *cum is, although he*); in statements of general characteristics the subjunctive mood follows the relative pronoun. — *advēneris*, 2d pers. sing. perf. subjunct. act. of *advēniō, -īre, advēnī, adventum*, 4 (*ad*, = *to*, + *veniō*, = *I come*); agrees with its subj. *qui*; the mood is the causal subjunctive. A. & G. 320, e; B. 283, 3; G. 633; H. 517. — *urbem*, acc. sing. of *urbs, urbis*, f., 3d; direct obj. of *advēneris*. *Venio* is intransitive, but in composition with *ad* governs a direct object; compounds of *ante, ob, trans*, and a few other prepositions similarly acquire a transitive force. A. & G. 228, a; B. 175, 2, a; G. 331; H. 372.

LINE 389. *Perge*, 2d pers. sing. imperative mood, act. of *pergō, -ere, perrēxī, perrectum*, 3; the subj. *tū* is unexpressed, being contained in the personal ending. — *modo*, adv., strengthening the imperative *perge*; so the English *now* in *proceed now*, without temporal signification. *Modo* is used in a variety of ways, of which the chief are: (1) in distributive coördination, *modo . . . modo*, = *now . . . now*; (2) *non modo*, *not only . . . sed etiam, but also*; (3) *non modo non, not only not . . . sed ne quidem, but not even*; (4) in provisions, *modo* (usually with *dum*; e.g. *dummodo*) = *provided that*, followed by the subjunctive, the negative being *modo ne (dummodo ne)*, *provided that . . . not*; (5) restrictive adv., = *only, merely*; (6) temporal adv., of time present or just past, = *just now*; of the immediate future, = *directly, in a moment*. — *atque*, cop. conj. — *hinc*, adv. of 'place whence'; cf. *hīc* = *here*, *hūc* = *hither*, from the demonstrative pronoun *hīc, haec, hōc*. — *tē*, acc. sing. of the 2d personal pron. *tū*;

portals of the Queen.	límina ,	pérfer.	Námque ti,bí	redu,cés	390
For I bring thee news	the threshold	betake.	For indeed	to thee	returned
of thy comrades re-	soci,ós „	clas,sémque re,látam	Núntio, et		391
turned and thy fleet	your companions and your fleet	brought back	I announce, and		
driven back and borne	ín tu,túm „	ver,sis	Aqui,lónibus ,	áctam,	
into safety by the	into safety	having changed	by the north winds	driven	
changed north winds,					

reflexive direct obj. of *perfer*. — *rēginae*, gen. sing. of *rēgina*, f., 1st; poss. gen., limiting *límina*; *reginae* = *Didonis*. — *ad*, prep. with the acc.; gov. *límina*. The following distinctions are perceptible in prepositions expressing motion to: *in* = to, into, i.e. into the interior; *ad* = to, towards, i.e. to the borders of a place. — *límina*, acc. plur. of *límen*, -*inis*, n., 3d (for *límen*, from *ligō* = *I fasten*; hence of the fastening timbers of a doorway); governed by *ad*. — *perfer*, 2d pers. sing. imperative mood act. of *perferō*, *perferre*, *per tuli*, *perlātum*, irreg. (*per*, = through, + *ferō*, = *I carry*; with reflexive pron. as object, = to betake one's self); joined by *atque* to *perge*. *Fer* (not *fere*) is the imperative of *fero*; so dic of *dico*, and *fac* of *facio*.

LINE 390. *Námque* (*nam* + *que*), *nam* is a causal conj., strengthened by the suffix *que*; there is an ellipse in the thought, e.g. and (go joyfully) for, etc. There are several combinate conjunctions like *namque*, e.g. *itaque*, *sed enim*, *enimvero*, etc.; they are more emphatic than the simple conjunctions, and connect a sentence more closely and logically with what has preceded. A. & G. 208, e; B. 345; G. 498; H. 554, V. — *tibí*, dat. sing. of *tū*; dat. of the indirect obj. after *nuntio*. The final *i* of *mihi*, *tibi*, and *sibi* may be either long or short; it is more often short than long, but the *i* is long in *tibi* here. — *reducēs*, acc. plur. m. of *redūx*, *reducis*, adj. 3d (= *reduc*, from *redūcō* = *I lead back*; hence passively *led back*, *returning*); agrees with *socios*, and is the complement of *esse* understood; *socios reducēs* (*esse*) and *classem relátam* (*esse*) are acc. and inf. object-clauses governed by *nuntio*, the verb implying saying. A. & G. 272, REM.; B. 330, 331; G. 527; H. 534, 535. — *sociōs*, acc. plur. of *socius*, -*i*, m., 2d; acc.-subj. of *reducēs* (*esse*), after *nuntio*. — *classem*, acc. sing. of *classis*, -*is*, f., 3d; subj.-acc. of *relátam* (*esse*), after *nuntio*. This is the first intimation *Aeneas* had of the safety of his fleet; he had supposed that the seven vessels with him were the only ones that survived the storm roused by *Aeolus*. — *que*, enclitic conj., joining the two object-clauses, *reducēs socios* and *classem relátam*. — *relátam*, acc. sing. f. of *relátus*, -*a*, -*um*, perf. part. pass. of *referō*, *referre*, *retuli* (*rettulī*), *relátum*, irreg. (*re*, = back, + *ferō*, = *I bring*); agrees with *classem*; supply *esse* with *relátam*, *relátam* (*esse*) being the perf. inf. passive governed by the subject-acc. *classem*.

LINE 391. *Nuntio*, 1st pers. sing. pres. ind. act. of *nuntio*, -*āre*, -*āvī*, -*ātum*, 1; the contained subj. is *ego*. — *et*, cop. conj. — *in*, prep. with the acc. or abl.; gov. the acc. *tutum*. — *tutum*, acc. sing. n. of adj. *tūtus*, -*a*, -*um* (originally perf. part. of *tueor*); governed by *in*; *tutum* is substantival, = *tutum locum*. Vergil often uses the neuter of adjectives as substantives, cf. *in altum*, *in melius*, etc., especially after prepositions. A. & G. 188, 189; B. 236-238; G. 204, NOTES 1-4; H. 441. — *versis*, abl. plur. m. of *versus*, -*a*, -*um*, perf. part. pass. of *vertō*, -*ere*, *verti*, *versum*, 3; agrees with *aquilónibus*. — *aquilónibus*, abl. plur. of *aquilō*, -*ōnis*, m., 3d; abl. of the instrument with *actam*; the plural of *aquilo* (the north wind) practically = *ventus*. *Versis aquilónibus* may be taken as abl. abs., in which case *versis* = *having changed* (the passive *vertor* being medial or reflexive, and similar to a regular deponent). — *actam*, acc. sing. f. of *actus*, -*a*, -*um*, perf. part. pass. of *agō*, -*ere*, *ēgi*, *actum*, 3; agrees with *classem*; supply *esse* with *actam*, = the perf. inf. pass. of *ago*, joined by *et* to *relátam* (*esse*) above.

392	Nī frus, tra aūguri, ūm „ va, nī docu, ére	unless to no end my
	unless to no purpose augury fond taught (me)	parents have falsely
393	pa, réntes. Áspice , bis se, nós „ lae, tántes ,	taught me augury.
	my parents. Behold thou twice six rejoicing	Behold yon twelve
394	ágmīne , cýcnos, Aéthēri, á quos , lápsa	swans in joyous array,
	in a column swans, heavenly whom gliding	whom the bird of
	pla, gá „ Iovis , áles a, pérto	Jove, swooping from
	from the region of Jupiter the bird open	the tract of aether,

LINE 392. *nī* (old form *nēi*, so probably the same as *ne*, though some think it a contraction of *nisi*), negative conditional particle, followed by the ind. mood *docuere*. *Si* introduces affirmative, and *nisi* or *ni* and *si non* negative conditions. *Nisi* and *ni* (usually = *unless*) are most common in conditions whose apodosis or conclusions are negative. When *nisi* or *ni* is used, the *apodosis* is stated as true generally, except for the single exception introduced by *nisi* or *ni*; when *si non* is used, the *apodosis* is true only for the case under consideration. A. & G. 315, a; B. 306; G. 591; H. 507 and 3, NOTE 3. — *frustrā*, adv. of manner, limiting *docuere*. — *augurium*, acc. sing. of *augurium*, -i, n., 2d (from *augur*); direct obj. of *docuere*. — *vāni*, nom. plur. m. of *vānus*, -a, -um (= *vacuus*, cf. *vacuus*, empty); agrees with the subj. *parentes*, but limits the verb *docuere* like an adverb. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — *docuere*, 3d pers. plur. perf. ind. act. of *docēō*, -ēre, *docuī*, *doctum*, 2; agrees with the subj. *parentes*. — *parēntēs*, nom. plur. of *parēns*, -ēntis, m. or f., 3d; subj. of *docuere*.

LINE 393. *Aspice*, 2d pers. sing. imperative mood act. of *aspiciō* (*adspiciō*), -ere, *aspēxi*, *aspectum*, 3 (*ad* + *speciō*); the contained subj. is *tu*. Synonyms: *videre* simply = *to see*; *intueri* = *to gaze at*; *aspicere* = *to look at*, or *to behold*, whether accidentally or intentionally; *spectare* = *to look steadily at*; *cernere* = *to see*, so as to be able to distinguish. — *bis*, numeral adv., qualifying *senos*; *bis senos* is a poetical way of expressing *twelve* (*duodecim*). — *sēnōs*, acc. plur. m. of the distributive *sēni*, -ae, -a (the cardinal is *sex*); agrees with *cynos*. In prose, *bis senos* could only mean *twice six each*, but here it = *bis sex*; Vergil occasionally puts distributives for cardinals. — *laetāntēs*, acc. plur. m. of *laetāns*, -āntis, pres. part. of the dep. verb *laetor*, -āri, -ātus sum, I (*laetus*, glad); agrees with *cynos*; the participle *laetantes* is more vivid than the ordinary infinitive *laetari*. A. & G. 292, e; B. 336, 2; G. 536; H. 535, I, 4. — *ágmīne*, abl. sing. of *ágmen*, *ágminis*, n., 3d; abl. of manner, with *laetantes*. — *cýcnos*, acc. plur. of *cýcnus*, -i, m., 2d (Greek *κύκνος*); direct obj. of *aspice*. The swan is said to have not been a bird of augury among the Romans, but Venus naturally selects her own sacred bird to give an omen to the Trojans.

LINE 394. *Aetheriā*, abl. sing. f. of *aetherius*, -a, -um (*aether*); agrees with *plaga*. — *quōs*, acc. plur. m. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *cynos* in gender and number, and is direct obj. of *turbabat*. — *lapsa*, nom. f. sing. of *lapsus*, -a, -um, perf. part. of the dep. verb *labor*, *labī*, *lapsus sum*, 3; agrees with and enlarges the subj. *ales*. — *plagā*, abl. sing. of *plaga*, -ae, f., 1st (akin to Greek *πλάγῃ*, gen. *πλάγος*, a flat surface); abl. of 'place from which.' *Plaga* = a region, always of the sky in Vergil, but also of the earth in Livy: distinguish it from *plaga* = a net (from a root in Greek *πλέκω* = I entwine), and from *plāga* = a blow (Greek *πληγή*). — *Iovis*, gen. sing. of *Iūpiter*, m., 3d; poss. gen., limiting *ales*; *Iovis ales* = *aquila*, the eagle. The eagle was sacred to Jupiter, and the emblem of the supreme god's power; it

was scattering through the open sky; now they are seen alighting in long line upon the ground or gazing down on the places just taken: as they safe-returned	Túrba,bát coe,ló; „ nunc , térras , órđine , lóngo 395 was harassing in the sky; now the land in line long Aút cape,re, aút cap,tás „ iam , déspec,táre 396 either to take or taken already to look down on vi,déntur: Út redu,cés il,lí lu,dúnt „ 397 they seem: As returning they sport
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was frequently employed by Jupiter, e.g. to carry Ganymede to heaven. — *āles*, gen. *ālitis*, m. or f., 3d (probably for *ālits*, from *āla* = a wing, and the root *i* of the verb *eo*, hence the *wing-goer*); nom. sing., subj. of *turbabat*. — *apertō*, abl. sing. n. of *apertus*, -a, -um, adj. (properly pref. part. pass. of *aperiō*); qualifies *coelo*; *apertus* = open, not in the sense of clear, but in the sense of unsheltered.

LINE 395. *Turbābat*, 3d pers. sing. imperf. ind. act. of *turbō*, -āre, -āvī, -ātum, 1; agrees with its subj. *ales*. — *coelō*, abl. sing. of *coelum*, -ī, n., 2d; abl. of 'place where' or 'place through which.' See references to *alto*, l. 126. — *nūnc*, adv. of time. — *terrās*, acc. plur. of *terra*, -ae, f., 1st; direct obj. of *capere*. — *ordine*, abl. sing. of *ordō*, *ordinis*, m., 3d; abl. of manner; as *ordine* is qualified by an adjective *longo*, the abl. of manner is regular with or without the preposition *cum*. — *longō*, abl. sing. m. of *longus*, -a, -um; qualifies *ordine*.

LINE 396. *Aut*, disjunctive conj.; *aut . . . aut* (below) = *either . . . or*. For a complete note on *aut*, see l. 183. — *capere*, pres. inf. act. of *capīō*, -ere, *cēpī*, *captum*, 3; *prolative* inf., completing the meaning of *videntur*. A. & G. 271; B. 326; G. 423; H. 533. For the various meanings of *capere* consult a dictionary: there are, however, two meanings, (1) *to reach*, or *to alight upon*, (2) *to choose*, between which a choice must here be made. If *capere* = *to choose*, then it is used as the equivalent of *capere oculis*, but it is doubtful if it can = *to choose* when *oculis* is omitted as in this passage: so it is preferable to render *capere* as *to settle upon*, for the above reason and for another important one mentioned in the note on *despectare* below. — *aut*, disjunctive conj. — *captās*, acc. plur. f. of *captus*, -a, -um, perf. part. pass. of *capīō* (see *capere* above); predicate part. in agreement with *terras*; *terras captas* = *terras quas ceperant*. — *iam*, adv. of time, limiting *despectare*; whereas *nunc* is used of time present, *iam* may be used of time present, just past, or coming immediately. — *dēspectāre*, pres. inf. act. of *dēspectō*, -āre, no perf., no supine, 1 (*dē*, = down from, + *spectō*, = I look at); *prolative* inf., joined by *aut* to *capere* above. In order to understand this line properly it is necessary to anticipate Vergil's comparison of the 12 swans with the 12 ships which had been driven away by the storm. Clearly the birds alighting (*capere*) correspond to the ships in harbor (*portum tenet*, l. 400); the birds still looking down (*despectare*) but not yet alighted correspond to the ships just entering the port (*subit ostia*); so *stridentibus alis* corresponds to *pleno velo*. If *capere* above = *to occupy*, then *videntur aut capere aut despectare* = *they seem SOME of them to settle or OTHERS to look down*; if *capere* = *to mark*, or *to choose*, all the birds must be in the air, and the comparison loses very much of its point. So *captas* = *captas ab altera parte cycnorum*, which is a little harsh, but preserves the elaborate completeness of the comparison. — *videntur*, 3d pers. plur. pres. ind. of the dep. verb *videor*, -ēri, *vīsus sum*, 2 (= *I seem*; *videor* is properly the passive of *video*); agrees with *cycni* or *illi* understood (from *cycnos*, l. 393) as subject.

LINE 397. *Ut*, comparative conj., relative of the demonstrative *haud aliter* (= *ita*), l. 399. For the various uses of *ut*, see l. 306. — *reducēs*, nom. plur. m. of *reduc*, *reducis*, adj. 3d (see *reducēs*, l. 390); agrees with *illi*. The swans collecting together after their flight correspond to the ships gathering together after the storm. — *illi*,

398	stri, déntibus	, ális,	Ét	coe, tú	cin, xére	disport with noisy wings, and encircle with their through the sky, breaking into song; in like manner thy ships and thy young following are either safe in port or with full sail entering its mouth.
	<i>noisy</i>	<i>with wings,</i>	<i>and</i>	<i>in a crowd</i>	<i>have encircled</i>	
399	po, lúm,	„ can, túsque	de, dére,	Haúd	ali, tér	
	<i>the sky</i>	<i>and songs</i>	<i>have given forth,</i>	<i>not</i>	<i>otherwise</i>	
400	pup, pésque	tu, é „	pu, bésque	tu, órum	Aút	
	<i>both ships</i>	<i>thy</i>	<i>and the youth of thy followers</i>	<i>either</i>		
	por, túm	tenet,	, aút	ple, nó „	subit, óstia	, vélo.
	<i>the harbor</i>	<i>hold</i>	<i>or</i>	<i>full</i>	<i>enters the mouth</i>	<i>with sail.</i>

nom. plur. m. of the demonstr. pron. *ille, illa, illud*; subj. of *ludunt*; *illi* refers to the swans. — *lūdunt*, 3d pers. plur. pres. ind. act. of *lūdō, -ere, lūsī, lūsum*, 3; agrees with the subj. *illi*. — *stridentibus*, abl. plur. f. of *stridens, -entis*, pres. part. act. of *strīdō, -ēre, strīdī*, no supine, 2 (or of *strīdō, -ere, strīdī*, no supine, 3; both forms common); qualifies *alis* attributively. — *ālis*, abl. plur. of *āla, -ae, f.*, 1st; abl. of the means or instrument.

LINE 398. *Et*, cop. conj. — *coetū*, abl. sing. of *coetus, -ūs, m.*, 4th (another form of *coitus, -ūs, m.*, 4th, from *coeo* [*co* = *con* + *eo*]); abl. of manner. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. — *cinxere*, 3d pers. plur. perf. ind. act. of *cingō, -ere, cinxī, cinctum*, 3; agrees with the subj. *illi*, and joined by *et* to *ludunt*. Observe the difference in tense in *ludunt* and *cinxere*; the perfect shows that the swans circled about the sky before they alighted. — *polum*, acc. sing. of *polus, -i, m.*, 2d (Greek πῶλος); direct obj. of *cinxere*; *polum* is a poetical variation for *coelum*, and avoids an inartistic repetition (after *coelo*, l. 395). — *cantūs*, acc. plur. of *cantus, -ūs, m.*, 4th (from *canō, -ere, cecinī, cantum*, 3 = *I sing*); direct object of *dedere*; with *cantus dare* compare *amplexus dare, laxas habenas dare*, and other periphrases of a similar kind. — *que*, enclitic conj., joining *dedere* and *cinxere*; *que* always connects very closely, for instance the two perfects; see *que*, l. i. — *dedere*, 3d pers. plur. perf. ind. act. of *dō, dare, dedī, datum*, i; joined by *que* to *cinxere*.

LINE 399. *Haud*, negative adv.; negatives *aliter*. — *aliter*, adv. of manner. *Aliter* is used in comparative sentences, especially when negated by *haud* or *non*, and is followed by *quam, atque, or ac*; *haud aliter ac* (or *quam, quam si*, etc.), = *not otherwise than, just as if*. — *puppēs*, nom. plur. of *puppis, -is, f.*, 3d; subj. of *tenet* understood from *tenet*, l. 400; *puppēs* = *naves* by synecdoche, the figure whereby the *part* is used for the *whole*. A. & G. 386; B. no reference; G. 695; H. 637, IV. — *que*, enclitic conj. — *tuae*, nom. sing. f. of *tuis, -a, -um*; agrees with *puppēs*. — *pūbēs*, gen. *pūbis, f.*, 3d; nom. sing., subj. of *tenet*, and joined by *que* to *puppēs* above. — *que*, enclitic conj. — *tuōrum*, gen. plur. m. of *tuis, -a, -um*; a kind of adnominal gen. of specification, supplying the place of a noun in apposition. A. & G. 214, f; B. 202; G. 361; H. 395. *Tui, mei, sui* are often used substantively = *thy, my, his* (*her* or *their*) *friends* or *followers*.

LINE 400. *Aut*, disjunctive conj.; see *aut* below, = *either . . . or*. — *portum*, acc. sing. of *portus, -ūs, m.*, 4th; direct obj. of *tenet*. — *tenet*, 3d pers. sing. pres. ind. act. of *teneō, -ēre, -uī, tentum*, 2; agrees only with *pūbes*, a part of the subj. *puppēs . . . pūbesque*. It sometimes happens that when there are several subjects and only one verb, the verb agrees with the nearest subject and is understood with the rest; this is most common when all the subjects are singular or the last only plural, but in the present instance the first subject is plural and the last singular. A. & G. 205, d; B. 255, 3; G. 285, EXCEPTION 1; H. 463, I. — *aut*, disjunctive conj.; see above. — *plēnō*, abl.

Only proceed, and where the path guides, direct thy step." She spake, and as she turned away her roseate neck shone forth and from her head her ambrosial tresses exhaled

Pérge mo,do, ét, „qua, té du,cít via, , dirige, 401
Proceed only, and where thee leads the way, direct
 gréssum." **Díxit**; et, áver,téns „rose, á cer,více 402
thy step." She spoke; and turning away rosy with neck
 re,fúlsit, **Ámbrosi**,æque co,mæ „di,vínium, 403
gleamed, and ambrosial her hair divine

sing. n. of *plēnus*, -a, -um; agrees with *vēlō*. — **subit**, 3d pers. sing. pres. ind. act. of *subēō*, *subire*, *subivī* or -īī, *subitum*, irreg. (*sub*, = *under*, + *eō*, = *I go*, hence *I enter*); agrees with one of the subjects, viz. *pūbēs*. — **ōstia**, acc. plur. of *ōstium*, -ī, n., 2d (cf. *os*, *oris*, n., 3d = *a mouth*); direct obj. of *subit*. — **vēlō**, abl. sing. of *vēlum*, -ī, n., 2d (probably for *vehlum*, from *vehō* = *I carry*; hence *the carrying thing, a sail*); abl. of the instrument, with *subit*.

LINE 401. **Pérge**, 2d pers. sing. imperative mood act. of *pergō*, -ere, *perēxī*, *perrecitum*, 3; the subj. *tū* is implied in the personal ending. — **modo**, adv., strengthening the imperative *perge*, and here possessing no temporal signification; cf. the English adverb *now*. For the various meanings and uses of *modo*, refer to the note on *modo*, l. 389. — **et**, copulative conjunction, connecting the two imperatives *perge* and *dirige*.

— **quā**, adv. of place, = *in what direction*; originally *quā* is the ablative sing. feminine of the relative pronoun *quī*. — **tē**, acc. sing. of the 2d personal pron. sing. *tū*; direct obj. of *ducit*; *te* refers to Aeneas, to whom Venus is giving instructions as to what he is to do. — **ducit**, 3d pers. sing. pres. ind. act. of *ducō*, -ere, *dūxī*, *ductum*, 3; agrees with its subj.-nom. *via*; the notion of a road performing the active function of a *dux* or guide (*ducit*) is poetical. — **via**, gen. *viae*, f., 1st; nom. sing., subj. of *ducit*. — **dirige**, 2d pers. sing. imperative mood act. of *dirigō*, -ere, *dirēxī*, *directum*, 3 (*dī* = *dis*, with strengthening force, + *regō* = *I keep straight*); the implied subj.-nom. is *tū*. — **gressum**, acc. sing. of *gressus*, -ūs, m., 4th (for *grad-sus*, from *gradior* = *I step*); direct obj. of *dirige*.

LINE 402. **Díxit**, 3d pers. sing. perf. ind. act. of *dīcō*, -ere, *dīxī*, *dictum*, 3; agrees with an understood subj.-nom. *Venus* or a pronoun referring to *Venus*. — **et**, copulative conj. — **āvertēns**, gen. *āvertētis*; nom. sing. f. of the pres. part. act. of *āvertō*, -ere, *āvertī*, *āversum*, 3 (*a*, = *away from*, + *verto*, = *I turn*); agrees with the pronoun *illa* understood as subj. of *refulsit*. *Āvertens* = *āvertens se*, that is, the verb is here given an intransitive force; Vergil has many examples of this, cf. l. 104, *tum prōra āvertit* = *then the prow swings round*. Observe the beautiful language and description of the following lines, wherein the goddess, only on departing (*āvertens*), allows her divinity to become apparent: the signs of her godhead are the beautiful shape and coloring of her neck, the ambrosial unguent (possessed only by the gods) with which her hair was anointed, the dress which, before girt up, now fell down to the feet, and especially the majesty and dignity of her bearing (*incessu*). — **roseā**, abl. sing. f. of *roseus*, -a, -um (from *rosa* = *a rose*); qualifies *cervice*. — **cervice**, abl. sing. of *cervix*, -icis, f., 3d; an abl. of the means or instrument; the expression *cervice refulsit* (= *she shone out with roseate neck*) is a poetical variation for *cervix refulsit* (= *her roseate neck shone out*). — **refulsit**, 3d pers. sing. perf. ind. act. of *refulgeō*, -ēre, *refulsī*, no supine, 2 (*re* = *back*, in contrast to a former merely ordinary aspect, + *fulgeō* = *I shine*); understand *illa* or *Venus* as subject; *refulsit* is joined by *et* to *dixit* above.

LINE 403. **Ambrosiae**, nom. plur. f. of *ambrosius*, -a, -um, adj. (cf. the noun *ambrosia*, -ae, f., 1st, which is probably from the same root as *ambergis*; agrees with *comae*).

404	<i>vértice</i>	<i>o, dórem Spíra, vére :</i>	<i>„ pe, dés ves, tís</i>	immortal fragrance;
	<i>from her head a perfume</i>	<i>breathed :</i>	<i>her feet her robe</i>	down to her feet her
405	<i>de, flúxit ad</i>	<i>, ímos ;</i>	<i>Ét ve, ra ínces, sú „</i>	flowing robe de-
	<i>flowed down to</i>	<i>lowest ;</i>	<i>and true in her progress</i>	scended, and by her
	<i>patu, ít</i>	<i>dea. , ílle ubi ,</i>	<i>mátrem</i>	movement the true
	<i>was made manifest a goddess.</i>	<i>He when</i>	<i>his mother</i>	goddess was revealed.
				Her son, when he

Ambrosius is a Greek word, and some derive it from two words with the meaning "not mortal," hence *divine*. There were two kinds of *ambrosia* : (1) the peculiar food of the gods, just as *nectar* was their peculiar drink ; (2) a sweet-scented unguent known and used only by the gods, the fragrance of which was enough to disclose the presence of a deity to a mortal. — *que*, enclitic copulative conjunction, joining its own to the preceding sentence. — *comae*, nom. plur. of *coma*, -ae, f., 1st; subj. of *spirāvēre*. — *divinum*, acc. sing. m. of the adjective *divinus*, -a, -um (formed from the noun *divus*, -i, m., 2d); qualifies *odōrem*. — *vertice*, abl. sing. of *vertex*, *verticis*, m., 3d; abl. of the 'place from which.' — *odōrem*, acc. sing. of *odor*, *odōris*, m., 3d (root *od*); akin to the Greek verb *ὀσφω* (= ὀδ-σσω) = *I smell*; the root is the same in the Latin verb *oleō* = *I smell of*); direct obj. of *spirāvere*.

LINE 404. *Spirāvēre*, 3d pers. plur. perf. ind. act. of *spirō*, -āre, -āvī, -ātum, 1 trans. and intrans.; agrees with its subj. *comae*. — *pedēs*, acc. plur. of *pēs*, *pedis*, m., 3d; governed by the preposition *ad*. A robe descending to the feet was a divine distinction; in l. 320 the robe was girt up so that the divinity of Venus might not be noticed (*nodo sinus collecta fluentes*). The noun *pes* = (1) *foot*, of a man or an animal, even the talons of a bird; (2) metaphorically, the *foot* of a mountain; (3) the *sheet*, the technical name of a rope which was connected with a sail. — *vestis*, gen. *vestis*, f., 3d; nom. sing., subj. of *deflúxit*. — *deflúxit*, 3d pers. sing. perf. ind. act. of *defluō*, -ere, *deflúxī*, *defluctum*, 3 intransitive (*dē*, = *down from*, + *fluō*, = *I flow*); agrees with its subj. *vestis*. Observe that there is no conjunction connecting the sentence *vestis deflúxit* with the preceding sentences; the omission of a conjunction is called *asyndeton*. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. The poets are often lax about connecting their sentences, often intentionally, as in such swift descriptions as that of Venus given in this passage; for instance, the next sentence is properly connected. — *ad*, prep. with the acc.; gov. *pedes*. *In* with the acc. = *into*, i.e. into the interior of; *ad* = *to*, towards, i.e. to the borders of. For other uses of *ad*, consult A. & G. 153; B. 182, 3; G. 416, 1; H. 433, I. — *ímōs*, acc. plur. m. of *ímus*, -a, -um, superlative adj. (formed from the prep. *infra*; comparative *inferior*; positive *inferus* very rare, but cf. *Inferi* = *the gods below*); agrees with *pedes*. Observe that *ímōs* is *partitive*, that is, indicates the part alluded to. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE 1.

LINE 405. *Et*, copulative conj. — *vēra*, nom. sing. f. of the adj. *verus*, -a, -um; agrees with *dea*. *Vērus* = *true*, *actual*, *real*; so the substantival neuter *verum* = *a truth*, or *true thing*; the abstract *veritas* may = (1) *trueness* (*conditio eius quod verum est*); (2) *veracity*, *moral truth*. — *incessū*, abl. sing. of *incessus*, -ūs, m., 4th (from the verb *incēdō* = *I walk majestically*); ablative of the means, amplifying *patuit*. A. & G. 248, c; B. 218; G. 401; H. 420. — *patuit*, 3d pers. sing. perf. ind. act. of *pateō*, -ēre, *patuī*, no supine, 2 (= (1) *to lie open*, (2) *to be manifest*; akin to the Greek verb *παύωμι*); agrees with the subj. *dea*. — *dea*, gen. *deae*, f., 1st; nom. sing., subj. of *patuit*. The final syllable *a* is not elided before the next word *ille*; such omissions of *elision* are known by the name *hiatus*. They are rare always, and in almost all cases occur where there is a marked break in the sense; secondly, they are almost invariably found

was ware of her his | **Āgno, vīt, tā, lī** „ fugi, **éntem** est , **vóce** 406
 mother, with this cry | *he recognized, such (her) fleeing — with speech*
 pursued her flight: | **se, cútus:** “**Quíd** na, **túm** **toti, és** „ **cru, délis**, **tú** 407
 “Why, cruel as the | *he pursued: “Why thy son so often cruel thou*
 rest, mockest thou | **quoque, fális** **Lúdis** **i, mágini, bú?** „ **cur**, 408
 thy son so oft in | *too false dost thou mock with visions? why*
 false likenesses? why |

in syllables which are accented. But the *a* of *dea* is not accented, being a short vowel, and the only justification for the *hiatus* is the long pause which follows the revelation of Venus, artistically preparing for the change of subject as soon as the astonishment of Aeneas permitted action. This instance is one of the two in Vergil after a short vowel, the other being Eclogue II, l. 53, *prūnā; hōnōs*, etc. For a full explanation of *hiatus* consult A. & G. 359, *e*; B. 366, 7, *a*; G. 720, and 784, NOTE 6; H. 608, II. — **Ille**, gen. *illius*; nom. sing. m. of the demonstr. pron. of the 3d person; refers to Aeneas, and is subj. of *agnovit*. — **ubi**, temporal conj., followed by the ind. *agnovit*. As a temporal particle, *ubi* is used like *postquam* and *simul ac*, etc.; it is followed by the indicative in the perfect and *historic* present tenses; less commonly it governs the imperfect and pluperfect indicative (rarely subjunctive). A. & G. 323-324; B. 287; G. 561, *ff.*; H. 518. Other uses of *ubi* are: (1) interrog. = *where?* or *when?*; (2) rel. local adv. = *where, in which place*; (3) of persons or things = *with* or *by which*. — **mātem**, acc. sing. of *māter, mātris*, f., 3d (Greek *μήτηρ*); direct obj. of *agnovit*.

LINE 406. **Agnovit**, 3d pers. sing. perf. ind. act. of *agnoscō, -ere, agnōvī, agnitum*, 3 (for *ad-gnosco*, from *ad* + *gnosco*; cf. *γινώσκω*); agrees with the subj. *ille*. — **tālī**, abl. sing. f. of *tālis, -e*; agrees with *vóce*, and refers to the speech which follows. — **fugientem**, acc. sing. f. of *fugiens, -entis*, pres. part. act. of *fugiō, -ere, fugī, fugitum*, 3; agrees with *matrem* or a pronoun (understood from *matrem*, l. 405) as direct obj. of *secutus est*. It is possible, but unnecessary, to take *fugientem* as a participle used substantively, for which see note and references to *amantem*, l. 352. — **est**, 3d pers. sing. pres. ind. of *sum, esse, fui*; agrees with *Aeneas* the subj. understood; *est* is to be taken with *secutus* as *secutus est*, the 3d pers. sing. perf. ind. of the deponent verb *sequor, sequi, secutus sum*, 3; agrees with the understood subj.-nom. *Aeneas*, and with *est* above forms the 3d pers. sing. of the perf. indicative.

LINE 407. **Quid**, interrog. adv. = *why*; see *quid*, l. 9. — **nātum**, acc. sing. of *nātus, -ī*, m., 2d = *a son* (properly m. of the perf. part. of the deponent verb *nascor, -ī, nātus sum*, 3); direct obj. of *ludis*; *natum*, a pathetic word in this case, = *me*, referring to Aeneas. — **totiēs**, numeral adv. (from the indeclinable adj. *tot* = *so many*); modifies *ludis*. The demonstrative *totiēs* has a correlative *quotiēs*. Although Aeneas accuses his mother of *so often* appearing to him in disguise, Vergil only tells us of one other appearance, and then she made herself known at once; cf. Aen. II, 590. — **crūdēlis**, nom. sing. f. of the 3d decl. adj. *crūdēlis, -e*; agrees with *tū*. — **tū**, nom. sing. of the 2d (sing.) personal pron.; subj. of *ludis*; *tū* is emphatic, signifying that Aeneas had everything against him if Venus also mocked him. — **quoque**, adv., going closely with *crūdēlis*; *quoque* expresses Aeneas' feeling of being generally unfortunate. — **fális**, abl. plur. f. of *falsus, -a, -um* (from *fallō*); agrees with *imaginibus*.

LINE 408. **Lúdis**, 2d pers. sing. pres. ind. act. of *ludō, -ere, lūsī, lūsum*, 3; agrees with the subj. *tū*. — **imāginibus**, abl. plur. of *imāgo, imāginis*, f., 3d; abl. of the means or instrument. — **cūr** (old form *quōr*; probably contracted from *quā rē*), interrog. adv.,

409	déxtrae , iungere , dextram	Nōn datur , , āc	is it not granted to
	to right hand to join	right hand not is it granted, and	join hand to hand,
	ve,rās ,, au,dire et , réddere , vóces ? "		and hear and utter
	true to hear and to answer	words ? "	speech without disguise ? "
410	Tálibus , incu,sát, ,, gres,súmque ad ,		With this he
	With such (words) he reproaches (her), and his step	to	makes reproach, and
			turns his step towards
411	móenia , téndit. Át Venus , óbseu,ró ,,		the city-walls. But
	the walls turns. But Venus	dark	Venus shrouded

introducing the question following. — **dextrae**, dat. sing. of *dextra*, -ae, f., 1st (properly the f. of the adj. *dexter*, *dextra*, *dextrum*, with *manus* understood; cf. *sinistra*, = *the left (hand)*); a dative of the indirect obj., being a poetical variation for the expected *cum dextrā*. — **iungere**, pres. inf. act. of *iungō*, -ere, *iunxī*, *iunctum*, 3; it is preferable to regard *iungere* as substantival, the subj. of *non datur*; *iungere* may, however, be regarded as a loose *prolative* infinitive after *non datur* (= *non possumus*), and in any case prose would require *ut iungamus*. — **dextram**, acc. sing. of *dextra*, -ae, f., 1st (see above); direct obj. of *iungere*.

LINE 409. **Nōn** (originally *nē + ūnum*), negative adv., limiting *datur*. *Nōn* is the usual negative adverb; *haud* is very rarely used with verbs (except *scio*, e.g. *haud scio an*, and a few others), but is common with adjectives and adverbs. — **datur**, 3d pers. sing. pres. ind. pass. of *dō*, *dare*, *dedī*, *datum*, 1; agrees with the subj.-inf. *iungere*; *datur* = *permittitur*. — **āc** (shortened for *atque*), copulative conj., joining *iungere* and *audire*; *āc* is more emphatic than *et*, and is generally used instead of the longer form *atque* before consonants, except *c*, *g*, and *qu*. — **vērās**, acc. plur. f. of *vērū*, -a, -um; agrees with *vóces*; there is an intentional contrast between *veras* and *falsis*, l. 407. — **audire**, pres. inf. act. of *audiō*, -ire, -ivī or -iī, -itum, 4; a subj. of *datur*, joined by *ac* to *iungere* above. — **et**, cop. conj., connecting the two closely joined infinitives *audire* and *reddere*. — **reddere**, pres. inf. act. of *reddō*, -ere, *reddidī*, *redditum*, 3 (*re* = *back* + *do* = *I give*); joined by *et* to *audire*. — **vócēs**, acc. plur. of *vōx*, *vōcis*, f., 3d; direct obj. of both *audire* and *reddere*.

LINE 410. **Tálibus**, abl. plur. n. of *tālis*, -e (used substantively, = *with such things*, or with *verbis* understood); abl. of the instrument. — **incu,sat**, 3d pers. sing. pres. ind. act. of *incūsō*, -āre, -āvī, -ātum, 1; agrees with the subj.-nom. *Aenēas* understood from the context. *Incūsō* = lit. *I bring a charge against* (*in*, = *against*, + *causa*, = *a charge*), hence *I blame*, *complain of*. — **gressum**, acc. sing. of *gressus*, -ūs, m., 4th (from *gradior* = *I walk*, *I step*); direct obj. of *tendit*. — **que**, enclitic cop. conjunction. — **ad**, prep. with the acc.; governing *moenia*. — **moenia**, acc. plur. of *moenia*, -ium, n., 3d; governed by the preposition *ad*. — **tendit**, 3d pers. sing. pres. ind. act. of *tendō*, -ere, *tetendī*, *tensum* or *tentum*, 3 trans. and intrans.; joined by *que* to *incusat* and in agreement with the same subject. *Tendere* has the following meanings: (1) *to stretch*; (2) *to direct*, e.g. *tendit gressum*; (3) *absolutely, I go*; (4) *I aim, strive*.

LINE 411. **At**, adversative conj.; for a comparison of *at*, *verum*, *autem*, and *sed*, consult the note and references on *sed*, l. 19. — **Venus**, gen. *Veneris*, f., 3d; nom. sing., subj. of *saepit*. — **obscurō**, abl. sing. m. of *obscurus*, -a, -um; qualifies *āere*. *Obscurus* (derived probably from *ob* = *in the way*, and the Sanskrit root *skū* = *tegere*, *to cover*) = (1) *covered over by anything*; this is rare; (2) *dark in color, or shady*; (3) *invisible, unseen*; (4) *obscure, intricate, unintelligible*; (5) of rank, *ignoble*; (6) of character, *secret*. — **gradientēs**, acc. plur. m. of *gradiens*, -entis, pres. part. of the

their going with a dense mist, and by her goddess-power wrapt them about with a thick veil of cloud, lest any might see or touch them, *gradi, éntes, áère, sáepsit, Ét mul, tó nebu, lé, 412 (them) going with mist enclosed, and plentiful of cloud*
cir, cūm dea, fūdit a, mīctū, Cérnere, 413
around the goddess enveloped (them) with a garment, to see
né quis e, ós, neu, quis con, tīngere, pōsset.
lest anyone them and lest any one to touch (them) might be able.

deponent verb *gradior*, *gradī*, *gressus sum*, 3; substantival participle, direct obj. of *saepsit*. For the participle used as a noun, consult A. & G. 113, f; B. no reference, but see 236; G. 437; H. 441. The acc. plur. is given, because Aeneas was accompanied by Achates; see l. 312. — *āère*, abl. sing. of *āēr*, *āēris*, m., 3d; abl. of the instrument. The idea of covering a hero with a cloud or body of mist is Homeric; the usual word in Vergil for such a mist is *nebula* or *nubes*. However, *ἀήρ* is the Homeric word, and is properly applicable, as *ἀήρ* = the lower air as opposed to *ἀεθήρ* = the upper air. Cf. *Odyssey*, VII, 14, where Athens sheds πολλὰν ἡέρα round about Odysseus. — *saepsit*, 3d pers. sing. perf. ind. act. of *saepiō*, *-īre*, *saepsī*, *saepitum*, 4 (from *saepēs* = a hedge); agrees with the subj.-nom. *Venus*.

LINE 412. *Et*, cop. conj., joining *saepsit* and *fūdit*. — *multō*, abl. sing. m. of *multus*, -a, -um; agrees with *amictū*. — *nebulae*, gen. sing. of *nebula*, f., 1st (akin to *nūbēs*); gen. of the substance or material, describing *amictū*. A. & G. 214, e; B. 197; G. 361; H. 395. — *circum*, adv. (originally acc. of *circus*, and = in a ring, hence adv. and prep. = around). *Circum* is here by *tnesis* separated from *fūdit*, as the construction requires *circumfūdit*. The celebrated example from Ennius is *saxo cere comminuit brum* = *saxo comminuit cerebrum*; in later poetry *tnesis* is less common, and is not carried to such lengths. A. & G. 385; B. 367, 7; G. 726; H. 636, V, 3. — *dea*, gen. *deae*, f., 1st; nom. sing., subj. of *circumfūdit*; *dea* = by divine power, for unless *dea* had this adverbial sense it would be unnecessary in the sentence, as the subject *Venus* has just been mentioned above. — *fūdit*, 3d pers. sing. perf. ind. act. of *fundō*, -ere, *fudī*, *fusum*, 3; joined by *et* to *saepsit*, and in agreement with the same subj. *Venus*; for the separation of the one word *circumfūdit* into two parts, see the references on *circum* above. — *amictū*, abl. sing. of *amictus*, -ūs, m., 4th (from *amiciō* = I throw around, hence that which is cast around, a covering or garment); abl. of the means or instrument.

LINE 413. *Cernere*, pres. inf. act. of *cernō*, -ere, *crēvī*, *crētum*, 3; *prolative* inf., completing the meaning of *posset*. A. & G. 271; B. 326; G. 423; H. 533. — *nē*, negative final conj., followed by the subj. *posset*; consult the note on *nē*, l. 299. — *quis*, nom. sing. m. of the indefinite pron. *quis*, *quae*, *quid*; subj. of *posset*. *Quis* is common after *nē* and *sī*, but otherwise is little used; it occurs in compounds, e.g. *quis-guam*. — *eōs*, acc. plur. m. of *is*, *ea*, *id*, here used as the 3d personal pronoun; direct obj. of *cernere*. The oblique cases of *is*, as a personal pronoun, are rarely found in poetry. — *nēu* (= *nē* + *ve*), conj., used to connect a negative sentence with one which has preceded; such negative sentences may be commands, or imply design or tendency, e.g. *nēve* (*neu*) . . . *nēve* (*neu*), = that neither . . . nor. — *quis*, nom. sing. m. (see *quis* above); subj. of *posset*; repeated by *anaphora*. — *contingere*, pres. inf. act. of *contingō*, -ere, *contigī*, *contactum*, 3 (*con* = *cum*, augmentative, + *tangō* = I touch); *prolative* inf. after *posset*. *Contingere* = (1) trans. to lay hands on, to touch; (2) intrans. to happen. — *posset*, 3d pers. sing. imperf. subjunct. of *possum*, *posse*, *potuī*, irreg.; agrees with the subj. *quis*. The verb is in the subjunctive mood because *nē* introduces a negative purpose clause; and the tense is imperfect (historic) because the tense of the principal verb *circumfūdit* is the aorist or perfect indefinite (also historic), according to

- 414 *Móli*, ríve mo, ram, ,, aút veni, éndi , póscere , | or construct delay or demand the causes
or to contrive delay, or of (their) coming to ask of their coming.
- 415 *caúsas.* Ípsa Pa, phúm sub, línis ab, ít, ,, | Herself she speeds
the causes. She herself to Paphos on high departs, away on high to
Paphos, and gladly re-
- 416 *se, désque re, vísit Laëta su, ás, ubi , témplum* | revisits her own abode,
and the abodes revisits glad her own, where (is) a temple where her temple is,

the rule that primary subordinate tenses follow primary principal tenses, and historic follow historic. A. & G. 286; B. 267, 268; G. 509; H. 491. For purpose clauses after *ut*, *qui*, and *ne*, consult A. & G. 317; B. 282; G. 545; H. 497.

LINE 414. *Móliri*, pres. inf. of the deponent verb *mólirō*, -īrī, -īlus sum, 4 (*mōlē*s = a mass); *prolative* inf., joined by *ve* to *contingere* above. *Molior* has a large number of meanings and applications, e.g. *I build, I remove, I whirl (fulmen), I design, I destroy*, etc.; the verb implies either great exertion or very careful preparation. — *ve* (a weaker form of *vel*), enclitic disjunctive conj., in this instance not offering an alternative in opposition to what has been mentioned before (*cernere* and *contingere*), but adding something new. — *moram*, acc. sing. of *mora*, -ae, f., 1st; direct obj. of *moliri*; *moliri moram* = to build up delays, i.e. place obstacles in the way of the Trojans. — *aút*, disjunctive conj., connecting (without opposing) *poscere* and *moliri*; consult the note on *aút*, l. 183. — *veniendi*, gen. sing. of the gerund (acc. *veniendum*; dat. and abl. *veniēdo*; no nom.) of *veniō*, -īre, *venī*, *ventum*, 4; subjective gen., limiting *causas*. The gerund of a verb is practically a verbal noun, for as a verb it may take an object in the proper case, and as a noun is governed itself by other words. A. & G. 295; B. 338; G. 425, ff.; H. 541, 542. — *poscere*, pres. inf. act. of *poscō*, -ere, *poposcī*, no supine, 3; *prolative* inf., joined by *aút* to *moliri*. — *caúsas*, acc. plur. of *causa*, -ae, f., 1st; direct obj. of *poscere*.

LINE 415. *Ipsa*, nom. sing. f. of *ipse*, *ipsa*, *ipsum* (gen. *ipsī*, dat. *ipsī*), intensive pronoun; agrees with *Venus* understood as subj. of *abiit*. — *Paphum*, acc. sing. of *Paphus* or *Paphos*, gen. *Paphī*, f., 2d; acc. of the limit of motion, the preposition *ad* or *in* always being omitted in the case of the name of a town or small island. A. & G. 258, b; B. 182, 1, a; G. 337; H. 380, II. — *sublīmīs*, nom. sing. f. of the 3d decl. adj. *sublīmīs*, -e (akin to *sublevō* = *I raise up*); agrees with *ipsa*, and is an adverbial attribute, i.e. modifies the action of the verb *abit*. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — *abit*, 3d pers. sing. pres. ind. act. of *abeō*, -īre, *abiī*, *abitus*, irreg. (*ab* = *from* + *eō* = *I go*); agrees with the subj. *ipsa*. — *sēdēs*, acc. plur. of *sēdēs*, -is, f., 3d (from *sēdeō* = *I sit*, hence a seat, an abode); direct obj. of *revisit*. Paphos, a town in the island of Cyprus, was a chosen seat of the worship of Venus (Aphrodite); cf. her name *Paphia*. — *que*, enclitic conj., joining *abit* and *revisit*. — *revisit*, 3d pers. sing. pres. ind. act. of *reviō*, -ere, *reviī* (rare), *reviſum* (rare), 3 (*re*, = *again*, + *viō*, = *I visit*); agrees with the same subj. as *abit*, to which *que* joins it.

LINE 416. *Laeta*, nom. sing. f. of *laetus*, -a, -um; agrees with the subj. *ipsa*. Different explanations are given of *laeta*: (1) some follow Servius in regarding *laeta* as a stock epithet, equivalent to *φίλομειδής* *Ἀφροδίτη* in *Odyssey* VIII, l. 362 (which passage Vergil is here imitating and expanding); this view is hardly convincing; (2) Wagner thinks Venus is *laeta*, because she took particular pleasure in Paphos, but it seems unlikely that she would be glad to leave her son in order to go to Paphos, and the fact of her having a *templum* at Paphos accounts for her visit there; however, the conjunction of *laeta* and the affectionate adjective *suas* support this view; (3) the best way to explain *laeta* is to consider it expressive of the relief Venus felt at finding

and a hundred altars glow with Sabaeen incense and breathe the fragrance of fresh-culled garlands. Meanwhile they have hasted on their way, where the path guides. And now they were climbing the hill which

il, lí, „ cen, túmque Sa, báo Thúre ca, lént 417
to her, and a hundred Sabaeen with incense glow
a, rá „ ser, tisque re, céntibus , hálant.
altars, and with garlands fresh breathe fragrant.
Córripu, ére vi, am íntere, á, „ qua , sémíta , 418
They seized upon the road meanwhile, where the path
mónstrat. Iámque as, cénde, bánt col, lém, „ 419
shows (the way). And now they were ascending the hill

Aeneas safe after the storm; contrast with it *tristior*, l. 228, when Venus was supplicating *Jupiter* on behalf of the Trojans. — *suās*, acc. plur. f. of *suus*, -a, -um; agrees with *sēdis*. — *ubi*, relative adv. of place, = *where*, in which place, referring to *Paphum*; see *ubi*, l. 405. — *templum*, gen. *templi*, n., 2d; nom. sing., subj. of *est* understood. Venus had a celebrated temple at Paphos. — *illi*, dat. sing. f. of *ille*, *illa*, *illud* (*illius*); refers to Venus, and is dat. of the possessor after *est* understood. A. & G. 231; B. 190; G. 349; H. 387. — *centum*, indeclinable cardinal numeral; qualifying *arae*. Homer only mentions one altar, but Vergil as usual thinks it necessary to improve upon this. — *que*, enclitic conj., joining the sentence in which it stands with the one immediately preceding. — *Sabaeō*, abl. sing. n. of *Sabaeus*, -a, -um (of *Saba*, -ae, f., 1st = *Saba*, the principal town of Arabia Felix, noted for its myrrh and frankincense); agrees with *thure*.

LINE 417. *Thūre* (*tūre*), abl. sing. of *thūs*, *thūris*, n., 3d (often written *tūs*, *tūris*; but cf. Greek *θύος*); abl. of the means or instrument. Venus, as the patron goddess of the peaceful art of love, preferred offerings of incense and flowers to those of victims. — *calent*, 3d pers. plur. pres. ind. act. of *caleō*, -ēre, -uī, no supine, 2; agrees with its subj.-nom. *arae*. — *arae*, nom. plur. of *ara*, -ae, f., 1st, subj.-nom. of *calent*. — *sertis*, abl. plur. of *sertum*, -i, n., 2d (from *sero* = *I* entwine, hence a garland); abl. of the instrument. — *que*, enclitic conj. — *recentibus*, abl. plur. n. of *recens*, -entis, adj. 3d, = *fresh*; qualifies *sertis*. — *hálant*, 3d pers. plur. pres. ind. act. of *hālō*, -āre, -āvī, -ātum, 1; joined by *que* to *calent* and agrees with the same subj.-nom. *arae*.

LINE 418. *Corripuēre*, 3d pers. plur. perf. ind. act. of *corripō*, -ere, *corripuī*, *correptum*, 3 (*con* = *cum* + *rapiō*); understand *illī* as subj.-nom., i.e. Aeneas and Achates. *Corripere viam* is a forcible expression, marking the great haste of the two Trojans; Gossrau is quoted as suggesting that the phrase is derived from the notion that a traveler who is hurrying to some place brings the beginning and end of a road together by quickly traversing it (*corripere* = lit. *to seize together*). — *viam*, acc. sing. of *via*, -ae, f., 1st; direct obj. of *corripuēre*. — *intereā*, adv. of time. *Intereā*, compounded of the preposition *inter* and *ea*, is (like *postea*, etc.) a survival from the time when different words were used together in a special connection, in process of use being united so as to form a single word. The termination *ea* is: (1) either an abl. f. of *is*, *ea*, *id*, with which *inter* and other prepositions were once admissible; (2) the neuter acc. plur. of *is*; (3) a few consider *ea* as = *eam*, the acc. f. sing., comparing *interim* which is said to = *inter* + *eum*. — *quā*, adv. of 'place where,' originally the abl. f. sing. of the rel. pron. *quī*. — *sēmíta*, gen. *sēmítæ*, f., 1st (for *sēmēta*, from *sē*, = *aside*, + *meō*, = *I* go, hence *that which goes aside*, a by-way, a path); nom. sing., subj. of *monstrat*. — *monstrat*, 3d pers. sing. pres. ind. act. of *monstrō*, -āre, -āvī, -atum, 1; agrees with the subj. *sēmíta*.

LINE 419. *Iam*, adv. of time; this adverb expresses the haste which Aeneas had made. — *que*, enclitic conj., joining this sentence to the preceding one. — *ascendē-*

420	qui	, plúrimus	, úrbi	Imminet,	, looms massive above
	which	very high	over the city	hangs,	the city and looks
	ádver,sásque	„ as,péctat	, désuper	, árceś.	towards the battle-
	and opposite	faces	from above	the citadels.	ments fronting it be-
421	Míra,túr mo,lem	Aéne,ás,	„ ma,gália,	quóndam;	low. Aeneas marvels
	Admíres	the pile	Aeneas	huts	at the city's mass,
				once;	erewhile but huts,

bant, 3d pers. plur. imperf. ind. act. of *ascendō*, -ere, *ascendī*, *ascensum*, 3 (*ad* + *scandō* = *I climb*); the implied subj. is *illī*, i.e. Aeneas and Achates. — **collem**, acc. sing. of *collis*, -is, m., 3d (akin to *celsus* = *high*, and to the Greek noun *κολ-ώνη*); direct obj. of *ascendebant*. Synonyms: *mons* = a hill or mountain, denoting a rise greater and more precipitous than *collis*; *collis* = a little hill, suggesting a gradual slope; *tumulus* = a hillock (a diminutive *collis*); *iugum*, specially understood, = the crest or summit of a hill, but is occasionally used for the hill itself. — **quī**, nom. sing. m. of the rel. pron.; agrees with its antecedent *collem*, and is subj.-nom. of *imminet*. A. & G. 198; B. 250, 1; G. 614; H. 445. — **plúrimus**, nom. sing. m. of *plúrimus*, -a, -um, the superl. of the adj. *multus*, -a, -um (comparative *plus*); agrees with *quī*, and is an adverbial attribute = *plúrimē*. *Plúrimus* = *altissimus*, *very high*; this is one of the peculiar uses of *multus* and its degrees of comparison; cf. *multo amictu* = *magno* or *denso amictu*, l. 412. — **urbī**, dat. sing. of *urbs*, *urbis*, f., 3d; dat. of the indirect object after the compound verb *imminet* (a compound of the prep. *in* and *mineō*). A. & G. 228; B. 187, III; G. 347; H. 386.

LINE 420. **Imminet**, 3d pers. sing. pres. ind. act. of *immineō*, -ēre, no perf., no supine, 2 (*in*, = *on*, + *mineō*, = *I hang*); agrees with the subj.-nom. *quī* in the relative clause. — **adversās**, acc. plur. f. of *adversus*, -a, -um (*ad* + *versus*, perf. part. pass. of *vertō* = *I turn*, hence *turned towards*, *facing*, *opposite*); agrees with *arcēs*. The adjective *adversus* may agree with the subject which faces or the object which is faced; cf. l. 103, *procella velum adversa ferit*, where the adjective agrees with the subject *procella*. In the scansion the chief pause is after *imminet*, where the word and foot end simultaneously (*diaeresis*). A. & G. 358, c; B. 366, 8; G. 753; H. 602, 2. There is, however, a *caesura* (marked in the text) after the second syllable of the third foot; this kind of *caesura* is called *weak* or *feminine*. — **que**, enclitic copulative conjunction. — **aspectat** (*adspectat*), 3d pers. sing. pres. ind. act. of *a(d)spectō*, -āre, -āvī, -ātum, 1 (*ad* + *spectō*); agrees with the subj. *quī*, and is joined to *imminet* by *que*. — **désuper**, adv. of place, = *from above* (*dē*, = *down from*, + *super*, = *above*); modifying *aspectat*. *Désuper* is not used by Cicero, but is common in poetry, etc. — **arcēs**, acc. plur. of *arx*, *arcis*, f., 3d; direct obj. of *aspectat*.

LINE 421. **Míratur**, 3d pers. sing. pres. ind. of the deponent verb *mīror*, -ārī, -ātus sum, 1; agrees with its subj. *Aenēās*. — **mōlem**, acc. sing. of *mōlēs*, -is, f., 3d; direct obj. of *mīratur*; *mōlēs* = (1) a mass, as here; (2) trouble, difficulty, as in l. 33. — **Aenēās** (voc. *Aenēā*, acc. *Aenēān* or -an, dat. *Aenēae*, abl. *Aenēā*), nom. sing. m., 1st decl. Greek noun; subj. of *míratur*. A. & G. 37; B. 22; G. 65; H. 50. — **māgália**, acc. plur. of *māgālia*, -ium, n., 3d; acc. in apposition with *mōlem*, instead of a relative clause. A. & G. 184; B. 169; G. 320 ff.; H. 359, NOTE 2. *Māgālia* = *huts*, and is said to be of Phoenician origin; some commentators identify it with *mapālia* in the Georgics, III, 340. — **quóndam** (for *quom-dam*, from *quom*, an old form of *quem*, acc. m. sing. of the rel. *quī*, + the suffix *-dam*), adv. of time, = *once*, *erewhile*. As a temporal adverb, *quóndam* has other uses: (1) *sometimes*, = *aliquando*; (2) *one day* (in the future); cf. *olim* = *formerly* (in the past) or *one day* (in the future).

marvels at the gates,	Mira, túr	por, tás,	"	strepi, túmque	et , 422
at the clash and	he admires	the gates		and the bustle	and
clamor, and at the	stráta	vi, árum.		Instant ,	árden, tés 423
paved streets. Zeal-	the pavements	of the streets.		Press on	zealous
ously the Tyrians	Tyri, í	"	pars ,	dúcere ,	múros,
press on, some to	the Tyrians		part	to build	the walls,
build the following					

LINE 422. **Mirátur**, 3d pers. sing. pres. ind. of the deponent verb *mīror*, -āri, -ātus sum, 1; agrees with *Aenēas* or a pronoun understood referring to Aeneas. Observe the repetition of the verb *miratur*, expressing the wonder and admiration of Aeneas at the view which met his eyes as he reached the summit of the hill; the repetition of a word at the beginning of a new clause is called *anaphora*, and is a favorite rhetorical device. A. & G. 344, f; B. 350, 11, b; G. 682, and 636, NOTE 4; H. 636, III, 3. — **portās**, acc. plur. of *porta*, -ae, f., 1st; direct obj. of *mirátur*. — **streptum**, acc. sing. of *streptus*, -ūs, m., 4th (from *strepō*, -ere, -uī, -itum, 3, = *I make a noise*); direct obj. of *miratur*; joined by *que* to *portās* above. — **que**, enclitic copulative conj. — **et**, copulative conj., joining *streptum* and *strāta*. — **strāta**, acc. plur. n. of *strātus*, -a, -um, perf. part. pass. of *sternō*, -ere, *strāvī*, *stratum*, 3, = *I spread out, I strew* (akin to the Greek verb *στροφέννυμι*); direct obj. of *miratur*. *Strāta viarum* = *strātās viās*. Some take *strāta* as acc. plur. of the noun *strātum*, -ī, n., 2d, and render the *pavements of the streets*, but this is incorrect. The expression *strata viarum* is copied from Lucretius, and = lit. *the strewn things of the streets*, hence the *strewn*, i.e. *paved, streets*. The analogy of several other similar poetical and late prose (Tacitus) expressions, e.g. *angusta viarum* (= *narrow paths*), *tacita suspitionum* (= *silent suspicions*), makes it clear that *strata* is the neuter acc. plur. of the adj. *stratus*. — **viarum**, gen. plur. of *via*, -ae, f., 1st; partitive gen. after *strāta*. A partitive genitive may be used idiomatically as above, and is even found after adverbs, e.g. *ubi terrarum*, = *where in the world*. In constructions of the kind like *strata viarum* the partitive idea often vanishes; e.g. *amara curarum* (lit. *the bitter things of cares*) = *bitter cares*. A. & G. 216, 3; B. 201, 2; G. 372, NOTE 2, specially; H. 397, 3, NOTE 4. Well-made streets would win a Roman's admiration, for the Romans made excellent roads, as we have still opportunities of observing: the Via Appia from Rome to Brundisium was a marvel of skilled workmanship. Consult the heading *via Appia* in a dictionary of Roman antiquities.

LINE 423. **Instant**, 3d pers. plur. pres. ind. act. of *instō*, -āre, *institi*, *instatum*, 1 (*in*, = *on*, + *stō*, = *I stand*, hence *I hurry on*); agrees with the subj. *Tyrii*. Some editors place a comma or a semicolon after *Tyrii*, in which case *instant* is to be taken absolutely = *work busily*, and the infinitives *ducere*, *moliri*, *subvolvere*, *optare*, and *concludere* in this case become *historic* infinitives, i.e. stand in the place of imperfect indicative tenses (see note on *ducere* below); but it seems more natural to regard *instant* as the main general verb, whose meaning is explained by the *prolative* or explanatory infinitives *ducere*, etc., and whose subject *Tyrii* is subdivided into parts (*pars . . . pars*) mentioned appositively; cf. Aen. II, 627, *instant eruere*, where *eruere* is plainly an explanatory infinitive. The present *instant* is *historic*, depicting the scene more vividly than a past tense. — **ardētēs**, nom. plur. m. of *ardens*, -entis, the pres. part. act. of *ardeō*, -ēre, *arsī*, *arsum*, 2 = (1) *to be on fire*, (2) *to be excited*, (3) *to wish eagerly*; agrees with the subj. *Tyrii*. — **Tyrii**, nom. plur. m. of *Tyrius*, -a, -um (adj. of *Tyros*, -ī, f. 2d = *Tyre*, hence *Tyrii*, -ōrum, m., 2d = *the Tyrians*); subj. of *instant*. — **pars**, gen. *partis*, f., 3d; nom. sing., in partitive apposition with *Tyrii*; *pars . . . pars* = *alii . . . alii*. A. & G. 184, a; B. 169, 5; G. 322, 323; H. 364. — **dúcere**, pres. inf. act. of

424	Mōli, rīque ar, cem, „ ét	mani, būs sub, vólvere,	walls, to raise the citadel and roll up
	and to erect the citadel, and	with the hands to roll up	
425	sāxa; Pārs op, tāre lo, cūm „ tec, to, ét		stones by hand; some to choose a site for a house, and dwellings and en-
	stones; Part to choose	a site for a house, and	

dūcō, -ere, *dūxī*, ductum, 3; prolative inf., dependent on the notion of eagerness or haste in instant; this kind of infinitive is variously called *explanatory*, *epexegetical*, *prolative*, and *complementary*. See the note and references under *coluisse*, l. 16. Those who place a stop after *Tyrīi* regard *dūcere* and the following infinitives as *historic*, i.e. independent of instant, each infinitive being a complete predicate in itself. The *historic* infinitive takes the place of an imperfect indicative, and its subject is in the nominative case; it is used not in stating historical facts but in vivid descriptions; Livy uses it frequently in describing the incidents of a battle or a rapid sequence of events. A. & G. 275; B. 335; G. 647; H. 536, 1. The phrase *dūcere mūrōs* expresses the gradual character of the process of building a wall — the wall appears to follow or be led along by the builder; it is imitated from the Greek ἐλαβεῖν τεῖχος. — *mūrōs*, acc. plur. of *murus*, -ī, m., 2d; direct obj. of *dūcere*; *mūrōs* may refer to city-walls or to house-walls, for the word is general in application, whereas *moenia* = city-walls (*mūniō* = I fortify) and *pariēs* = a partition-wall of a house; here *mūrōs* probably refers to the walls of the *arx*, as a city-wall would be built after the city.

LINE 424. *mōliri*, pres. inf. of the deponent verb *mōlior*, -īrī, -ītus sum, 4 (from *mōlēs* = a mass); prolative inf., joined by *que* to *dūcere* and in the same grammatical construction; *moliri* = to build laboriously and expresses the harder and more difficult nature of the work of building the citadel. — *que*, enclitic copulative conj. — *arcem*, acc. sing. of *arx*, *arcis*, f., 3d; direct obj. of *moliri*. The colonists of every new settlement made it their first object to build a fort or citadel, to ensure the safety of their lives in case of attack; a town gradually sprang up around this fort. In the scansion the main caesura and pause follows *arcem*, and though the final syllable -em is suppressed by *ecthipsis* (see *multum*, l. 3) before *et* and the first syllable of the third foot is *et*, it seems preferable to mark the pause after *arcem*; those who prefer it may mark the caesura after *et*, or after *manibus* in the 4th foot. — *et*, copulative conj. — *manibus*, abl. plur. of *manus*, -ūs, f., 4th; instrumental abl., amplifying *subvolvère*. — *subvolvère*, pres. inf. act. of *subvolvō*, -ere, *subvolvī*, *subvolūtum*, 3 (*sub*, = under, + *volvō*, = I roll); prolative inf., joined by *et* to *moliri* and in the same grammatical construction; the force of *sub* in the composition is to convey the idea of rolling the stones from underneath up the hill on which the citadel was being built. — *sāxa*, acc. plur. n. of *sāxum*, -ī, n., 2d; direct obj. of *subvolvère*.

LINE 425. *Pars*, gen. *partis*, f., 3d (see *pars*, l. 423 above); nom. sing., in partitive apposition with *Tyrīi*, constituting the second of the two classes into which the *Tyrīans* are divided. It appears that one party of the settlers were at work on the public buildings, the other busy in choosing sites and preparing the foundation of the private dwellings. — *optāre*, pres. inf. act. of *optō*, -āre, -āvī, -ātum, 1; prolative inf., dependent on instant; the construction simplified is *Tyrīi instant, pars (alii) dūcere muros*, etc., *pars (alii) optare*, etc. — *locum*, acc. sing. of *locus*, -ī, m., 2d (plur. *loci*, m., or *loca*, n.); direct obj. of *optāre*. — *tectō*, dat. sing. of *tectum*, -ī, n., 2d (from *tegō* = I cover, hence a covering, shelter, house); dat. of the indirect obj. after *optāre locum*, this dative being often called *dat. of purpose*. In prose it occurs in some military phrases, but is employed with freedom by poets; cf. *receptui canere*. A. & G. 233, 6; B. 191, 1; G. 356; H. 384, 1, 3). — *et*, copulative conj. — *conclūdere*, pres. inf. act. of *conclūdō*, -ere,

trench them with a furrow; laws and magistrates they appoint and a vener- able senate; here	con, clúdere , súlco ; to enclose it with a furrow ; le, gúnt, ,, sanc, túmque se, nátum ; they choose, and reverend a senate ;	Iúra ma, gístra, túisque 426 Laws and officials Híc por, tú 427 Here harbors
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conclūsī, conclūsum, 3 (*cum* + *claudō* = *I shut*) ; joined by *et* to *optāre*. — *sulcō*, abl. sing. of *sulcus*, -ī, m., 2d ; abl. of the instrument. Probably the phrase *concludere sulco* refers to the drawing of a trench round a site for the purpose of laying foundations ; this explanation best suits the division of the work given here. Some, however, think the reference is to the Roman practice of marking out the city-walls with a furrow (*sulcus*) made by a plough ; perhaps there is a hint at the marking out of the amount of land which the strips of bull's hide enclosed (see the note on *tergō*, l. 368).

LINE 426. *Iúra*, acc. plur. of *iūs, iūris*, n., 3d ; direct obj. of *legunt*. It should be noticed that *legunt* does not properly apply to *iura*, but is quite natural with *magistratus* ; with *iura* we should expect *constituunt* or some similar verb. The construction whereby one verb is used with two nouns, applying strictly to one only, is called *zeugma* ; cf. the Vergilian example, *duces pictasque exure carinas* = (*kill*) *the leaders and set fire to the painted ships*. A. & G. 385 ; B. 374, 2, a ; G. 690 ; H. 636, II, 1. — *magistrātūs*, acc. plur. of *magistrātus*, -ūs, m., 4th (from *magister*) ; direct obj. of *legunt*, joined by *que* to *iura* ; *magistrātūs* may = (1) *magisterial office, magistracy* ; (2) as here, *a magistrate*, i.e. one holding such office. — *que*, enclitic copulative conj. — *legunt*, 3d pers. plur. pres. ind. act. of *legō, -ere, legī, lectum*, 3 ; the implied subj. is *Tyrīi*. This verb must be distinguished from *legō, -āre, -āvī, -ātum*, 1 = *I appoint by law*. The principal meanings of *legō* (Greek λέγω) are : (1) *I gather, collect* ; (2) *I choose, select*, as in this passage ; (3) *I levy, enlist* ; (4) *I pick, cull, etc., of fruit and the like* ; (5) *I read* ; there are also other uses. Some editors find much fault with this line, considering that *legunt iura* is opposed to regal apportionment of justice by Dido, in l. 507 (*iura dabat*). It is certainly awkward and inartistic in position between two descriptions of building operations, and is one of those few lines which Vergil would have had occasion to strike out or alter if he had had time to revise the work. But it is essentially a Roman characteristic to take notice of institutions and forms of government, and there is no authority for supposing that the line is not genuine. — *sanctum*, acc. sing. m. of *sanctus*, -a, -um, adj. (from *sanciō* = *I render sacred, hence august, venerable*) ; agrees with *senatum*. In the early republic a Roman senator was a person revered and respected ; cf. the *tribuni plebis*, who were *sacro-sancti*, i.e. *inviolable*. — *que*, enclitic conj. — *senātum*, acc. sing. of *senātus*, -ūs, m., 4th ; direct obj. of *legunt*, joined by *que* to *magistrātūs*. The Roman Senate (originally composed of men who were nobles and *senes*, = *old men*) was the highest council in the state ; its numbers were kept up by admission of those who held curule offices at Rome, e.g. *praetorship, consulship* ; but the censors were empowered to dismiss senators overburdened with debt or of bad moral character. After the expulsion of the kings the Senate ruled Rome (through the consuls), but from the time of the Gracchi it had to contend against popular leaders, e.g. Marius. There was a council of *elders* at Carthage, called by the Greek name *Gerousia* (γερωσία, from being composed of γεῖροντες = *old men*).

LINE 427. *Híc*, adv. of place ; it is repeated by *anaphora* below. — *portūs*, acc. plur. of *portus*, -ūs, m., 4th ; direct obj. of *effodiunt*. The harbor of Carthage, called Cothon, was not a natural one, but artificially constructed ; it is unlikely that newly-arrived settlers would *make* a harbor before they had built a town, but the detail adds variety to the description. — *alii*, nom. plur. of *alius*, -a, -ud (gen. *alius*, dat. *alii*) ; subj. of *effodiunt* ; *alii . . . alii* (see next line) are partitive appositives of *Tyrīi* under-

ali, i	éffodi, únt;	„	hie	álta	the, átris	some are digging out harbors; here others are setting deep the foundations of a theatre, and are hewing mighty columns from the cliffs, the lofty splendor of a stage to be. Even as the bees are kept
some	dig out;		here	deep	for theatres	
428	Fúnda, ménta	lo, cánt	ali, i,	„	ímma, nésque	
	foundations	place	others,		and immense	
429	co, lúmnas	Rúpibus	, éxci, dúnt,	„	sce, nís	
	columns	from the cliffs	cut out,		for stages	
430	deco, ra	álta fu, túris:	Quális a, pēs	aes, táte		
	decorations	tall future:	(such) as	bees in the summer		

stood as subj. of *legunt*. — *effodiunt*, 3d pers. plur. pres. ind. act. of *effodīō*, -ere, *effodī*, *effossum*, 3 (*ex*, = out, + *fodīō*, = I dig); agrees with the subj. *ali*. — *hic*, adv. of place. — *alta*, acc. plur. n. of *altus*, -a, -um; agrees with *fundamenta*; *alta* here = deep, as viewed from above. — *theātris*, dat. plur. of *theātrum*, -ī, n., 2d (Greek *θέατρον*); dat. of the indirect object, like *tectō*, l. 425. There is another reading *theātri*, the gen. sing.; the only objection to *theātris* is that the settlers would not build more than one theatre, but this objection is futile, as the plural is simply the common poetical variation from the singular. The building of a theatre is a very late Roman idea, but Vergil seems to have a Greek colony in his mind in this description; the Greeks would not have omitted to build a theatre for public festivals and plays.

LINE 428. *Fundamenta*, acc. plur. of *fundamentum*, -ī, n., 2d (from *fundō*, I = I found, and *fundus*, -ī, m., 2d = Greek *βυθός*, i.e. depth or the bottom); direct obj. of *locant*. — *locant*, 3d pers. plur. pres. ind. act. of *locō*, -āre -āvī, -ātum, I (*locus* = a place); agrees with the subj. *ali*. — *alii*, nom. plur. of *alius*, -a, -ud; subj. of *locant*, and in partitive apposition with *Tyrii* understood. — *immānēs*, acc. plur. f. of *immānis*, -e, adj. 3d; qualifies *columnās*. — *que*, enclitic copulative conjunction. — *columnās*, acc. plur. of *columna*, -ae, f., 1st (Greek *κολώνη*; *column* and *culmen* are kindred forms of *columna*, and the root is the same as in *celsus* and *collis*); direct obj. of *excidunt*.

LINE 429. *Rūpibus*, abl. plur. of *rūpēs*, -is, f., 3d; abl. of separation, governed by the preposition *ex* in the compound verb *excidunt*. — *excidunt*, 3d pers. plur. pres. ind. act. of *excidō*, -ere, *excidī*, *excisum*, 3 (*ex*, = out, + *caedō*, = I cut); agrees with the subj. *alii* and is joined by *que* to *locant*. — *scēnīs* (*scaenīs*), dat. plur. of *sc(a)ēna*, -ae, f., 1st (see note on *scēna*, l. 164); dat. of the indirect object implying the end aimed at, for references to which consult the note on *tectō*, l. 425. — *decora*, acc. plur. of *decus*, *decoris*, n., 3d (akin to *deceat* = it becomes; hence that which becomes, an ornament); acc. in apposition with the acc. *columnas*. — *alta*, acc. plur. n. of *altus*, -a, -um; qualifies *decora*; *alta* here = high, i.e. as viewed from below (but see *alta*, l. 427 above). — *futūris*, dat. plur. f. of *futūrus*, -a, -um, the fut. part. of the verb *sum*, *esse*, *fuī*; in agreement with *scēnīs*.

LINE 430. *Quālis*, nom. sing. m. of *quālis*, -e (correlative of the demonstr. adj. *tālis*, -e); agrees with *labor*. *Quālis* is used here (as often elsewhere) to introduce a simile; the construction is compressed, for the full grammatical construction would be *tālis labor est quālis (labor) exercet apes*, etc. = the work is such as the work is which busily employs the bees, etc. — *apēs*, acc. plur. of *apis*, -is, f., 3d (= lit. the drinker, i.e. of the juice of flowers, from the Sanskrit root *pi* = to drink, with a as prefix, cf. Greek *πι-νω* = I drink); direct obj. of *exercet*. This simile of the bees is mainly reproduced from Georgics, IV, ll. 162 ff. — *aestāte*, abl. sing. of *aestūs*, -ātis, f., 3d; abl. of 'time when.' Time when is expressed by the ablative alone, time within which by the ablative alone or by the ablative with the preposition *in*. A. & G. 256;

busy by their toil be- neath the sun amid the flowery meadows while the summer is young, when they lead out the grown brood of their race or when they press the flowing honey	no, vá „ per , flórea , rúra Éxer, cet sub , 431 early through flowery the fields keeps busy under sóle la, bór, „ cum , géntis a, dúltos the sun toil, „ when of the swarm full-grown Édu, cúnt fe, tús, „ aut , cúm li, quéntia , mélla 432 they lead out the brood, or when flowing the honey
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B. 230; G. 393; H. 429. — *novā*, abl. sing. f. of *novus*, -a, -um; agrees with *aestate*. — *per*, prep. with the acc.; gov. *rúra*. — *flórea*, acc. plur. n. of *flóreus*, -a, -um (from *flōs*, *flōris*, m. = a flower); qualifies *rúra*. — *rúra*, acc. plur. of *rūs*, *rūris*, n., 3d (only found in the plural in the nom. and acc. cases, = fields; the sing. = the country); governed by the preposition *per*. Synonyms: *rus* = the country, as opposed to *urbs* = a city, or *oppidum* = a town, and the adj. *rusticus*, = countrified (boorish), is similarly opposed to the adj. *urbānus*, = civified (*polite*); *rúra*, the plural, = the fields, field-country as distinct from *agri* = fields (the plural number of *ager* = a field); *regio* = a region, a large tract of country including fields, cities, etc.; *patria* = country, i.e. native country.

LINE 431. *Éxercet*, 3d pers. sing. pres. ind. act. of *ēxerceō*, -ēre, -uī, -itum, 2 (*ēx*, = out, + *arceō*, = I shut up); agrees with the subj. *labor*. *Exercet* here = keeps in motion, keeps busy; a second meaning of *exercēre* is to practise, i.e. a pursuit, or to engage in an occupation. — *sub*, prep. with the acc. and abl.; gov. the abl. *sóle*. — *sóle*, abl. sing. of *sōl*, *sōlis*, m., 3d; governed by *sub*; with *sub sole*, cf., *sub Iove*, the difference being that *sub Iove* = in daylight, while *sub sole* = in sunlight. — *labor*, gen. *labōris*, m., 3d; nom. sing., subj. of *exercet*. — *cum* (other forms are *quum*, *quom*, and rarely *qum*, each a form of the adverbial acc. of the rel. pron. *quī*), temporal conj., governing the ind. *educunt*. *Cum* is here practically a correlative of *aestate nova* (= an adv. *tum*), and = in which, when. *Cum* temporal takes the subjunctive mood in the imperfect and pluperfect tenses, and the indicative in the rest; but when it is merely explanatory of a time just mentioned (e.g. of an adv. *tum* preceding), *cum* may take the indicative in all tenses. *Cum* may introduce also (1) a causal clause (*cum* = since, as), (2) a concessive clause (*cum* = although); in both cases it is followed by the subjunctive mood. A. & G. 325, 326; B. 286, 2, 288, 289, and 309, 3; G. 581-587; H. 515, III, 517, and 521. — *géntis*, gen. sing. of *gens*, f., 3d; partitive gen., after *adultos fetus*. — *adultōs*, acc. plur. m. of *adultus*, -a, -um, perf. part. pass. of *adolescō*, -ere, *adolēvī* (*adolūi* rare), *adultum*, 3 (*ad*, = up, + root *ol*, = to grow); agrees with *fētus*. The inceptive *adolescō* is more commonly used than the form *adolescō*, -ēre, *adolūi* (rarely *adolēvī*), *adultum*, 2.

LINE 432. *Ēducunt*, 3d pers. plur. pres. ind. act. of *ēducō*, -ere, *ēdūxī*, *eductum*, 3 (*ē*, = out, + *dūcō*, = I lead); agrees with *illī* understood as subj., referring to *apes*. — *fētūs*, acc. plur. of *fētus*, -ūs, m., 4th (akin to *fēmina*); direct. obj. of *ēducunt*. — *aut*, disjunctive conj., introducing an alternative source of employment. See the note on *aut*, l. 183. — *cum*, temporal conj., followed by the ind. *stipant* and *distendunt*; see *cum* in the preceding line. — *liquentia*, acc. plur. n. of *liquens*, -entis, pres. part. of the deponent verb *liquor*, *liquī*, no perf., 3; agrees attributively with *mella*. Observe that the first syllable of *liquentia* is long; in Aen. V, 238, *vīna liquentia fundam*, the first syllable is short, the participle in this case being from the verb *liqueō*, -ēre, *liquī* or *licuī*, no supine, 2. The active verb *liquō*, -āre, -āvī, -ātum, 1, has the first syllable short. The quantity of the *i* seems to have been doubtful, but is in most cases short, cf. the noun *liquor*, and the adjective is usually *liquidus*, though Lucretius three times has *liquidus*.

- 433 Stīpant, , ét dul,cī ,, dis,téndunt , néctare , and with sweet nectar
they press, and sweet stretch with nectar swell their cells or
434 céllas; Aut one,ra áccipi,únt ,, veni,éntum, aut , receive the burdens
the cells; or the loads they receive of those coming, or of the comers, or
435 ágmine , fácto Ígna,vúm fu,cós ,, pecus , á marshalling in array
a column having been made lazy the droves a herd from idle herd, away from

— **mella**, acc. plur. of *mel*, *mellis*, n., 3d (akin to Greek μέλι); direct obj. of *stīpant*; the plural is poetic variation for the singular.

LINE 433. **Stīpant**, 3d pers. plur. pres. ind. act. of *stīpō*, -āre, -āvī, -ātum, I (= *I stamp tight, I pack*); understand a pronoun referring to *apes* as the subject; *stīpant* is an expressive word, the sound of the heavy *spondee* representing the labor of packing the honey together. — **et**, copulative conj. — **dulcī**, abl. sing. of *dulcis*, -e, adj., 3d; qualifies *nectare*. — **disténdunt**, 3d pers. plur. pres. ind. act. of *distendō*, -ere, *distendī*, *distensum* or *distentum*, 3 (*dis*, = *apart*, + *tendō*, = *I stretch*); joined by *et* to *stīpant* and in the same construction. — **nectare**, abl. sing. of *nectar*, -aris, n., 3d (Greek νέκταρ); abl. of the instrument, with *disténdunt*. *Nectar* is the name of the drink of the gods, as *ambrosia* is the name of their food; *nectar* is sometimes, as here, used metaphorically with reference to something, e.g. wine, honey, of extraordinary sweetness. — **cellās**, acc. plur. of *cella*, -ae, f., 1st (akin to *cēlō* = *I hide*, hence *cella* = *a storehouse*); direct obj. of *disténdunt*.

LINE 434. **Aut**, disjunctive conj. — **onera**, acc. plur. of *onus*, *oneris*, n., 3d; direct obj. of *accipiunt*. — **accipiunt**, 3d pers. plur. pres. ind. act. of *accipio*, -ere, *accipī*, *acceptum*, 3 (*ad* + *capio*); joined by *aut* to *disténdunt*, and in agreement with the same subject. The admirable military, social, and economic arrangements and institutions of bees form the chief topic of interest in the fourth Georgic; they are there seen to have an admirable system for dividing labor proportionately, to appreciate the value of work in their own community. Thus the simile given in this passage applies very well, as an illustration of the business of the Carthaginians in building a settlement. — **venientum**, gen. plur. of *veniens*, -entis, pres. part. (substantival) of *venio*, -ire, *venī*, *ventum*, 4; poss. gen., limiting *onera*; *venientum* is an old form of the usual genitive *venientium*. A. & G. 113, f; B. see 236; G. 437; H. 441. — **aut**, disjunctive conj. — **agmine**, abl. sing. of *agmen*, *agminis*, n., 3d (from *agō* = *I lead*); in the abl. abs. construction with *fácō*. It should be remembered that the ablative absolute (i.e. a noun in the ablative combined with a participle, adjective, or other noun in agreement) serves to modify the verbal predicate of a sentence; the construction is only allowed when the words in the ablative are not the same as the subject, object, or dependent case of the verbal predicate. A. & G. 255; B. 227; G. 409, 410; H. 431. Bees (and ants) are remarkable for the system and organization in everything they do; most animals and insects put their own interests first, but these think first of the good of the community. — **fácō**, abl. sing. n. of *factus*, -a, -um, perf. part. of *fiō*, *fiērī*, *factus sum* (used as passive of *faciō*, *facere*, *fēcī*, *factum*, 3; agrees with *agmine* in the abl. abs. construction).

LINE 435. **Ignāvum**, acc. sing. n. of *ignāvus*, -a, -um (*in*, = *not*, + (*g*)*navus*, = *busy*); qualifies *pecus*. — **fūcos**, acc. plur. of *fūcus*, -ī, m., 2d; direct obj. of *arcent*. — **pecus**, acc. sing. of *pecus*, *pecoris*, n., 3d (akin to *pecu*, n., = *cattle*); acc. in apposition with *fūcos*. *Pecus*, *pecoris*, 3d, = *a herd*, in a collective sense, whether of *cattle*, *bees*, *seals*, etc., as opposed to *pecus*, *pecudis*, f., 3d, which = *a single head of cattle*. Observe the peculiar arrangement of the words; we should expect *fūcos*, *ignāvum pecus*, or *ignāvum pecus*, *fūcos*; cf. Horace, Odes, I, viii, 1, *Lydia, dic, per omnes te deos oro*.

the enclosure; the	prae, sépibus	, árcent:	Férvet	o, pús, 436
work glows hotly,	the hives	they keep off:	glows	the work,
and the sweet-scented	redo, léntque	thy, mó	fra, grántia	mélla.
honey is fragrant with	and smells	of thyme	fragrant	the honey.
thyme. "O happy	"Ó for, túna, tí,	quo, rúm	iam	ménia, 437
ye, whose city-walls	"O happy men,	whose	now	walls
are now arising!"	"O			
Aeneas cries, while	súrgunt!"	Aéne, ás	ait,	ét, fas, tígia, 438
he gazes up at the	are rising!"	Aeneas	says,	and the pinnacles

— *ā*, prep. with the abl.; gov. *praesēpibus*, expressing separation. — *praesēpibus*, abl. plur. of *praesēpe*, -is, n., 3d, or *praesēpēs*, -is, f., 3d (cf. another form *praesēpia*, -ae, f., 1st; all from *prae*, = *in front*, + *saeptō*, = *I hedge in*, hence *an enclosure*, or *a hive of bees*); governed by the preposition *a*. — *arcent*, 3d pers. plur. pres. ind. act. of *arceō*, -ēre, -ui, no supine, 2; joined by *aut* to *accipiunt*, and in agreement with the same subject, viz. *illi* or *apēs*.

LINE 436. *Fervet*, 3d pers. sing. pres. ind. act. of *serveō*, -ēre, *ferbui*, no supine, 2 (a collateral form is *servō*, -ere, *servi*, no supine, 3; both are intransitive); agrees with the subj. *opus*. *Fervēre* = *to be hot*, or, of liquids, *to boil*, *to seethe*; metaphorically it refers to excitement or passion, = *to rave*, *burn* (with love), *to rage*, etc.: *fervet opus*, = *the work glows*, i.e. *is carried on swiftly*, for motion causes heat. — *opus*, gen. *operis*, n., 3d; nom. sing., subj. of *fervet*. — *redolent*, 3d pers. plur. pres. ind. act. of *redoleō*, -ēre, -ui, no supine, 2 (*re* or *red*, + *oleō*, = *I smell of*); agrees with the subj. *mella*. — *que*, enclitic copulative conj., joining its own to the preceding sentence. — *thymō*, abl. sing. of *thymum*, -i, n., 2d (Greek *θύμον*); abl. of the means or instrument, with *redolent*. — *frāgrántia*, nom. plur. n. of *frāgans*, -antis, pres. part. act. of *frāgrō*, -āre, -āvī, -ātum, 1; agrees attributively with *mella*. — *mella*, nom. plur. of *mel*, *mellicis*, n., 3d; subj. of *redolent*.

LINE 437. *Ō*, exclamation, with the voc. case *fortunatī*. — *fortūnātī*, voc. plur. of *fortunātus*, -a, -um, adj. (strictly perf. part. pass. of *fortūnō*, -āre, -āvī, -ātum, 1 = *I make fortunate*; from *fortuna*); the case of address, for *Aēneas* addresses his soliloquy to the Phoenician settlers. — *quōrum*, gen. plur. m. of the rel. pron. *quī*, *quae*, *quod*: agree in gender and number with its antecedent *fortunatī*, and is a poss. gen. limiting *moenia*. — *iam*, adv. of time, modifying the verb *surgunt*. — *moenia*, gen. *moenium*, n., 3d; nom. plur., subj. of *surgunt*. The reference to *moenia* = *city-walls* may be taken as supporting the argument that *concludere sulco*, l. 425, refers to marking out the walls of the city; but poetry is never really exact, and *moenia* possibly means nothing more than *urbs* or *tecta*. — *surgunt*, 3d pers. plur. pres. ind. act. of *surgō*, -ere, *surrēxī*, *surrectum*, 3 (*sub* + *regō*); agrees with the subj. *moenia*. The dominating note of the whole of the Aeneid is the difficulty of the Trojans in finding a place where they might make a fixed home.

LINE 438. *Aenēās*, nom. sing., sub. of *ait*. — *ait*, 3d pers. sing. pres. ind. act. of the defective verb *aiō*; agrees with the subj.-nom. *Aenēās*. The present is more nearly complete than the other defective tenses, having 1st pers. *aiō*, 2d *ais*, 3d *ait*, and 3d plur. *aiunt*; the imperf. *aiēbam* is conjugated throughout. A. & G. 144, a; B. 135; G. 175, 1; H. 297, II, 1. — *et*, copulative conj. The only *caesura* in the line (except one after *Aeneas*) follows *et*. — *fastigia*, acc. plur. of *fastigium*, -i, n., 2d (see the note on *fastigia*, l. 342); direct obj. of *suspiciit*. — *suspiciit*, 3d pers. sing. pres. ind. act. of *suspiciō*, -ere, *suspēxī*, *suspectum*, 3 (*sub* + *speciō*); joined by *et* to *ait*, and agrees with

439 súspicit , úrbis. Ínferť , sé sacp,tús nebu,lá, ,, looks up at of the city. He bears himself enveloped by a cloud, 440 mi,rábile , díctu, Pér medi,ós, mis,cétque wonderful to say, through their midst, and mingles vi,rís; ,, neque , cérniture , úlli. with the men; nor is he seen by any one.	roof-tops of the city. Cloud-girt he goes among them — won- drous to tell — in their midst, mingles with the men, yet is seen of none.
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the same subject *Aeneas*. *Suspiciere* = to look at from beneath, and its use here is one of the many signs of Vergil's mastery of language and literary devices; it implies that *Aeneas*, who had in l. 420 gazed in wonder at the newly-building city from the hill-top, has now descended the hill and is approaching with the city still in view on another slope before him. *Suspiciere* sometimes = to look askance at (hence *suspectus* = suspected; cf. *suspicio*), apparently from the notion of looking up at with the eyes under frowning eyebrows. — *urbis*, gen. sing. of *urbis*, f., 3d; poss. gen., limiting *fastigia*.

LINE 439. *Infert*, 3d pers. sing. pres. ind. act. of *infero*, *inferre*, *intulí*, *illátum*, irreg. (*in*, = *in* or *into*, + *fero*, = *I carry*); agrees with *Aeneas* understood or a pron. referring to *Aeneas*. — *sē*, acc. sing. of the reflexive pron. *sē* (*sēsē*), gen. *suí*, dat. *sibi*, abl. *sē* (*sēsē*); direct obj. of *infert*, and refers back to the subj. of *infert*, i.e. to *Aeneas*. *Sē* is the reflexive pronoun of the 3d person, singular or plural, irrespective of gender. A. & G. 196; B. 85, and 244; G. 309; H. 449. — *saepťus*, nom. sing. m. of the perf. part. pass. of *saepio*, -ire, *saepťi*, *saepťum*, 4 (*saepťes* = a hedge, hence *I hedge in*, *enclose*); agrees with and extends (in place of a relative clause) the subj. of *infert*. — *nebulá*, abl. sing. of *nebula*, -ae, f., 1st; abl. of the instrument. — *mirábile*, acc. sing. n. of *mirábilis*, -e, adj. 3d (from *míror*, = *I wonder at*); acc. sing. in apposition to the preceding sentence. This construction is Greek by origin; cf. Sophocles' *Electra*, l. 130, ἡκεῖ, ἐμὸν καμάρων παραμύθιον = *you have come*, (your coming being) *a solace to my woes*. A. & G. 240, g; B. no reference; G. 324; H. 363, 5. — *dictu*, supine in *u* of *dicō*, -ere, *dixĩ*, *dictum*, 3; defines *mirabile*. The supine in *u* is a verbal abstract of the 4th declension, being probably an ablative of specification; the supine in *um* is an acc., denoting *purpose*, and used instead of a final clause after verbs of motion. Only a few supines in *u* are found, e.g. *dictu*, *visu*, *auditu*, and a few others; they are used with adjectives (or the nouns *fas*, *nefas*, and *opus*) to explain the reference. A. & G. 303; B. 340, 2; G. 436; H. 547.

LINE 440. *Per*, prep. with the acc.; gov. *mediōs*. — *mediōs*, acc. plur. m. of *medius*, -a, -um; governed by *per*; with *mediōs* supply *viros*, *Tyrios*, or some plural noun referring to the inhabitants, with which *mediōs* agrees partitively, i.e. denoting a particular place. — *miscet*, 3d pers. sing. pres. ind. act. of *miscēo*, -ere, -uĩ, *mixtum* or *mixtum*, 2; joined by *que* to *infert*; understand *se* (from *infert se*) as direct obj. of *miscet*. — *que*, enclitic copulative conj. — *virís*, dat. plur. of *vir*, *virĩ*, m., 2d; a poetic dat. (instead of *cum* + the abl. *virís*; cf. l. 408, *cur dextrae* (for *cum dextrā*) *iungere dextram non datur* ? The dative is frequently used by poets who imitate Greek idioms, where in prose a noun would be governed by a preposition; this is specially common after verbs signifying to contend, e.g. *contendís Homero*, = *you vie with Homer*. A. & G. 229, c; B. no reference; G. 346, NOTE 6; H. 385, 4, 3). — *neque* (*ne* + *que*, = *and . . . not*), coördinate disjunctive conj., joining *miscet* and *cernitur*. — *cernitur*, 3d pers. sing. pres. ind. pass. of *cernō*, -ere, *crēvi*, *crētum*, 3; joined by *neque* to *miscet*. — *úlli*, dat. sing. of *ullus*, -a, -um (gen. *ullius*, dat. *ullĩ*); dat. of the agent after *cernitur*. The dative of the agent is rare in Latin, except in poets; even then it is seldom found except after perfect passive tenses or perfect participles passive (the dative

A grove there was in the city's centre, with wealth of shade, the spot where first the Phoenicians, tossed by wave and whirlwind, dug out the

Lúcus in, úrbe fu,ít medi,á, „ lae,tíssimus, 441
A grove in the city there was middle, very rich
 úmbrae, Quó pri,múm iac,tátī un,dīs „ 442
in shade, which first having been tossed by waves
 et , túrbine , Páni Éffo,dére lo,có 443
and whirlwind the Carthaginians dug out in place

in such cases being a dat. of the indirect object after a part of *sum* present or supplied; see note on *mihi*, l. 326). The dat. of the agent is regular after gerundives, e.g. *hoc mihi faciendum est*, and is also usually employed after *videor*; but its use with other verbs and other tenses than the perfect passive (or participle) is not a Latin idiom, but an imitation of Greek models; cf. Ovid's *non intelligor ulli*. Some try to avoid the difficulty by considering *ulli* as a dative of the person interested or affected, i.e. *is not seen (visible) to or for any one*. A. & G. 232; B. 189; G. 354; H. 388, I, 3, and 4.

LINE 441. *Lúcus*, gen. *lúci*, m., 2d; nom. sing., subj. of *fuit*. Synonyms: *silva* = a wild, untended forest; *nemus* = a grove, a cluster of trees; *lucus* = a woodland glade, sacred to some deity. — *in*, prep. with the acc. or abl.; gov. the abl. *urbe*. — *urbe*, abl. sing. of *urbs*, *urbis*, f., 3d; governed by the preposition *in*. — *fuit*, 3d pers. sing. perf. ind. act. of *sum*, *esse*, *fui*; agrees with the subj. *lucus*. — *mediá*, abl. sing. f. of *medius*, -a, -um; agrees with partitive signification, with *urbe*. — *laetissimus*, nom. sing. m. of the superlative degree of the adj. *laetus*, -a, -um (comparative, *laetior*); agrees with *lúcus*. The meanings of *laetus* are noticeable: (1) glad; (2) ready, willing; (3) delighting in, e.g. l. 275, *tegmene laetus*; (4) propitious; (5) luxuriant, of crops; (6) abounding in, full of, with the ablative or genitive. — *umbrae*, gen. sing. of *umbra*, f., 1st; gen. of specification, after *laetissimus*. Some consider a gen. of abundance, such as follows *plenus*; but though there is not a great distinction between the two genitives, *laetus* is scarcely equivalent to *plenus*; on the other hand, there are many phrases very similar to this, in which the genitive is one of specification. A. & G. 218, c; B. 204, 4; G. 374, NOTE I; H. 399, III, 1. Some editors support the reading *umbrā*, which is an abl. of abundance or else an abl. of specification; this variant reading probably arose from an incomplete knowledge of the two last meanings of *laetus* referred to in the note on *laetissimus* above.

LINE 442. *Quó*, abl. sing. m. of the rel. adj. *quī, quae, quod*; agrees with *loco*. — *primum*, adv. of time (see the note on *primum*, l. 174); *primum* clearly refers to the first arrival of the Phoenicians. Some suppose *primum* to be acc. sing. neuter of the adj. *primus*, -a, -um, agreeing with *signum*. — *iactātī*, nom. plur. m. of *iactātus*, -a, -um, perf. part. pass. of *iactō*, -āre, -āvī, -ātum, I; agrees with the subj. *Poeni*, which it enlarges like a temporal clause, *cum iactati essent*. — *undīs*, abl. plur. of *unda*, -ae, f., 1st; abl. of the instrument. — *et*, copulative conj., joining *undīs* and *turbine*. — *turbine*, abl. sing. of *turbō*, *turbinis*, m., 3d (another is found, *turben*, *turbinis*, n., 3d;) abl. of the means or instrument, like *undīs*. The root of the noun *turbo* (also of the verb *turbo*) expresses rotatory motion; hence *iurbo* = (1) a whirlwind; (2) a spinning-top; (3) a spindle; (4) a circle of duties. — *Poeni*, gen. *Poenōrum*, m., 2d; nom. plur., subj. of *effodere*.

LINE 443. *Effodere*, 3d pers. plur. perf. ind. act. of *effodiō*, -ere, *effodī*, *effossum*, 3 (*ex*, = out, + *fodiō*, = I dig); agrees with the subj. *Poeni*. The perfect active has two terminations, viz. in -erunt, and in -ere; the former occurs more often in classical prose, but the latter (-ere), which was a popular form, is very much in favor with the poets, owing to its adaptability to most metres. Observe that there is nothing to distinguish

444	sig,núm,	„	quod	,	régia	,	Iúno	Mónstra,rát,	token which royal
	the token,		which		royal		Juno	had indicated,	Juno had forewarned,
	caput	,	ácris	e,quí;	„	sic	,	nám fore	the head of a war-
	the head		spirited	of a horse;	(saying)	thus		for would be	horse — that thereby
445	béllō	Égregi,am	ét	faci,lém	vie,tú	„	per	,	glorious in war and
	in war	excellent	and	easy	in living	through			rich in store through-

the 3d plur. perf. act. from the present infinitive in form; however, the context and the scansion prove infallible guides. — **locō**, abl. sing. of *locus*, -ī, m., 2d; abl. of ‘place where.’ — **signum**, gen. *signi*, n., 2d; acc. sing., direct obj. of *effodere*; *signum* does not = *standard* here, but *token* or *sign*, for see the next line where the sign is shown to be the head of a war-horse. — *Signum* has several meanings: (1) *sign*, *token*; (2) *military standard*, especially the *aquila* (*eagle*); (3) *signal*, *watchword*; (4) *an image*; (5) *constellation*. — **quod**, acc. sing. n. of the rel. pron. *quī, quae, quod*; agrees with its antecedent *signum* in gender and number, and is the direct obj. of *monstrārat*. — **régia**, nom. sing. f. of *régius*, -a, -um (from *rēx, régis*, m., 3d; cf. *régina*); qualifies *Iuno*. — **Iūnō**, gen. *Iūnōnis*, f., 3d; nom. sing., subj. of *monstrārat*.

LINE 444. **Monstrārat**, 3d pers. sing. pluperf. ind. act. of *monstrō*, -āre, -āvī, -atum, 1; agrees with the subj. *Iuno* in the rel. clause introduced by *quo* . . . *loco*; *monstrārat* is a syncopated or contracted form of *monstrāverat*. A. & G. 128, I, 2; B. 7, 2, and 367, 8; G. 131, 1; H. 235. *Monstrārat* signifies that Juno had indicated to the Carthaginians where they should find the token, not that she actually pointed it out to them. — **caput**, gen. *capitis*, n., 3d; acc. sing., in apposition with *signum*. — **ácris**, gen. sing. m. of *acer*, *ácris*, *ácre* (for *ac-cer*, from *acuō* = *I sharpen*); qualifies *equi*. Many editors find fault with this adjective as applied to a dead horse, but probably *acer equus* was a regular term for a war-horse, just as *navis longa* is the regular phrase for a war-ship. *Acer* has many meanings: (1) *sharp, pointed*; (2) *sharp, keen*, of sight or of wit; (3) *eager, spirited*; (4) in a bad sense, *hot, violent*. — **equi**, gen. sing. of *equus*, -ī, m., 2d; poss. gen., limiting *caput*. — **sic**, adv. of manner; = the notion *hoc signo effosso*, i.e. if the head were dug up; Juno made the finding of the token the condition of the prosperity. — **nam**, explanatory conj., usually prae-positive. A verb of saying, e.g. *dixerat*, must be supplied, though it is implied by *monstrārat*, to introduce the oblique oration following; the sentence may be thus put together — *nam (dixerat) gentem sic (= signo effosso) fore egregiam*, etc. — **fore**, fut. inf. of *sum, esse, fui* (there is also a periphrastic fut. inf. *futurus, -a, -um esse*); agrees with its subj.-acc. *gentem* in the acc. and inf. construction, the oblique oration being introduced by the notion of *speaking, saying*, in *monstrārat*; see *nam* above. The infinitive is future because the fame of Carthage is subsequent to the time of the main verb *monstrārat*. A. & G. 272, and REM.; B. 330, 331; G. 527; H. 534, 535. — **bellō**, abl. sing. of *bellum*, -ī, n., 2d; abl. of specification. A. & G. 253; B. 226; G. 397; H. 424. The token of the war-horse prefigured military renown. Vergil is doubtless thinking of the struggle between Rome and Carthage for the empire of the world; but in fact, the Carthaginians made better merchants than soldiers, for though Hamilcar and Hannibal were great generals, their soldiery was largely mercenary and barbarian.

LINE 445. **Égregiam**, acc. sing. f. of *ēgregius*, -a, -um (from *ē*, = *out of*, + *grex*, = *the herd*, hence (1) *extraordinary, excellent*, (2) *illustrious*); predicate adj., agreeing with the subj.-acc. *gentem*. — **et**, copulative conj., joining *egregiam* and *facilem*. — **facilem**, acc. sing. f. of *facilis*, -e, adj., 3d (from *facio*); predicate attribute of *gentem*; *egregiam* and *facilem* are each complements of the copula *fore*. *Facilem victu* = lit. *easy*

out the ages. Here	sæcula , géntem.	Hic	templum	Iunoni	446
Dido was founding a	the ages (that) the race.	Here	a temple	to Juno	
mighty temple richly	in, géns „ Si, donia , Dido	Conde, bat, do, nis „			447
blessed with offerings	huge Sidonian	Dido was founding, with gifts			
and the divine presence of the goddess,	opulentum et , numine , divae ;	Aërea , cui			448
whereof the threshold	wealthy and the favor of the goddess ; bronze to which				

in living, i.e. abounding in store; *facilem* is a transferred epithet, for it properly refers to *victu*, i.e. *facile victu* = *with easy living*; this transference of words is called *hypallage*. A. & G. 385; B. no reference; G. 693, *HYPALLAGE*; H. 636, IV, 2. — *victū*, supine in *u* of *vivō*, -ere, *vixī*, *victum*, 3; a verbal abl. of specification, explaining *facilem*: *facilem victu* = *divitem*, and denotes prosperity in commerce and the arts of peace. For the use of the supine in *u*, consult the note on *dictu*, l. 439. — *per*, prep. with the acc.; gov. *sæcula*. — *gentem*, acc. sing. of *gens*, *gentis*, f., 3d; subj.-acc. of *fore* in the reported speech.

LINE 446. *Hic*, adv. of place, i.e. in Carthage or perhaps the very spot where the *signum* was found. — *templum*, gen. *templi*, n., 2d; acc. sing., direct obj. of *condebat*. — *Iūnōnī*, dat. sing. of *Iūnō*, -ōnis, f., 3d; dat. of reference (*commodi vel incommodi*). A. & G. 235; B. 188, 1; G. 350; H. 384, 1, 2). Juno's long-standing hatred of the Trojan race and her foresight of the rivalry between Rome (of Trojan origin) and Carthage induced her to interest herself in the latter city from the very beginning of the circumstances which caused Dido to leave Phœnicia as Sychæus directed; naturally Juno was regarded as the patron-goddess of Carthage, and her temple was begun at the same time as the building of the city. — *ingēns*, gen. *ingentis*, adj., 3d; acc. sing., qualifying *templum*. — *Sidōnia*, nom. sing. f. of *Sidōnius*, -a, -um (adj. of noun *Sidon*, gen. *Sidōnis* or *Sidōnis*, f., 3d, acc. *Sidōna*); an attribute of *Dido*. Dido came from Tyre, but she and Carthage (*urbs Sidonia*) are called *Sidonia* because Sidon was the mother-city of Tyre. — *Didō*, gen. *Didōnis* or *Didūs*, f., 3d; nom. sing., subj. of *condebat*.

LINE 447. *Condēbat*, 3d pers. sing. imperf. ind. act. of *condō*, -ere, *condidī*, *conditum*, 3; agrees with the subj. *Iūnō*. — *dōnis*, abl. plur. of *dōnum*, -ī, n., 2d; abl. of specification, descriptive of *opulentum*. The *dona* were probably the gifts of those who came to the shrine to worship; in this case, this early mention of rich gifts somewhat anticipates the future: others think that *divae* limits *donis* as well as *numine*, and that *donis divae* = *the gifts belonging to the goddess*, i.e. the various vases, censers, etc., used in her worship. — *opulentum*, acc. sing. n. of *opulentus*, -a, -um (from *opēs*, = *wealth*); agrees with *templum*; *opulentum* goes with *numine* by a kind of *zeugma*. — *et*, copulative conj., joining *donis* and *numine*. — *numine*, abl. sing. of *numen*, *numinis*, n., 3d (from *nuō*, = *I nod*); abl. of specification, after *opulentum*; *numine* probably = *presence of the goddess*, though the adjective *opulentum* induces some to suppose *numine* = *a statue of the goddess*. — *divae*, gen. sing. of *diva*, -ae, f., 1st (*divus*, -ī, m., 2d, is the corresponding masculine noun); poss. gen., limiting *numine*.

LINE 448. *Aërea*, nom. plur. n. of *aereus*, -a, -um (adj. of *aes*, *aeris*, n., 3d = *bronze*); qualifies *limina*; *aërea* is predicative, going closely with *surgebant* = *of which the threshold (was) of bronze (which) ran up*, etc. — *cui*, dat. sing. n. of the rel. pron. *quī*, *quae*, *quod*; agrees in gender and number with the antecedent *templum*, and is a dat. of reference used to qualify the whole idea in the place of the possessive gen. modifying only a single word. A. & G. 235, a; B. 188, 1; G. 350, 1; H. 384, 4, NOTE 2. The relative usually stands first in its clause. — *gradibus*, abl. plur. of *gradus*, -ūs, m., 4th (from

	gradi,bús	„	sur,gébant	,	límina,	,	níxaeque	with its rising steps
	<i>in steps</i>		<i>were rising</i>		<i>thresholds,</i>		<i>and supported</i>	was bronze, on bronze
449	Aére	tra,bés:	„	fori,bús	ear,dó	stri,débat		rested, bronze the
	<i>by bronze</i>	<i>beams:</i>		<i>on the doors</i>	<i>the hinge</i>	<i>was creaking</i>		doors whereon the
450	a,énis.	Hóc	pri,mum	ín	lu,có	„	nova,rés	grating hinges fitted.
	<i>brazen.</i>	<i>This</i>	<i>first</i>	<i>in</i>	<i>grove</i>	<i>new</i>	<i>a thing</i>	In this grove first a
								strange sight met

gradior, = *I step*); abl. of the means, or it may be considered an abl. of manner. — *surgébant*, 3d pers. plur. imperf. ind. act. of *surgō*, -ere, *surrēxi*, *surrectum*, 3 (*sub + regō*); agrees with its subj. *limina* in the rel. clause introduced by *cui*. — *limina*, nom. plur. of *limen*, *līminis*, n., 3d (for *lig-men*, from *ligō* = *I bind*, hence that which fastens, a door, and more commonly by extension a threshold); subj. of *surgébant*. — *nixae*, nom. plur. f. of *nixus*, -a, -um, perf. part. of the deponent verb *nitor*, *niti*, *nitus sum* or *nixus sum*, 3, = *to rest upon something*; agrees with *trabes*. There is a better supported reading *nexae*, but it is hard to explain, and so many commentators prefer to read the easily understood *nixae*. *Nixae aere* = *leaning on or supported by bronze* (i.e. bronze columns); it would not be a perfect description of a temple if the pillars, so imposing and important a feature of ancient architecture, were passed over in silence. If we read *nexae*, it is not apparent what *trabes* can refer to; Conington renders “door-posts,” but Mr. Page points out that the ancient door-post was part of the door itself; the latter likewise adds that *trabes* has in Horace the special sense of *architrave*, the upper lintel, which is just what is required here to complete the description. Those who read *nexae* (nom. plur. f. of *nexus*, -a, -um, perf. part. pass. of *nexō*, -ere, *nexi*, or *nexui*, *nexum*, 3, = *I bind*) say that *nexae aere* = *aeratae* (bronze-plated); they add that it is unlikely the pillars would be of bronze. — *que*, enclitic copulative conj., joining *limina* and *trabes*. Observe that this line is hypermetrical, the final *que* being over and above the required number of feet, but permissible because it is elided before *aere*, the initial word of the next line; the elision of an extra syllable in a line is called *synapheia*. A. & G. 359, c, REM.; B. 367, 6; G. 728; H. 608, 1, NOTE 5.

LINE 449. *Aere*, abl. sing. of *aes*, *aeris*, n., 3d; abl. of ‘place where’ with *nixae*. *Aes* = bronze, being a compound of copper and tin, and should not be rendered *brass* (a compound of copper and zinc), which was perhaps unknown to the ancients. Observe the repetition of the composition, *aerea . . . aere . . . aēnis*; it is emphatic, and calls attention to the part which bronze plays in the different divisions of the front of the temple. Incidentally this makes it more likely that *trabes* = the upper lintel; for if *trabes* = door-posts, the description is very inadequate. — *trabēs*, nom. plur. of *trabs*, *trabis*, f., 3d; subj. of *surgébant* (understood from *surgébant* in the previous line). *Trabs* often has the meaning of *beam*, and *trabes* in one place in Horace = *architrave*, so probably *trabes* = *beams*, i.e. *architrave*, in this passage rather than *door-posts*; besides, the door-posts were part of the door, running into sockets at top and bottom and not the supports of the architrave, as we understand door-posts. — *foribus*, dat. plur. of *foris*, -is, f., 3d; dat. of reference, similar to *cui* in the previous line. — *cardō*, gen. *cardinis*, m., 3d; nom. sing., subj. of *stridebat*; the *cardines* were the pivots of the door-posts (properly so called), revolving in sockets above and below (the sockets being called *cardines* as well). — *stridebat*, 3d pers. sing. imperf. ind. act. of *stridō*, -ēre, *stridi*, no supine, 2; agrees with the subj. *cardō*. There is a 3d conjug. form *stridō*, -ere, *stridi*, no supine. — *aēnis*, dat. plur. f. of *aēnus*, -a, -um (*aes*, *aeris*, n., 3d); qualifies *foribus*.

LINE 450. *Hóc*, abl. sing. m. of the demonstr. adj. *hic*, *haec*, *hóc*; agrees with *luco*, and is emphatic by position in the sentence. — *primum*, adv. of time. — *in*, prep.

him and allayed his	ob, lāta	ti, mórem	Lēniit, ,	hīc pri, mum	451
fear, here first Aeneas	having presented itself	his fear	soothed, here	first	
took heart to hope for	Aēne, ūs	" spe, rāre	sal, ūtem	Aūsus et, ,	452
safety and better trust	Aeneas	to hope for	safety	dared and	
his stricken fortunes.	afflic, tīs	" meli, ūs	con, fidere	rēbus.	
	shattered	better	to trust in	his fortunes.	

with the acc. or abl.; gov. the abl. *luco*. — **nova**, nom. sing. f. of *novus*, -a, -um; agrees with *rēs*; *nova* = *strange*. — **rēs**, gen. *rei*, f., 5th (*res* and *dies* are the only 5th decl. nouns complete in singular and plural); nom. sing., subj. of *lēniit*. — **oblāta**, nom. sing. f. of *oblātus*, -a, -um, perf. part. pass. of *offerō*, *offerre*, *obluli*, *oblātum*, irreg. (*ob* + *ferō*); predicate participle agreeing with *res*; *res oblata* = lit. *a thing brought forward before* (*Aeneas*), and is best rendered by an English abstract noun followed by the gen. of the noun qualified by the participle, e.g. *the meeting of a new sight*. In this case, as in many others, e.g. *ante urbem conditam* = *before the founding of the city*, the principal idea is contained in the participle. A. & G. 292, a; B. 337, 5; G. 437, NOTE 2; H. 549, 5, NOTE 2. — **timōrem**, acc. sing. of *timor*, *timōris*, m., 3d (from *timeō*, = *I fear*); direct obj. of *lēniit*.

LINE 451. **Lēniit**, 3d pers. sing. perf. ind. act. of *lēniō*, -īre, -īvī or -īī, -ītum, 4 (*lēnis* = *soft, gentle*); agrees with the subj. *res*. — **hīc**, adv. of place, with demonstrative force (from the demonstrative adj. *hic*, *hacc*, *hōc*). Vergil here indulges in a little impassioned rhetoric, and to emphasize the first occasion on which Aeneas "ventured to hope" employs the figure *anaphora, hoc in luco* (= *hic*) . . . *hic*, and also *asyndeton*, for no conjunction connects this with the preceding sentence in spite of the fact that the grammatical subjects are different. — **primum**, adv. of time. Observe the repetition of *primum* from the line above (*anaphora*). — **Aenēās**, nom. sing., subj. of *ausus* (*est*). — **spērāre**, pres. inf. act. of *spērō*, -āre, -āvī, -ātum, 1; *prolative* or explanatory inf. after *ausus* (*est*). — **salūtem**, acc. sing. of *salūs*, -ūtis, f., 3d (*salvus* = *sound, safe*); direct obj. of *spērāre*; *salus* = (1) *soundness of condition*; (2) *safety*; (3) *welfare*; (4) *greeting*; (5) *Salus* personified, the goddess of Health, worshipped by the Greeks under the name of *Hygiea*.

LINE 452. **Ausus** (*est*), 3d pers. sing. perf. ind. of *audeō*, -ēre, *ausus sum*, 2, semi-deponent; agrees with the subj. *Aeneas*; the indicative of *sum* is very often omitted, both as the copula and as a part of compound tenses. A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3. On the form of semi-deponent verbs, consult A. & G. 136; B. 114, 1; G. 167, 1; H. 268, 3, and 465, 2, NOTE 2. — **et**, cop. conj., joining the complementary infinitives *spērāre* and *confidere*. — **afflictis**, abl. plur. f. of *afflictus*, -a, -um, perf. part. pass. of *affligō* (*adfligō*, etc.), -ere, *afflīxī*, *afflictum*, 3 (*ad* + *fligō*); predicate part. agreeing with *rebus*; *afflictis* is equivalent to a *concessive* clause introduced by *cum*, = *although they were crushed*. — **melius**, adv. modifying *confidere*; *melius* is the comparative of the adv. *bene*; superlative *optime*. Observe that the comparison of adverbs follows the comparison of the adjectives from which the adverbs are formed; adj. *bonus*; comparative *melior*; superlative *optimus*. A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 306. — **confidere**, pres. inf. of the semi-deponent verb *confido*, -ere, *confisus sum*, 3 (*cum* + the semi-deponent *fidō*); *prolative* inf., joined by *et* to *spērāre*. — **rēbus**, abl. plur. of *rēs*, *rei*, f., 5th; governed by *confidere*. *Confido* may take either the dative or the ablative case; it usually takes the abl. in reference to things, the dative in reference to persons. But there are numerous cases in which the dative (of things) follows *confido*, and *rebus* may very well be the dat. here. A. & G. 254, b; B. 219, 1, a; G. 401, NOTE 6; H. 425, 1, 1), NOTE. *Delector*; *gaudeo*, *nitor*, *fretus*, etc., take a similar ablativ.

453	Námque	sub	,	íngen,tí	„	lus,trát	dum	,	For while at the
	For indeed	under		huge		he views	while		mighty temple's foot
454	síngula	,	témplo	Régi,nam	ópperi,éns	„	dum	,	he scans each scene,
	each thing		the temple	the queen	awaiting,		while,		waiting the Queen's
455	quæ	for,túna	sit	,	úrbi,	Ártifi,cúmque			coming, while he
	what	the fortune	is		to the city	and of the workmen			wonders at the city's
									fortune, the rival
									handiwork of the

LINE 453. **Namque** (*nam* + *que*), *nam* is a causal conj. with enclitic *que* as suffix. A combinate conjunction as above is emphatic and connects a sentence more clearly than a simple conjunction with what has preceded; cf. *at enim, itaque*, etc. A. & G. 208, c; B. 345; G. 498; H. 554, V. — **que**, enclitic conj., strengthening *nam*. — **sub**, prep. with the acc. or abl.; gov. the abl. *templō*; *sub templo* = *at the foot of the temple*, i.e. Aeneas was standing looking up at the temple from below. — **íngenti**, abl. sing. n. of *ingens*, -*entis*, adj. 3d of one termination; qualifies *templō*. — **lustrat**, 3d pers. sing. pres. ind. act. of *lustrō*, -*āre*, -*āvī*, -*ātum*, I; supply *Aeneas* as subject; the mood is indicative after *dum* = *while*. — **dum**, temporal conj., = *while*. *Dum*, meaning *while*, takes the present indicative (less commonly the perfect or imperfect) even in reference to the past and even in subordinate sentences in *oratio obliqua*: *dum* may mean *until*, followed by the indicative or, if doubt or purpose be implied, by the subjunctive. A. & G. 328; B. 293, III; G. 572; H. 519, II, NOTE 1. *Dum* follows its verb here, but usually precedes it. — **síngula**, acc. plur. n. of *singulū*, -*ae*, -*a*, the distributive of the numeral *ūnus*, -*a*, -*um*; direct object of *lustrat*. — **templō**, abl. sing. of *templum*, -*i*, n., 2d; governed by *sub*.

LINE 454. **Rēginam**, acc. sing. of *rēgīna*, -*ae*, f., 1st; direct obj. of *opperiens*; *reginam* = *Didonem*. A question suggests itself—how did Aeneas know that Dido was going to come? Possibly he was so informed by the workmen. — **ópperiēns**, gen. *opperientis*; nom. sing. of the pres. part. of the deponent verb *opperior*, -*ī*, *opperitus* or *oppertus sum*, 4; agrees with and enlarges the subj. of *lustrat*. — **dum**, temporal conj., governing the indicative *miratur*. *Dum* is repeated for effect from the preceding line; observe that the repetition takes the place of a conjunction connecting the clause *dum miratur* with the previous one *dum lustrat*. — **quæ**, nom. sing. f. of the interrog. adj. *quī*, *quæ*, *quod*; agrees with the subj. *fortuna*; the clause *quæ fortuna sit urbi*, an indirect question or rather an indirect exclamation, is one of the objects of *miratur* and = *egregiam fortunam urbis*. — **fortūna**, gen. *fortunae*, f., 1st; nom. sing., subj. of *sit* in the indirect exclamation *quæ sit fortuna*. — **sit**, 3d pers. sing. pres. subjunct. of *sum*, *esse*, *fui*; agrees with the subj. *fortuna*; the mood is subjunctive because the clause expresses an indirect exclamation. Mr. Sidgwick quotes Aen. X, 20, *Cernis ut insultent Rutuli*, = *thou seest how the Rutulians insult*; the direct would be *how the Rutulians insult!* So here the direct would probably be *what fortune the city has!* In indirect questions and indirect exclamations the rule is the same, viz. that the verb of the indirect clause must be subjunctive, and must follow the tense (as *primary* or *historic*) of the principal verb; so *sit* (primary) follows *miratur* (primary). A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. — **urbī**, dat. sing. of *urbs*, *urbis*, f., 3d; dat. of the possessor, after *sit*; we may render *I have* as *habeo* or *est mihi*.

LINE 455. **Artificum**, gen. plur. of *artifex*, *artifices*, 3d, common gender (*ars* + *faciō*); poss. gen., limiting *manūs*. — **que**, enclitic cop. conj., connecting *manūs* with the object clause *quæ fortuna sit urbi*. — **manūs**, acc. plur. of *manus*, -*ūs*, f., 4th; direct obj. of *miratur*; *manūs* = not the *hands* which do the work, but the *work*

craftsmen and the fine labor of building, he sees presented in their order the battles of Ilium and that warfare already noised abroad by

ma,nús „ in,tér se ope,rúmque la,bórem
the hands among themselves and of the works the toil
Míra,túr, videt, Ília,cás „ ex, órđine, 456
he marvels at, he sees Trojan according to order
púgnas, Béllaque, íám fa,má „ to,túm vul,gáta 457
the battles and the wars already by report whole spread

(handiwork) produced by the hands; cf. *artes*, which sometimes = *art-productions*. — *inter*, prep. with the acc.; governing *sē*. — *sē*, acc. plur. of the reflexive pron. *sē*; governed by *inter*. *Inter se* is very difficult to explain, and the difficulty has given rise to several different views and emendations: (1) *se* may refer back to *manūs* (*artificum*), and then *inter se* = (*admires*) the work (*of the artificers*) as compared, *the one with the other*; (2) *inter se* may go loosely with *artificum*, in which case the sentence is to be taken as if *certantium inter se* were read, = *the work of the craftsmen* (lit. *among themselves*, i.e.) *vieing with one another*; Conington understands it in this way, and renders the *craftsmen's rival skill*; (3) many read *mirantur* instead of *mirātur*, the subjects being Aeneas and Achates, the main objection to this reading being the change of the subject from singular to plural. In this case *inter se* is easily explained, referring back to the subj. of *mirantur* (viz. to *illi* understood, i.e. Aeneas and Achates), and the sentence = *they admire among themselves*; this emendation is very plausible; (4) a few MSS. have *intrā sē* = *within himself*, i.e. in his own mind; render then *Aeneas admires within his heart the work*, etc.; (5) the reading *intrans* his won some support = *Aeneas, as he enters, admires the work*, etc.; (6) *nitidas* = *shining, resplendent*, is a conjecture, but not very plausible; if accepted, it agrees with *manus*.

— *operum*, gen. plur. of *opus*, -eris, n., 3d; poss. gen., limiting *laborem*. — *que*, enclitic cop. conj. — *labōrem*, acc. sing. of *labor*, *labōris*, m., 3d; direct obj. of *miratur*, joined by *que* to *manūs* above. *Operum laborem* probably = *the labor of* (i.e. involved in) *the works*; it may be taken as = *the fine finish of the work*, a figurative sense of *labor*.

LINE 456. *Mirātur*, 3d pers. sing. pres. ind. of the deponent verb *miror*, -ārī, -ātus sum, 1; agrees with *ille* understood as subj. referring to *Aenēās*; in some editions the reading *mirantur* is adopted, for which refer to (3) in the note on *se*, l. 455 above. — *videt*, 3d pers. sing. pres. ind. act. of *videō*, -ēre, *vidī*, *vīsum*, 2; the implied subj. is *Aeneas*; in the complex sentence beginning l. 453 and ending l. 458, the principal verb is *videt*. — *Íliacās*, acc. plur. f. of *Íliacus*, -a, -um (belonging to *Ilium* = *Troy*); agrees with *pugnās*; *Íliacas pugnās* = *the battles fought at Troy*, between the Greeks and Trojans. — *ēx*, prep. with the abl.; gov. *ordine*; *ex* here has the idiomatic sense according to, cf. *ex consuetudine*. A. & G. 152, b; B. 142, 2; G. 417; H. 434. — *ordine*, abl. sing. of *ordo*, *ordinis*, m., 3d; governed by the preposition *ex*; *ex ordine* alludes to the representation of each battle in its proper order of sequence. — *pugnās*, acc. plur. of *pugna*, -ae, f., 1st; direct obj. of *videt*.

LINE 457. *Bella*, acc. plur. of *bellum*, -ī, n., 2d; direct obj. of *videt*, joined by *que* to *pugnās* above. — *que*, enclitic cop. conj. — *iam*, adv. of time, modifying *vulgata*; *iam* refers, not to the times in which Vergil lived, but to the time when Aeneas arrived at Carthage. — *fāmā*, abl. sing. of *fāma*, -ae, f., 1st (Greek *φήμη*; cf. *fārī* = *to speak*); abl. of the means, with *vulgata*; *fāma* = (1) *rumor*, (2) *renown*, as here. — *tótum*, acc. sing. m. of *tōtus*, -a, -um (gen. *tōtius*, dat. *tōtī*); agrees with *orbem*; see the note on *toto*, l. 29. — *vulgāta* (*vulgāta*), nom. plur. n. of *vulgātus*, -a, -um, perf. part. pass. of *vulgō*, -āre, -āvī, -ātum, 1 = lit. *I spread among the people* (*vulgus* or *volgus*, -ī, m. and n., 2d); agrees with and enlarges *bella*; *vulgata* = a relative clause, *quae vulgata erant*.

458	per	,	órberem,	Átri,dás,	Pria,múmque,	„	rumor throughout
	through		the world,	the Atridae,	and Priam,		the world, the sons
	et	,	séevum	am,bóbus	A,chíllen.		of Atreus and Priam,
	and		fierce	to both	Achilles.		and Achilles fierce
							foe of both. He
459	Cónstitit,	,	ét lacri,máns,	„	“ Quis , iám locus,”		stopped and weeping
	He stopped,		and weeping,		“ What now place,”		spake, “ What place

— per, prep. with the acc.; gov. *orbem*. — orbem, acc. sing. of *orbis*, -is, m., 3d; governed by *per*; *orbis* = (1) a circle; (2) the world, in prose with *terrârum* added.

LINE 458. *Átridās*, acc. plur. of *Átridēs*, gen. *Átridae*, m., 1st decl. Greek patronymic noun, = son of *Atreus*; a direct obj. of *videt*, not connected by a conjunction (*asyndeton*) with *pugnas* or *bella* because Vergil now mentions, not general subjects depicted on the walls, but particular individuals. For 1st decl. Greek nouns, consult A. & G. 37; B. 21, 2, *d*, and 22, like *Cometes*; G. 65; H. 50, like *Pyrites*. The sons of *Atreus* indicated are Agamemnon and Menelaus, the leaders of the Greek host before Troy. — *Priamum*, acc. sing. of *Priamus*, -ī, m., 2d; joined by *que* to *Atridas*. Priam, the son of Laomedon, was the last king of Troy; he married Hecuba, by whom he had 19 children (so Homer; or 17, according to Cicero), the most famous being Paris, Hector, Cassandra, Troilus, Deiphobus, and Helenus. Priam was finally slain by Neoptolemus, son of Achilles. — *que*, enclitic cop. conj., connecting *Atridas* and *Priamum*. — *et*, cop. conj. — *saevum*, acc. sing. m. of *saevus*, -a, -um; qualifies *Achillēn*. — *ambóbus*, dat. plur. m. of *ambō*, -ae, -ō, = both, numeral adj.; dat. of the indirect obj. after *saevus*. A. & G. 226, *a*; B. 187; G. 350, DATIVE OF PERSONAL INTEREST; H. 382. *Ambō* is thus declined: acc. *ambōs* or *ambo*, *ambas*, *ambō*; gen. *ambōrum*, *ambārum*, *ambōrum*; dat. and abl. *ambōbus*, *ambābus*, *ambōbus*, or occasionally *ambis*, m., f., and n. A. & G. 94, *b*; B. 80, 2, *a*; G. 95, and NOTE 2; H. 175, NOTE 2. Whereas *duo* simply = two, *ambō* = both, i.e. each of two persons or parties considered together; *uterque* = either, i.e. two parties considered separately. The distinction between *ambo* and *uterque* is well exemplified by the following sentence (quoted from Cicero, Fin. II, 7, 20): *Qui utrumque probat, ambobus debuit uti* = he who approves of either one ought to have made use of both. *Ambōbus* is used here because the Atridae are one party, Priam being the other: Achilles was wrathful against the former because Agamemnon refused to give him Briseis, his spoil of war, which was the origin of the *μῆνις* = violent wrath of Achilles and his refusal to fight till after the death of Patroclus; Achilles was fierce against Priam with the Greeks in general, but Achilles appears particularly *saevus* as the slayer of Hector, son of Priam, whose body he dragged along the ground. — *Achillēn*, acc. sing. of *Achillēs*, m., mixed decl. Greek noun (see note on *Achillē*, l. 30); direct obj. of *videt*, joined by *et* to *Priamum*; some read *Achillēm*, but in the best MSS. Greek nouns ending in -es have the acc. in -ēn, and those ending in -as have it in -an (not -am).

LINE 459. *Constitit*, 3d pers. sing. perf. ind. act. of *constō*, -āre, *constiti*, *constitum*, *i* irreg. and intrans. (*con* = *cum*, + *stō*); the implied subj. is *Aenēās* or a pron. referring to him. — *et*, cop. conj. — *lacrimāns*, gen. *lacrimāntis*, nom. sing. m. of the pres. part. act. of *lacrimō*, -āre, -āvi, -ātum, *i* (with a rarer collateral deponent form, *lacrimor*, -āvi, -ātus sum, *i*; from *lacrima*, = a tear (sometimes written *lacryma*, *lachryma*, or *lacruma*)); agrees with and enlarges the subj. of *inquit*. Aeneas finds much in the representation of the war to arouse his emotions and call forth tears; we find him weeping copiously (*largo*) in l. 465, and still shedding tears in l. 470. The ancient Greeks did not think it the weak and almost shameful thing which the Anglo-Saxons do for a

is there now, Achates,	inquit, "A, châte, Quæ regi, o in ter, rís ,, nos, trí 460
what quarter of the	he says, "Achates, what region in lands our
earth that is not full	non , plēna la, bōris? Ên Priam, mús! ,, Sunt , 461
of our sorrow? Lo,	Priam! Even here not (is) full of trouble? Lo Priam! There are

man to give vent to his emotion in tears; the hero Odysseus indulges in many weepings in the Odyssey. — **quis**, nom. sing. m. of *quis, quae, quid*, the interrog. pron. here used adjectively (instead of the usual interrog. adj. *quī, quae, quod*); agrees with the subj. *locus*. — **iam**, adv. of time, modifies *plenus est* (understood from *plena*, l. 460); *iam* = *iam nunc, at this time*. — **locus**, gen. *loci*, m., 2d; nom. sing., subj. of *est* understood in the predicate *plenus est* (*plenus* being also understood, from *plena* in the next line). — **inquit**, 3d pers. sing. pres. ind. act. of the defective and irreg. verb *inquam*; joined by *et* to *constitit*, and in agreement with the same subject. *Inquam* has a complete pres. ind., but no other tenses are fully gone through. *Inquam* (esp. *inquit*) usually stands within direct quotations, like the English *quoth he*. A. & G. 144, b; B. 134; G. 175, 2; H. 297, II, 2. — **Achâte**, voc. sing. of *Achātēs*, -ae, m., 1st decl. Greek noun (see references under *Atridas*, l. 458); case of the person addressed.

LINE 460. **Quae**, nom. sing. f. of the interrog. adj. *quī, quae, quod*; agrees with the verb *est* understood in the predicate *plena (est)*. — **regiō**, *regiōnis*, f., 3d; nom. sing., subj. of *plena (est)*. — **in**, prep. with the acc. and abl.; gov. the abl. *terris*. — **terris**, abl. plur. of *terra*, -ae, f., 1st; governed by *in*; *in terris* = *in omnibus terris* or *in orbe terrarum*. — **nostrī**, gen. sing. m. of *noster, nostra, nostrum*, poss. adj. of *nōs*, the 1st (plur.) personal pron.; agrees with *laboris*; *nostrī* refers not only to Aeneas and Achates, but to all the Trojans. — **nōn**, negative adv., limiting the predicate *plena (est)*. *Nōn* negatives verbs, adjectives, or adverbs; *haud* rarely negatives verbs, but frequently adjectives and adverbs. — **plēna**, nom. sing. f. of *plēnus*, -a, -um; agrees with the subj. *regiō*, and is the complement of the copula *est* understood, the full predicate being *plena (est)*. The indicative and infinitive moods of the copula *sum* are very often omitted, when it is easy to supply the omission from the context. A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3. Observe that the predicate (*plenus est*) of the first subject *locus* has to be understood from the predicate (*plena est*) of the second subject *regiō*. This is frequently the case, especially when there are several singular subjects of different genders, all having the same predicate. A. & G. 205, d; B. 255, 2 and 3; G. 285, EXCEPTION, 1; H. 463, I. — **labōris**, gen. sing. of *labor*, m., 3d; objective gen., which follows adjectives expressing fulness, knowledge, power, memory, etc., and their opposites. A. & G. 218, a; B. 204, 1; G. 374; H. 399, I, 2.

LINE 461. **Ên**, interjection, used with the nom. case. *Ên* is also often used with the imperative mood to attract notice, e.g. *en age*. Synonyms: *em* = *lo*! and *ecce* = *lo here*!, both used with the accusative case in early Latin, e.g. *ecce hominem* = *lo! the man!* or *there is the man!*; *ecce* takes the nominative only in classical Latin; *en* (distinguished from *em*) was not used till Cicero, and is followed by the nominative; *O* takes the vocative; *prō* takes the vocative, rarely accusative; *vae* and *et* take the dative, e.g. *vae victis* = *woe to the conquered*. — **Priamus**, gen. *Priamī*, m., 2d; nom. sing., nom. after the exclamatory interjection *en*. — **sunt**, 3d pers. plur. pres. ind. of *sum, esse, fui*; agrees with the subj. *praemia*. — **hīc**, adv. of place. — **etiam** (*et + iam*), intensive sociative conj., or adverb (see *etiam*, l. 25). — **sua**, nom. plur. n. of the reflexive adj. *suus*, -a, -um; agrees with *praemia*; *suus* is not often used referring to a word which is not subject of its sentence, but it is quite allowable here for *praemia sunt laudī* = *laus habet praemia*, and *sua* = *propria*, i.e. its own. — **praemia**, nom. plur. of *praemium*, -ī, n., 2d; subj. of *sunt*. — **laudī**, dat. sing. of *laus, laudis*, f., 3d; dat. of the possessor, very common

462	hic eti,ám sua , præmia , laúdi ; Sûnt lacri,mæe here even its own rewards to merit ; there are tears	worth finds its due reward ; here are
	re,rum, ,, ét men,tém mor,tália , tángunt. for things, and the mind mortal (woes) touch.	tears for trouble and mortal woes touch the heart. Banish
463	Sólve me,tús ; feret , hæc ali,quám ,, tibi , Drive away your fears ; will bring this some for thee	thy fears ; be sure the fame of this will bring some measure
464	fâma sa,lûtem." Síc ait, , átque ani,múm ,, fame safety." Thus he says, and his mind	of salvation." So speaking, he feeds his

after parts of the verb *sum* ; see the note and references to *illi*, l. 416. *Laudi* here has the rare meaning of *worth* (not the ordinary sense of *praise*), and = *virtuti*.

LINE 462. *Sunt*, 3d pers. plur. pres. ind. of *sum*, *esse*, *fuî* ; agrees with the subj. *lacrimæ*. — *lacrimæ*, nom. plur. of *lacrima*, -æ, f., 1st ; subj. of *sunt*. — *rêrum*, gen. plur. of *rês*, *rêi*, f., 5th ; a sort of objective gen., of the *cause*, or it may be considered a gen. of specification expressing the circumstance in respect of which a thing is said to be or to be done ; cf. Aen. II, 413, *ereptæ virginis ira* = *anger at the seizure of the maiden*. — *et*, cop. conj., joining the following to the preceding sentence. — *mentem*, acc. sing. of *mens*, *mentis*, f., 3d ; direct obj. of *tangunt* ; *mentem* practically = *animum* (the usual word for the seat of emotions), but adds something more, and may be rendered *the reflective mind*. — *mortália*, nom. plur. n. of *mortalis*, -e, adj., 3d (from *mors*, *mortis*, f., 3d = *death*) ; used substantively, subj. of *tangunt* ; *mortália* expresses impotence and sadness, denoting *mortal woes*. — *tangunt*, 3d pers. plur. pres. ind. act. of *tangô*, -ere, *tetigî*, *tactum*, 3 ; agrees with the subj. *mortalia*. *Tangunt* is here metaphorical, = *touch*, i.e. *affect*, *move*. The beauty and pathos of this famous line should be noticed.

LINE 463. *Solve*, 2d pers. sing. imperative mood act. of *solvo*, -ere, *solvî*, *solûtum*, 3 ; the subj. *tû* is implied by the personal ending. — *metûs*, acc. plur. of *metus*, -ûs, m., 4th ; direct obj. of *solve*. — *feret*, 3d pers. sing. fut. ind. act. of *ferô*, *ferre*, *tulî*, *lâtum*, irreg. ; agrees with the subj. *fâma*. — *haec*, nom. sing. f. of the demonstr. adj. *hic*, *haec*, *hîc* ; agrees with *fama* ; *haec* is deictic, referring to the history of Troy depicted on the walls of the temple. — *aliquam*, acc. sing. f. of *aliquis*, *aliqua* (rare), *aliquid* (or adjectival *aliquid*), indefinite pron. or pronominal adj. ; qualifies *salutem* ; there is a resigned pathos in the addition of *aliquam* as an attribute limiting *salutem*, suggesting that Aeneas would readily welcome even a slight change for the better in his fortunes. — *tibi*, dat. sing. of *tû* ; dat. of the indirect obj. after *feret*. Some think that *tibi* is an *ethic* dative, = *you will see that the fame of this will bring some measure of safety*. A. & G. 236 ; B. 188, 2, b) ; G. 351 ; H. 389. — *fâma*, gen. *fâmae*, f., 1st ; nom. sing., subj. of *feret*. — *salûtem*, acc. sing. of *salûs*, -ûtis, f., 3d ; direct obj. of *feret*.

LINE 464. *Sic*, adv. of manner, modifying *ait*. — *ait*, 3d pers. sing. pres. ind. act. of the defective verb *aiô* (see *ait*, l. 438) ; agrees with the understood subj. *ille*, referring to Aeneas. — *atque*, cop. conj., joining the important notion *pascit animum*, etc., to what has preceded. *Atque* becomes *ac* before consonants (*c*, *g*, and *qu* excepted), and always adds emphasis to the second of the words or sentences it connects ; it is sometimes used specially to unite the third member of a series. It is distinguished from *que* inasmuch as *que* joins two words or ideas very closely connected internally ; *et* joins members of equal importance. A. & G. 156, a ; B. 341 ; G. 475-477, and 481, NOTE ; H. 554, I. — *animum*, acc. sing. of *animus*, -î, m., 2d ; direct obj. of *pascit*. —

soul on the lifeless painting, deep-groaning, and his face streams with the flood of his tears. For he saw how, in their warring round Pergamos, on this side fled the Greeks, *pic,túra*, *páscit* *i,náni*, *Múlta* *ge,méns*, „ 465
on the picture feeds unreal, many things *groaning,*
lar,góque *hu,méctat*, *flúmíne*, *vúltum*.
and copious moistens with a flood his face.
Námque *vi,débat*, *u,tí*, „ *bel,lántes*, *Pérgama*, „ 466
For indeed he saw, how warring Pergamos
circum *Hác* *fuge,rént* *Grai,i*, „ *preme,rét* 467
round on this side were fleeing the Greeks, was pressing

picturā, abl. sing. of *pictūra*, -ae, f., 1st (from *pingō*, -ere, *pinxī*, *pictum*, 3, = *I paint*); abl. of the means or instrument. — *pascit*, 3d pers. sing. pres. ind. act. of *pascō*, -ere, *pāvī*, *pastum*, 3 (akin to Sanskrit root *pā* = *to nourish*); joined by *atque* to *ait*, and in agreement with the same subject. — *ināni*, abl. sing. f. of *inānis*, -e, adj., 3d (= lit. *empty*, hence *vain*, *unreal*, *unsubstantial*); qualifies *pictura*; *inani* is another skilful word, whereby Vergil draws attention to the inability of Aeneas to leave the pictures, though unreal, i.e. not the living reality.

LINE 465. *Multa*, acc. plur. n. of *multus*, -a, -um; used substantively, and a sort of cognate acc. with *gemens*, though some consider the acc. a Greek acc. of respect. Verbs which express emotion, though intransitive, are permitted the above kind of object with adjectives in the neuter singular and plural. A. & G. 237, *b*; B. 175, 2, *b*; G. 333, I, REM. 2; H. 371, III. — *gemēns*, gen. *gemēntis*; nom. sing. m. of the pres. part. act. of *gemō*, -ere, -iū, -itum, 3; agrees with and enlarges the subj. of *pascit*. — *largō*, abl. sing. n. of *largus*, -a, -um; qualifies *flumine*. — *que*, enclitic cop. conj. — *hūmectat*, 3d pers. sing. pres. ind. act. of *hūmectō*, -āre, -āvi, -ātum, I (akin to *hūmidus* = *moist*); joined by *que* to *pascit*, and in agreement with the same subject (i.e. a pronoun referring to Aeneas). — *flumine*, abl. sing. of *flumen*, *flūminis*, n., 3d (*fluō* = *I flow*); abl. of the instrument, with *hūmectat*. — *vultum*, acc. sing. of *vullus*, -ūs, m., 4th; direct obj. of *hūmectat*.

LINE 466. *Namque* (*nam* + suffix *que*), strengthened causal conj., introducing something explanatory of what has been already narrated; *namque* here gives a reason for *hūmectat vultum*; see note on *namque*, l. 65. — *vidēbat*, 3d pers. sing. imperf. ind. act. of *videō*, -ēre, *vidī*, *vīsum*, 2; the implied subj. is *Aeneas*; the imperfect tense is pictorial in its signification. The pictures are mentioned in a sort of series: A. (1) the success of the Trojan youths; (2) the victory of Achilles; B. (1) the death of Rhesus; (2) the flight and death of Troilus; C. suppliant scenes, (1) the procession of Trojan women to the temple of Pallas; (2) Priam ransoming the body of Hector from Achilles; D. battle scenes, (1) Memnon and his Eastern warriors; (2) the Amazonian host. — *utī* (a form of *ut*), adv. and conj., here introducing the indirect exclamation *utī . . . Achilles* — *bellantēs*, nom. plur. m. of *bellāns*, -antis, pres. part. act. of *bellō*, -āre, -āvī, -ātum, I (from *bellum*; there is a collateral deponent *bellor*, -ārī, *bellātus sum* (rare), I); agrees with *Graii*, but enlarges all the other subjects as well, viz. *iuventus*, *Phryges*, and *Achilles*. — *Pergama*, acc. plur. of *Pergama*, -ōrum, n., 2d (Greek Πέργαια); governed by *circum*; Pergama was the citadel of Troy. There is a singular form, *Pergamum*, -ī, n., 2d; so in Greek the singulars τὸ Πέργαμον and ἡ Πέργαιος. — *circum*, prep. with the acc.; gov. *Pergama*. Certain dissyllabic prepositions sometimes follow the nouns they govern, e.g. *circum*, *contra*, *inter*, etc.; in Cicero this is most common after the relative or personal pronouns. A. & G. 263, NOTE; B. 144, 3; G. 413, REM. I; H. 569, II, I.

LINE 467. *Hāc*, abl. sing. f. (used adverbially) of the demonstr. pron. *hic*, *haec*, *hōc*; probably *viā* is to be supplied with *hac*; *hac . . . hac* = *hac . . . illuc*, contrasting two

468	Tro,iána	iu,véntus;	Hác	Phryges;	and the youth of Troy pressed them, on that the Phrygians fled, pursued by plumed Achilles in his chariot. Nor far from these he weeps to recognize the tents of Rhesus with snowy canvas,
	Trojan	the youth;	on this side (fled) the	Phrygians;	
469	ínsta,rét	cur,rú	„	cris,tátus	A,chilles. Néc
	was pursuing in his car	plumed		Achilles.	Nor
	procul	hínc	Rhe,sí	„	nive,is
	far	from here of Rhesus	snowy	the tents with canvas	

different scenes. — **fugerent**, 3d pers. plur. imperf. subjunct. act. of *fugiō*, -ere, *fūgī*, *fugitum*, 3 (akin to Greek root φῠγ, root of φεύγω = *I flee*); agrees with its subj. *Graii*; the mood is subjunctive, because the sentence is an indirect exclamation, introduced by the conj. *ut* in the previous line (see the note on *sit*, l. 454). — **Graii** (*Grāi*), nom. plur. of *Graii*, -ōrum, m., 2d = *the Greeks* (properly m. of the adj. *Graius*, -a, -um = *Grecian*); subj. of *fugerent*; *Graii* is a dissyllable. The scene referred to is generally supposed to be the fight in which the Greeks were driven back and Patroclus was slain. — **premeret**, 3d pers. sing. imperf. subjunct. act. of *premō*, -ere, *pressi*, *pressum*, 3; agrees with the subj. *iuventus*, and in the same construction as the subjunct. *fugerent* above. Observe the devices employed to bring the flight of the Greeks and the pursuit by the Trojans into strong contrast: (1) *asyndeton*, no conjunction connecting the two clauses; (2) placing the pairs in the same order, viz. verb, then subject (*anaphora*); contrast is sometimes obtained by opposite order (*chiasmus*). A. & G. 344, f, 1; B. 350, 11, b; G. 682; H. no reference for *anaphora*. This meaning of the word *anaphora* must be distinguished from that signifying the repetition of a word at the beginning of a sentence for emphasis. — **Trōiāna**, nom. sing. f. of *Trōiānus*, -a, -um (adj. of *Trōia*, f., 1st); agrees with *iuventus*. — **iuventūs**, gen. *iuventilis*, f., 3d (akin to *iuvenis*); nom. sing., subj. of *premeret*; *iuventus* is here collective = *iuvenēs*, the abstract singular standing for the concrete plural.

LINE 468. **Hác**, adv. of place; *hac* here = *illac*, referring to a new scene, distinct from that given in the previous line. — **Phryges**, gen. *Phrygum*, m., 3d (sing. *Phryx*, *Phrygis*, m., 3d); nom. plur., subj. of *fugerent* understood from the previous sentence. — **instāret**, 3d pers. sing. imperf. subjunct. of *instō*, -āre, *institi*, *instatum*, 1 (*in*, = *upon*, + *sto*, = *I stand*, hence *I press upon*); agrees with the subj. *Achilles*; the grammatical construction is the same as in *premeret* in the preceding line, and the contrast is marked in the same way, viz. by *asyndeton* and *anaphora*. — **currū**, abl. sing. of *currus*, -ūs, m., 4th; abl. of the instrument. The principal heroes fought from chariots, but often fought on foot where there was a press of fighters. — **cristātus**, nom. sing. m. of the adj. *cristātus*, -a, -um (*crista* = *a crest, plume*); agrees with *Achilles*. — **Achillēs**, nom. sing. (for declension, see note on *Achilli*, l. 30); subj. of *instaret*.

LINE 469. **Nec** (short form of *neque*, *ne* + *que* = *and . . . not*), coördinate disjunctive conj., joining its sentence to the one preceding. — **procul**, adv.; *not far*, i.e. from the pictures just mentioned. *Procul* may be used absolutely or in conjunction with another adverb or adverbial phrase, e.g. *procul hinc*, *procul ab urbe*. — **hinc**, adv. of 'place from which.' Many adverbs are formed from the demonstrative pronouns, cf. from *hic* and *ille*: (1) *hic* and *illuc* = *here* and *there*; (2) *hac* and *illac* = *on this side*, and *on that side*; (3) *hinc* and *illinc* = *hence* and *thence*; (4) *huc* and *illuc* = *hither* and *thither*. Adverbs of similar form are formed from *iste*, and there are several adverbial forms of the pronoun *is*, e.g. *ea*, *eo*. — **Rhēsī**, gen. sing. of *Rhēsus*, m., 2d (Greek Πῥῆσος); poss. gen., limiting *tentoria*. Rhesus, the son of the Strymon and Terpsichore (others say of

which, betrayed by | *Ágnos, eit làcri, máns, ,, pri, mó quae , pródita ,* 470
 their first slumber, | *he recognizes weeping, first which betrayed*
 Tydeus' blood-stained | *sómno Týdi, dés mul, tá ,, vas, tábat , céde* 471
 son with unceasing | *by sleep Tydides much was ravaging with slaughter*
 slaughter was laying

Eioneus and Euterpe), was the king of Thrace. He had fought several successful wars in Europe and came to the aid of the Trojans in the tenth year of the siege of Troy. There was an oracle (in later story, which Vergil weaves into the Homeric tale) that if the horses of Rhesus once tasted the waters of the Trojan river Xanthus and ate of the grass on the Trojan plains, Troy would be impregnable. Aware of this, Odysseus (in Latin, Ulysses) and Tydides (i.e. Diomedes, son of Tydeus) set out by night directly after his arrival, killed Rhesus and led his horses away. — *niveis*, abl. plur. n. of *niveus*, -a, -um, adj. (from *nix*, *nivis*, f., 3d, = *snow*); qualifies *vélis*. — *tentōria*, acc. plur. of *tentōrium*, -i, n., 2d (from *tendō*, = *I stretch out*, through the obsolete *tentor* = lit. *a stretcher-out*); direct obj. of *agnoscit*. Vergil's mention of *tentoria* = *tents* of canvas (*vélis*) is an *anachronism*, i.e. an ascription of later notions or facts to an earlier time when they did not exist; the so-called *tents* of the Greek heroes were not *tents* at all, but huts made of osiers and tree-branches, or even of earth. This is one of many instances in which the poet applies modern ideas to heroic times, and the practice is doubtless due to Vergil's desire to expand and work upon the simple features of the Homeric story and bring them into conformity with Roman notions. At the same time it must not be forgotten that Vergil preserves all ancient customs and modes of public and private life in their original simplicity and free from the change which in such matters could only be distortion. — *vélis*, abl. plur. of *vélum*, -i, n., 2d; abl. of quality, sometimes called the descriptive abl., describing *tentoria*. A. & G. 251; B. 224; G. 400; H. 419, II.

LINE 470. *Agnoscit* (sometimes written *adgnoscit*), 3d pers. sing. pres. ind. act. of *agnoscō*, -ere, *agnōvī*, *agnitum*, 3 (*ad* + (*g*)*noscō*); the subj. implied by the personal ending is *Aeneas*. — *lacrimāns*, gen. *lacrimāntis*; nom. sing. m. of the pres. part. act. of *lacrimō*, -āre, -āvī, -ātum, I; agrees with and enlarges the subj. of *agnoscit*. — *primō*, abl. sing. m. of *primus*, -a, -um, superl. formed from the prep. *prae* or *pro* (comparative *prior*); qualifies *somno*. *Primo* may be taken in two ways: (1) as a descriptive attribute of *somno* = lit. *first*, signifying that the night was the first spent near Troy by Rhesus, and so the sleep of that night actually the *first*; (2) as a partitive attribute, = *the first* (i.e. the earliest and soundest) *sleep*, in which Rhesus was most likely to be surprised; most commentators prefer the latter, though in Homer it is late in the night when the Greeks surprise Rhesus. — *quae*, acc. sing. n. of the rel. pron. *quī*, *quae*, *quod*; agrees with the antecedent *tentoria*, and is direct obj. of *vastabat*. — *prōdita*, acc. plur. n. of *prōditus*, -a, -um, perf. part. pass. of *prōdō*, -ere, *prōdidī*, *prōditum*, 3 (*prō* + *dō*); predicate part. agreeing with *quae*; *quae prodita vastabat* = two coördinate sentences *quae prodebat et vastabat*. A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. — *somnō*, abl. sing. of *somnus*, -i, m., 2d; *somnō* may be (1) abl. of the instrument, with *prōdita* = *betrayed by their first slumber*; this is a poetical and vigorous notion; (2) abl. of 'time when,' = *betrayed in their first sleep*. Observe that grammatically *somno* refers to *quae*, i.e. the tents; in English we might speak of *sleeping tents*, but this is scarcely possible in Latin; but it is not necessary to press such an objection, for Vergil in the words *tentoria quae prodita somno* clearly means *the tents and the men inside them*.

LINE 471. *Týdidēs*, gen. *Týdidæ*, m., 1st decl. Greek patronymic noun (voc. *Týdide*, l. 97; Greek *Týdēlōns* = *son of Tydeus*); nom. sing., subj. of *vastabat*. *Tydides* = *Diomedes*, the king of Aetolia, and one of the bravest of the Grecian chiefs before Troy. He fought with Hector and with Aeneas, and accompanied Ulysses on another daring

472 cru, éntus, Árden, tésque a, vértit e, quós „ in , in ruin, and (there-
blood-stained, and eager turns off the horses to after) turns the fiery
473 cástra, pri, úsquam Pábula, gústas, sént Tro, iá „ camp, ere they might
the camp, before the fodder they had tasted of Troy taste the Trojan fod-

exploit, viz. to steal the Palladium from the temple of Pallas at Troy. On his return home after the war, he found his wife Aegiale remarried, and in disgust went off to the south of Italy (called *Magna Graecia*), where he married the daughter of Daunus, a king in that region, and founded the city of Argyripa. — *multā*, abl. sing. f. of *multus*, -a, -um; agrees with *caede*. — *vastābat*, 3d pers. sing. imperf. ind. act. of *vastō*, -āre, -āvī, -ātum, I (= lit. *I make vastus*, i.e. *desolate*); agrees with the subj. *Tydidēs*; the imperf. (like *videbat*, l. 466) is descriptive, expressing what Aeneas saw happening in the pictures. Observe that Vergil varies the tenses very skilfully, now a descriptive imperfect, and now a vivid historic present (*agnoscit*, l. 470, and *avertit*, l. 472). — *caede*, abl. sing. of *caedēs*, -is, f., 3d (from *caedō*, = *I kill*); abl. of manner, with *vastābat*; manner is expressed by the abl. with the prep. *cum*, but if the noun in the abl. is qualified by an adjective, the prep. *cum* may either be retained or omitted. A. & G. 248; B. 220; G. 399; H. 419, III. — *cruentus*, nom. sing. m. of the adj. *cruentus*, -a, -um (from *cruor*, = *blood*; cf. *crūdus*, = *raw*); qualifies *Tydidēs*; it is possible to take *caede* with *cruentus* as an abl. of cause = *blood-stained through much killing*, i.e. so represented in the picture, but on the whole this rendering does not appear as suitable to the order of the words as that with *caede* modifying *vastābat*.

LINE 472. *Ardentēs*, acc. plur. m. of *ardēns*, -entis, pres. part. act. of *ardeō*, -ēre, *arsī*, *arsum*, 2; qualifies *equōs*. — *que*, enclitic cop. conj. — *avertit*, 3d pers. sing. pres. ind. act. of *avertō*, -ere, *avertī*, *aversum*, 3 (*ā*, = *from*, + *vertō*, = *I turn*); joined by *que* to *vastābat*. — *equōs*, acc. plur. of *equus*, -ī, m., 2d; direct obj. of *avertit*. — *in*, prep. with the acc. and abl.; gov. the acc. *castra*; *in* + the acc. = *into*, i.e. into the interior, while *ad* + the acc. = *to*, i.e. to the borders. — *castra*, gen. *castrōrum*, n. plur., 2d (sing. *castrum*, -ī, n., 2d, = *a fort*); governed by *in*; *castra* is of course the Grecian camp. — *priusquam* (*prius*, comparative adv., + *quam*; cf. *antequam* = *ante* + *quam*), temporal conj., introducing *gustassent* and *bibissent*, the subjunctive being due to the purpose expressed by *avertit priusquam*. *Priusquam* and *antequam* are sometimes written in two separate parts, e.g. *prius . . . quam*, *prius* (*ante*) modifying the principal verb in the main clause and *quam* introducing the subordinate temporal clause. The verb of the temporal clause is indicative when actual facts are recorded (and so especially in historic tenses), but subjunctive when the purpose in the mind of the subject of the principal sentence is indicated. A. & G. 262 and 327; B. 291, 292; G. 574-577; H. 520.

LINE 473. *Pābula*, acc. plur. of *pābulum*, -ī, n., 2d (from *pascō*, = *I give to feed*, hence = *that which feeds, fodder*); direct obj. of *gustassent*. — *gustassent* (for *gustāvissent*), 3d pers. plur. pluperf. subjunct. act. of *gustō*, -āre, -āvī, -ātum, I (*gustus* = *a tasting*); agrees with the subj. *illi* understood referring to *equos* in the preceding line; the subjunctive mood expresses the design of Tydides, a kind of virtual *oratio obliqua* (see the note and references to *priusquam* above). *Gustassent* is a contracted form of *gustāvissent*. A. & G. 128, a, 1; B. 7, 2; G. 131, 1; H. 235. — *Trōiaē*, gen. sing. of *Trōia*, f., 1st; poss. gen., limiting *pābula*. — *Xanthum*, acc. sing. of *Xanthus*, -ī, m., 2d (Greek Ξανθός = “gold-colored” river); direct obj. of *bibissent*. The Xanthus is the same river as the Scamander, being called (according to Homer) Xanthus by the gods and Scamander by men; it is one of the two famous rivers of the Troad, the other being

der and drink of Xanthus. In another place Troilus fugitive, with armor cast away, — luckless boy and no match for Achilles in the conflict, — is rushed along by his steeds, Xan, thúmque bi, bissent. Párte ali, á fugi, éns „ 474
and Xanthus had drunk. In part another fleeing
 a, míssis , Tróilus , ármis, Ínfe, líx puer, , átuque 475
having been lost Troilus his arms, luckless boy and
 im, pár „ con, gréssus A, chílli, Fértur e, quís, 476
unequal having encountered Achilles, is carried off by his horses,

called Simois. — *que*, enclitic cop. conj. — *bibissent*, 3d pers. plur. pluperf. subjunct. act. of *bibō*, -ere, *bibī*, no supine (*pōtum* is supplied from *pōtō*, 1), 3; joined by *que* to *gustassent*, and in the same grammatical construction.

LINE 474. *Parte*, abl. sing. of *pars*, *partis*, f., 3d; abl. of 'place where'; *parte aliā* = *in another part*, i.e. of the temple. — *aliā*, abl. sing. f. of *alius*, -a, -ud (gen. *alius*, dat. *aliū*); in agreement with *parte*. — *fugiēns*, gen. *fugientis*; nom. sing. m. of the pres. part. act. of *fugiō*, -ere, *fūgi*, *fugitum*, 3; agrees with the subj. *Troilus*. — *āmissis*, abl. plur. n. of *āmissus*, -a, -um, perf. part. pass. of *āmītō*, -ere, *āmīsi*, *āmissum*, 3 (*ā* + *mittō*); agrees with *armis* in the abl. abs. construction. — *Tróilus*, gen. *Tróili*, m., 2d (Greek Τρώϊλος = lit. 'one pertaining to Tros'); nom. sing., subj. of *fertur* below. Troilus was a son of Priam and Hecuba, and his name is mentioned in the last book of the Iliad with the notice that he had been killed before the siege of Troy; his slayer was Achilles. — *armis*, abl. plur. of *arma*, -ōrum, n., 2d (see l. 1); in the abl. abs. construction with *āmissis*; *armis* seems to refer to shield and helmet, for in l. 478 he is described as holding his spear which trailed along the ground.

LINE 475. *Infelix*, gen. *infelīcis*, 3d decl. adj. of one termination (*in*, = *not*, + *fēlix*, = *fortunate*); qualifies *puer*. — *puer*, gen. *puerī*, m., 2d; nom. sing., in apposition with *Troilus*. Troilus appears to have been quite a youth; cf. Horace, Odes, II, ix, 15, *nec IMPUBEM parentes Tróilon . . . flevēre semper*. For the distinctions of age implied by *puer*, *iuvenis*, etc., see the note on *puer*, l. 267. — *atque*, copulative conj., joining *impar congressus* with *infelix*; as usual, *atque* expresses a very emphatic connection and lays greater stress on the second member of the pairs which it unites; *infelix* and *impar congressus* are not ideas of equal importance, but one gives a reason for the other, i.e. Troilus is unlucky for the reason that he is not an equal match for Achilles. — *impar*, gen. *imparis*, adj., 3d (*in*, = *not*, + *par*, = *equal*); nom. sing., in agreement with *puer*, but modifies *congressus* adverbially = *matched unequally*. Synonyms: *similis* (*qui alterum refert*) merely expresses resemblance; *aequalis* (*qui tantundem habet*) denotes mutual and absolute equality; *par* = *aequalis* and *similis*, denoting "mutual congruity, proportionate equality." For the adverbial modification of *congressus* by *impar*, consult A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — *congressus*, nom. sing. m. of the perf. part. of the deponent verb *congrēdiōr*, -ī, *congressus sum*, 3 (*cum* + *gradiōr*); agrees with *puer*; *congressus* (or rather the phrase *impar congressus*), not *impar* alone, is joined by *atque* to *infelix*. — *Achilli*, dat. sing. of *Achilles*, m. (for decl. see note on *Achilli*, l. 30); governed by *congressus*. The dative may be explained (1) on the ground that *congressus* is a compound verb (*cum* + *gradiōr*); A. & G. 228; B. 187, III; G. 347; H. 386; — (2) or, more probably, as a dat. analogous to the dative *Homero* in the sentence *contēdis Homero*, i.e. a poetical dative where in prose we should find a preposition with the noun, e.g. *cum Achille congressus*; this dative is specially common after verbs of *contending*. A. & G. 229, c; B. no reference; G. 346, NOTE 6; H. 385, 4, 3).

LINE 476. *Fertur*, 3d pers. sing. pres. ind. pass. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; agrees with the subj. *Troilus*. — *equis*, abl. plur. of *equus*, -ī, m., 2d; abl. of the

477	cur, rûque	hae, rét	„ resu, pînus	i, nâni, Lôra	and fallen on his back is caught in the empty car, still holding the reins; his neck and hair trail along the ground, and the dust is scored
	and to the car	cleaves	on his back	empty, the reins	
	te, nêns	„ tamen :	huic cer, vixque	co, mæque	
	holding	nevertheless :	to him both the head	and the hair	
478	tra, hûntur	Pér ter, ram,	ét ver, sâ	„ pul, vis	
	are dragged	over the ground, and	inverted	the dust	

instrument, with *fertur*; the meaning is that the horses have run away with Troilus. — *currû* (old form of *curru*), dat. sing. of *currus*, -ûs, m., 4th; dat. of the indirect obj. after *haeret*. Some think that *curru* is the locative ablative, because the construction after *haereô* is commonly in with the ablative or the ablative alone, or less frequently the dative. For *haereô* with the dative, consult A. & G. 227, e, 3; B. no reference; G. 346, NOTE 6; H. 385, 4, 4). The dative would be thoroughly Vergilian. — *que*, enclitic cop. conj. — *haeret*, 3d pers. sing. pres. ind. act. of *haereô*, -êre, *haesi*, *haesum*, 2; joined by *que* to *fertur*, and in agreement with the same subject. — *resupinus*, nom. sing. m. of *resupinus*, -a, -um (*re* = back, intensive + *supinus* = lying on the back, opposed to *pronus* = lying face downwards); agrees with the subj. of *haeret*. — *inâni*, dat. sing. m. of *inânis*, -e, adj., 3d; qualifies *curru*. If *curru* be considered an ablative, then *inâni* must be abl. case masculine, in agreement with it. *Inani* denotes that the chariot was empty, i.e. deprived of the *auriga* (charioteer); one has only to read the Iliad to notice how often the charioteers were slain and only the principal hero of the moment left alive in the car.

LINE 477. *Lôra*, acc. plur. of *lôrum*, -i, n., 2d; direct obj. of *tenens*. — *tenêns*, gen. *tenentis*; nom. sing. m. of the pres. part. act. of *teneô*, -êre, -ui, *tentum*, 2; agrees with and enlarges the subj. of *haeret*. — *tamen* (perhaps a longer form of *tam*, and so = *in so far*, with adversative force), adv., limiting *tenens*. — *huic*, dat. sing. m. of the demonstr. pron. *hic*, *haec*, *hîc*; dat. of reference, in the place of a gen. of the possessor, by means of which several events may be narrated with particular reference to the noun in the dative. A. & G. 235; B. 188, 1; G. 350; H. 384, 1, 2). — *cervix*, gen. *cervicis*, f., 3d; nom. sing. m., one of the subjects of *trahuntur*. — *que*, enclitic conj.; repeated after *comae*, *que* . . . *que* = both . . . and, a combination which is very common in the poets and began with Plautus; in prose *que* . . . *que* is used by Sallust and his successors, but it only occurs once in Cicero. Other combinations of correlative conjunctions are: (1) *et* . . . *et*, by far the most frequent; (2) *que* . . . *et*, rare in early Latin, and avoided by Caesar and Cicero, but found in later writers; (3) *et* . . . *que*, very rare. A. & G. 156, h; B. 341, 3; G. 476, NOTE 5; H. 554, I, NOTE 5. — *comae*, nom. plur. of *coma*, -ae, f., 1st (Greek κόμη); joined by *que* below to *cervix*, one of the subjects of *trahuntur*. — *que*, enclitic cop. conj. (see *que* above). — *trahuntur*, 3d pers. plur. pres. ind. pass. of *trahô*, -ere, *traxi*, *tractum*, 3; historic present, agreeing with the subjects *cervix* and *comae*. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III.

LINE 478. *Per*, prep. with the acc.; gov. *terram*; *per* here = over. A. & G. 153; B. 181, 2; G. 416, 18; H. 433, PER. — *terram*, acc. sing. of *terra*, -ae, f., 1st; governed by *per*. — *et*, copulative conjunction, joining the following with the preceding sentence. — *versâ*, abl. sing. f. of *versus*, -a, -um, perf. part. pass. of *vertô*, -ere, *verti*, *versum*, 3; predicate participle, agreeing with *hasta*, and standing instead of a relative clause (*quae versa est*); *versa* = turned down, i.e. trailing behind, instead of being held out in front of him by Troilus against the enemy. — *pulvis*, gen. *pulveris*, m., 3d; nom. sing., subj. of *inscribitur*. Observe that the second syllable is long in quantity, contrary to the usual rule: we find *pulvis* in Ennius also, and there seems some reason

by his inverted spear. Meanwhile the Trojan women with hair flung loose were on their way to the temple of angry Pallas, carrying her sacred robe, in suppliant guise, mourning and beating breasts

in, scribitur	, hâsta.	Intere, a	ad tem, plûm	„ 479
is scored	by his spear.	Meanwhile	to the temple	
non, æquae,	Palladis, ibant	Crinibus,	Îlia, dés	480
not friendly	of Pallas	were going	their hair	Trojan women
pas, sis,	„	pep, lûmque	fe, rébant	
having been loosened,	and the pepum	were carrying		
Sûplici, tér	tris, tés	„ et	tûnsae,	péctora,
suppliant-wise	sad	and	beating	their breasts

to suppose that the syllable was long by origin (Mr. Page writes *pulvis* = *pulvis-s*, on the analogy of *sanguis* = *sanguin-s*). If the syllable be not long by nature, we must regard it as lengthened by *arsis* (diastole, the lengthening being due to the *ictus*). A. & G. 359, f; B. 367, 2; G. 721; H. 608, V. Vergil lengthens *que* by diastole sixteen different times. *inscribitur*, 3d pers. sing. pres. ind. pass. of *inscribô*, -ere, *inscripsi*, *inscriptum*, 3 (*in* + *scribô*); agrees with the subj. *pulvis*. — *hastâ*, abl. sing. of *hasta*, -ae, f., 1st; abl. of the instrument, with *inscribitur*, and not in the abl. abs. with *versa*.

LINE 479. *Intereâ* (see the note on *intereâ*, l. 124), adv. of time, frequently acting as a connective. — *ad*, prep. with the acc.; gov. *templum*. — *templum*, gen. *templi*, n., 2d; acc. sing., governed by *ad*. — *nôn*, negative adv., limiting the adjective *aequae*. — *aequae*, gen. sing. f. of *aequus*, -a, -um, adj.; qualifies *Palladis*; *non aequae* = *iniquae*, unfriendly, angry. This scene is imitated from Iliad, VI, 297 ff. The uses of *aequus* are worthy of notice: (1) smooth, level; (2) of persons, favorable, friendly, with negative *iniquus*; (3) advantageous, of place or time; (4) equitable, honorable; (5) tranquil, calm; (6) equal, like, similar. *Non aequae* is an instance of *litotes*; see *latuere*, l. 130. — *Palladis*, gen. sing. of *Pallas*, f., 3d; poss. gen., limiting *templum*. *Pallas* is a surname of the goddess Athene (Minerva), daughter of Jupiter, and the name is probably derived from the fact that she is represented in statues as brandishing (*πάλλειν*) a spear. She was one of the three goddesses who contended for the prize of beauty with Paris as judge. — *ibant*, 3d pers. plur. imperf. ind. act. of *eô*, *îre*, *îvî* or *îi*, *îtum*, irreg.; agrees with the subj. *Iliades*.

LINE 480. *Crinibus*, abl. plur. of *crînis*, -is, m., 3d (for *crênis*, from CRE, root of *crescô* = *I grow*; Greek *κριξ*, gen. *κριχός*); abl. abs. with *passis*. — *Îliadês*, nom. plur. of *Îlias*, *Îliadis*, f., 3d (Greek *Ιλιάς*); subj. of *ibant*. — *passis*, abl. plur. m. of *passus*, -a, -um, perf. part. pass. of *pandô*, -ere, *pandi*, *pansum*, and *passum*, 3; agrees with *crinibus* in the abl. abs. construction. — *peplum*, acc. sing. of *peplus*, -î, m., 2d, or *peplum*, -i, n., 2d (Greek *πέπλος* and *πέπλον*); direct obj. of *ferébant*. The *peplum* was the long and richly embroidered robe specially connected with Pallas; it was the Athenian custom to carry it in procession at the Panathenaic festival, and finally to invest with it the statue of the goddess. — *que*, enclitic cop. conj. — *ferébant*, 3d pers. plur. imperf. ind. act. of *ferô*, *ferre*, *tulî*, *lâtum*, irreg.; joined by *que* to *ibant*, and in agreement with the same subject *Iliades*. For the conjugation of *ferô*, consult A. & G. 139; B. 129; G. 171; H. 292.

LINE 481. *Suppliciter*, adv. of manner, referring to what follows (*tristes*, etc.). *Suppliciter* is formed from the adj. *supplex*, gen. *supplicis*. For the formation of adverbs from adjectives of the third declension, consult A. & G. 148, b; B. 76; G. 92; H. 304. — *tristês*, nom. plur. f. of *tristis*, -e, adj., 3d; agrees with the subj. *Iliades*, but exerts an adverbial modifying force over the preceding predicates. — *et*, copulative conj., joining the adverbial attribute *tristes* and the adverbial phrase *tûnsae pectora*. — *tûnsae*, nom. plur. f. of *tûnsus*, -a, -um, perf. part. pass. of *tundô*, -ere, *tutudî*, *tunsum* or

482	pálmis ;	Díva	so, ló	fi, xós	ocu, lós	„	with palms; the goddess on the ground fixed her eyes
	with their palms; the goddess		on the ground	fixed		her eyes	
483	a, vérsa	te, nébat.	Tér	cir, cum	Ília, cós	„	eyes fixed on the ground. Thrice around the walls of Troy
	turned away	was keeping.	Thrice	around	of Troy		around the walls of Troy had Achilles
484	rap, táverat	, Héctora	, mūros,	Éxani,	múmque		dragged Hector, and was selling his lifeless
	had dragged	Hector	the walls,	and	lifeless		

tūsum, 3; agrees with *Iliades*. *Tunsae* here has an active sense, = *beating their breasts*, and is equivalent to a Greek *middle voice* participle. Moreover, *tunsae* (though a perfect participle) refers to present, not past, time; this use of the participle is common in Vergil, especially in the case of deponent verbs; e.g. *Georgics*, I, 293, *cantu solata laborem*. — *pectora*, acc. plur. of *pectus*, *pectoris*, n., 3d; a kind of direct obj. after the middle *tunsae*, and probably not an acc. of respect as these accusatives after passive participles used to be described; refer to the note on *oculos*, l. 228. — *pálmis*, abl. plur. of *palma*, -ae, f., 1st; abl. of the instrument, with *tunsae*.

LINE 482. *Díva*, gen. *dívae*, f., 1st (cf. *dívus*, -i, m., 2d); nom. sing., subj. of *tenebat*; *díva* = *Pallas*, i.e. in the picture. — *solō*, abl. sing. of *solum*, -i, n., 2d; locative ablative, to be taken with *fixos*. — *fixōs*, acc. plur. m. of *fixus*, -a, -um, perf. part. pass. of *figō*, -ere, *fixi*, *fixum*, 3; predicate participle, agreeing with *oculos*. — *oculōs*, acc. plur. of *oculus*, -i, m., 2d; direct obj. of *tenebat*. — *āversa*, nom. sing. f. of *āversus*, -a, -um, perf. part. passive of *āvertō*, -ere, *āverti*, *āversum*, 3 (*ā* = *from*, + *vertō* = *I turn*); predicate participle, agreeing with *díva*; *aversa* is middle or reflexive, and = *se averting*, *turning away*. The passive of verbs like *verto* is often used as if the verb were a deponent. A. & G. III, b; B. no reference; G. 218; H. 465. — *tenēbat*, 3d pers. sing. imperf. ind. act. of *teneō*, -ēre, -uī, *tentum*, 2; agrees with the subj. *díva*.

LINE 483. *Ter*, numeral adv., modifying *raplaverat*. The dragging of Hector's body thrice round the walls of Troy must be a later addition of the cyclic poets, for Homer does not refer to it. In the last book of the *Iliad* Homer describes Hector as chased thrice round the walls of the city, and his body afterwards dragged not round the city but round the tomb of Patroclus. — *circum*, prep. with the acc.; gov. *mūros*. — *Íliacōs*, acc. plur. m. of *Iliacus*, -a, -um (*Ilium*, -i, n., 2d, = *Troy*); qualifies *mūros*. — *ráptāverat*, 3d pers. sing. pluperf. ind. act. of *ráptō*, -āre, -āvī, -ātum, 1 (intensive of *ráptō*); agrees with the subj. *Achilles*. Observe the different tenses *raplaverat* and *vendebat*; the pluperfect represents the action it describes as preceding the action described by the imperfect. Of course, Aeneas could not actually see Achilles dragging Hector round the walls, but doubtless the body of Hector was torn and mangled in the picture which Aeneas was studying, and the poet in this line both suggests this and explains it with that wonderful skill that makes the Aeneid a true and original work of literary art. — *Héctora*, acc. sing. of *Hector*, -is, m., 3d (Greek Ἑκτωρ, acc. Ἑκτορα, gen. Ἑκτορος); direct obj. of *raplaverat*; *Héctora* is an acc. with the Greek accusative termination. — *mūros*, acc. plur. of *mūrus*, -i, m., 2d; governed by *circum*.

LINE 484. *Éxanimum*, acc. sing. n. of *éxanimus*, -a, -um (*éx* = *out of*, hence *without*, + *anima* = *life*); qualifies *corpus*. *Exanimum* is more expressive than *mortuum*, for it suggests that the dragging robbed Hector of the last trace of life. — *que*, enclitic cop. conj. — *aurō*, abl. sing. of *aurum*, -i, n., 2d (Greek αὐρὸν); abl. of price. A. & G. 252; B. 225; G. 404; H. 422. Verbs of buying, selling, hiring, rating, costing, etc., are construed with the ablative when the value is definite, but with the genitive when it

body for ransom of gold. Then indeed from the deep of his heart Aeneas makes loud moan as he caught sight of the spoils, sight of chariot, sight of the very

au,ró „ cor,pús ven,débat A,chilles. Túm 485
 for gold the body was selling Achilles. Then
 ve,ro íngen,tém gemi,túm „ dat , péctore ab ,
 indeed mighty a groan he gives his breast from
 ímo, Út spoli,a, út cur,rús, „ ut,que 486
 bottom-most when the spoils, when the chariots, and when

is general or indefinite. — **corpus**, acc. sing. of *corpus, corporis*, n., 3d; direct obj. of *vendebat*. — **vendēbat**, 3d pers. sing. imperf. ind. act. of *vendō, -ere, vendidī, venditum*, 3 (*vēnum*, = sale, + *dō*, = I give, hence I give for sale); agrees with the subj. *Achilles*. The passive *vendo* is used occasionally, but as a rule the passive of *vendo* is supplied by *vēnēō, -īre, -īvī* or *-īī, -itum*, 4, = I am sold; *vēnēō* is a neutral passive (i.e. active in form, but passive in meaning). — **Achillēs**, nom. sing. m.; subj. of *vendebat*. The scene is the pathetic one wherein the aged Priam supplicates Achilles to give back Hector's body for a ransom; Achilles treats Priam with reverence and finally consents.

LINE 485. **Tum**, adv. of time, here connective; it is the demonstrative of the relative *ut* following, then . . . when. — **vērō**, corroborative adv., strengthening *tum*. *Vero* is often used in affirmative replies, = assuredly, and often so with *immo* (*immo vero*); sometimes it strengthens negative words, e.g. *minime vero* = not at all. — **ingentem**, acc. sing. m. of *ingens, -entis*, adj., 3d, of one termination; qualifies *gemitum*. — **gemitum**, acc. sing. of *gemitus, -ūs*, m., 4th (from *gemō, = I groan*); direct obj. of *dat*. — **dat**, 3d pers. sing. pres. ind. act. of *dō, dare, dedī, datum*, 1; the implied subj. is *Aeneas*, not *Achilles*, as the context makes it clear. — **pectore**, abl. sing. of *pectus, pectoris*, n., 3d; governed by *ab*, expressing 'place from which.' — **ab**, prep. with the abl.; gov. *pectore*. This word is written *a* or *ab* before consonants, *ab* before words beginning with a vowel or the letter *h*. — **īmō**, abl. sing. n. of *īmus, -a, -um*, superl. adj. (formed from the prep. *infra*; positive *inferus*, rare; comparative *inferior*; superl. *infimus* or *imus*); agrees, with partitive signification, with *pectore*.

LINE 486. **Ut**, temporal conj., followed by the indicative *conspexit*. *Ut* and *ut primum* (in temporal clauses) are followed by the indicative mood, (1) most often in the historic present or the perfect, but (2) occasionally in the imperfect and pluperfect: in the case of (1) the circumstances described define the time; in the case of (2) the imperfect describes a condition of affairs existing at the time of the principal verb, while the pluperfect denotes action completed in the past. A. & G. 324; B. 287; G. 561, ff.; H. 518. As an adverb and conjunction, *ut* has many other uses, e.g. in final and consecutive clauses. — **spolia**, acc. plur. of *spolium, -ī*, n., 2d (akin to Greek σπῆλλω = I strip); direct obj. of *conspexit*; *spolia* = arma *Hectoris*, claimed by Achilles as the prize of the victor. — **ut**, temporal conj. (see above); *ut* is graphic and emotional in its repetition here and below (*anaphora*), and far more vivid than if its place had been taken by a copulative conjunction, for it expresses how the eye of Aeneas took in each detail in turn. — **currūs**, acc. plur. of *currus, -ūs*, m., 4th; a direct obj. of *conspexit*; the plural is poetical, instead of the singular. Some suppose the car to be that of Achilles, to which Hector's body had been fastened, and this seems the more likely view; others think Priam's car is meant, in which he hoped to take back with him his son's corpse. — **ut**, temporal conj., repeated by *anaphora*. — **que**, enclitic cop. conj. — **ipsum**, acc. sing. n. of the intensive pron. and adj. *ipse, -a, -um*; agrees with *corpus*. — **corpus**, acc. sing. of *corpus, corporis*, n., 3d; a direct obj. of *conspexit*. — **amici**, gen. sing. of *amicus*, m., 2d; poss. gen., limiting *corpus*.

- 487 *ipsūm*, corpūs a, mīci, Tēnden, tēmque ma, nūs,, body of his friend,
itself the body of his friend and stretching hands and Priam reaching
 488 *Pria, mūm con, spēxit in, ērmes. Sé quoque,* out his unarmed
Priam he beheld unarmed. Himself also hands. Himself too
principi, būs,, per, mīxtum ag, nōvit A, chivīs, he recognized en-
foremost mingled he recognized with the Achaeans, closed amid the fore-
 489 *Ēo, āsque aci, ēs,, et, nīgri, Mēmnonis, ārma.* most Achaeans, and
and Eastern the hosts and black of Memnon the arms. the Eastern battle-
Memnon's arms. host and swarthy

LINE 487. *Tendentem*, acc. sing. m. of *tendēns*, -entis, pres. part. act. of *tendō*, -ere, *tetendi*, *tensum* or *tentum*, 3 (akin to *τεν*, root of *telvō*); predicate participle, agreeing with and enlarging the object *Priamum*. — *que*, enclitic cop. conj., joining *Priamum* and *corpūs*. — *manūs*, acc. plur. of *manus*, -ūs, f., 4th; direct obj. of *tendentem*; *tendentem manus*, i.e. in entreaty. — *Priamum*, acc. sing. of *Priamus*, -i, m., 2d (Greek *Πρίαμος* = 'chief'); a direct obj. of *conspēxit*; the sad spectacle of the aged father beseeching Achilles is mentioned last as a climax. — *conspēxit*, 3d pers. sing. perf. ind. act. of *conspiciō*, -ere, *conspēxi*, *conspēctum*, 3 (*con* = *cum*, + *speciō*); agrees with the subj. understood, viz. a pronoun referring to Aeneas. — *inermēs*, acc. plur. f. of *inermis*, -e, adj., 3d (for *inarmis*, from *in*, = *not*, + *arma*; collateral form *inermus*, -a, -um is rare); qualifies *manus*. There were two sufficient reasons why Priam carried no weapons: the first, because he was visiting Achilles not as a foe, but as a suppliant; the second, because he was past the age of fighting.

LINE 488. *Sē*, acc. sing. of the reflexive pron. *sē*, gen. *suū*; direct obj. of *agnovit*; *se* refers to *Aeneas*, the subj. of *agnovit*. Aeneas only plays a minor part in the Iliad, and for that reason Vergil refers to him so very briefly here as *one* of foremost fighters. — *quoque*, conj.; *quoque* never stands first in a sentence, but usually second, or third if the second word is emphatic. A. & G. 151, a, and 345, b; B. 347, 1; G. 479; H. 554, I, 4. *Quoque* does not connect so forcibly as *etiam*. — *principibus*, dat. plur. m. of *princeps*, *principis*, adj., 3d (for *prim-caps*, from *primus*, = *first*, + *cāpiō*, = *I take*, hence *first*, taking the first place; the m. is often substantival); agrees with *Achivīs*. — *permixtum*, acc. sing. m. of *permixtus*, -a, -um, perf. part. pass. of *permisceō*, -ēre, -iū, *permixtum* or *permistum*, 2 (*per* + *miscēō*); agrees with *se*; *principibus permixtum* is a Greek phrase, borrowed from numerous similar expressions in the Iliad, e.g. *προμάχοισι μίγνεντα*. — *agnōvit*, 3d pers. sing. perf. ind. act. of *agnoscō*, -ere, *agnōvi*, *agnitum*, 3 (*ad* + (*g*)*noscō*); understand Aeneas as subject. The group in which Aeneas figures is, of course, a different one from the one just described, wherein Priam and Achilles are the chief figures. — *Achivīs*, dat. plur. of *Achivī*, -orum, m., 2d; dat. governed by *permixtum*, instead of the usual abl. with *cum* (= *permixtum cum Achivīs*); consult the references given in the note on *Achilli*, l. 475. Aeneas is represented as having fought his way into the front rank of the Greek warriors.

LINE 489. *Ēōās*, acc. plur. f. of *Ēōus*, -a, -um (Greek *Ἠώς* = *Eastern*, from *ἥως* = *dawn*, hence *the East*, because day dawns in the eastern quarter of the sky); agrees with *aciēs*; *Ēōas aciēs* = the Aethiopians, who were led by their chief Memnon to the assistance of Priam. This army came from Aethiopia, the region now known as Abyssinia, whose inhabitants Homer honors with the mention that they were the justest of men and beloved by the gods. — *que*, enclitic cop. conj. — *aciēs*, acc. plur. of *aciēs*, -eī, f., 5th (from the same root as *ac-uō*, = *I sharpen*); direct obj. of *agnovit*, joined by *que* to *se* above. *Acīēs* is not complete in the plural, for *diēs* and *rēs* are the only nouns

Penthesilea, furiously raging, leads the columns of the Amazons, | **Dūcīt A, mázoni, dūm „ lu, nátis, ágmina , péltis** 490
Leads of the Amazons crescent the columns with shields

of the fifth declension which are completely declined, the rest having only nom. and acc. plural as a rule. *Acies* = (1) by derivation, something *sharp*, hence *edge*, e.g. *falcis*, of a sickle (in Vergil); (2) *sharp sight*, hence *the eye itself*, or a *glance* from the eye; (3) *brightness* (derived from the notion of *flashing*) of heavenly bodies, e.g. Vergil has *stellis acies obtusa videtur*; (4) *order of battle*; (5) *an army in battle order*; (6) other figurative senses, e.g. *acuteness of intellect*, a *disputation*. Synonyms: *exercitus*, the generic word for army, denoting not one company, but all the companies of soldiers, who are trained by exercise (*exerceō*); *agmen* = *an army on the march*, a *moving column* (from *ago*, = *I drive*); *acies* = *an army in line of battle*. Originally *acies* may have alluded to the sharp, edge-like appearance of the front of an army; but classic writers use the word for any part, 'front, rear, or centre, of an army drawn up; and so we meet with such phrases as *prima acies*, *secunda acies*, etc. — *et*, cop. conj. — *nigri*, gen. sing. m. of *niger*, *nigra*, *nigrum*, adj.; qualifies *Memnonis*. Memnon is called *niger* because he was an Ethiopian, i.e. dark-skinned. Synonyms: *niger*, the generic word, and admits of comparison; *ater* is specific, and = *coal black*, i.e. the greatest possible degree of blackness. — *Memnonis*, gen. sing. of *Memnōn*, m., 3d (Greek Μέννων = 'the steadfast one'); poss. gen., limiting *arma*. The story of Memnon is post-Homeric, forming part of the legends which grew round about the Iliad, and which were treated by the Cyclic poets; the lost epic "Aethiopsis," composed by Arctinus of Miletus, contained the adventures of Memnon, and also of the Amazons. Memnon was a son of Tithonus and Aurora (the dawn), and ruled over a region lying east of the Troad and embracing Aethiopia. He brought 10,000 men to aid Priam, slew Nestor's son, Antilochus, and, in order not to have to fight so old a man as Nestor, he accepted a challenge to fight Achilles, by whom he was killed. Aurora prevailed upon Jupiter to grant him honors at his funeral above those of ordinary mortals, and birds fought a battle over his pyre. For further details, consult a classical dictionary. — *arma*, gen. *armōrum*, n., 2d; acc. plur., joined by *et* to *acies*; special reference is made to Memnon's arms, because they were made, at Aurora's request, by the god Hephaestus (Vulcan), as also were the arms of Achilles.

LINE 490. *Dūcīt*, 3d pers. sing. pres. ind. act. of *dūcō*, -ere, *dūxī*, *ductum*, 3; agrees with the subj. *Penthesilea*; *historic* present, vividly describing what Aeneas saw in the picture. — *Amāzonidum*, gen. plur. of *Amāzonis*, *Amāzonidis*, f., 3d; adnominal gen. of specification, limiting *agmina*. A. & G. 214, f; B. 202; G. 361; H. 395. The regular word is *Amāzōn*, *Amāzōnis*, f., 3d (Greek Ἀμαζών, and English *Amazon*, with plur. *Amāzōnes*, -um, = *the Amazons*); the word is probably of Scythian origin, but some derive from the Greek *á*, = *not*, + *μαῖστος*, = *abreast*, hence *without a breast*; the legend that the right breast was cut off in order to allow free use of weapons probably arose from this fanciful derivation. The Amazons were a nation of women, who lived near the river Thermodon in Asia Minor, and devoted themselves to warlike pursuits. Diodorus mentions a race of Amazons in Africa more ancient than those in Asia. They had at one time invaded the kingdom of Priam before the siege of Troy, and had also attacked Attica where Theseus was ruling. They assisted Priam against the Greek host. — *lūnātis*, abl. plur. f. of *lūnātus*, -a, -um, adj. (properly perf. part. pass. of *lūnō*, -āre, -āvī, -ātum, 1, = *I bend into the shape of a half-moon or crescent*, rare); qualifies *péltis*. — *agmina*, acc. plur. of *agmen*, *agminis*, n., 3d (from *ago*); direct obj. of *dūcīt*. — *péltis*, abl. plur. of *pelta*, -ae, f. (a Greek word, πέλτη = *a small, light shield*; cf. πελταστής = *a light-armed soldier*, lit. *one armed with the πέλτη*); a loose abl. of quality, describing

491	Pénthesi, léa fu, réns, „ medi, ísque in , mílibus ,	with their crescent-shields, and fights
	<i>Penthesilea</i> <i>raging</i> <i>and middle</i> <i>in</i> <i>thousands</i>	hotly amid surrounding
492	árdet, Áurea, súbneç, téns „ ex, sértæ, cingula ,	ing thousands, clasp-
	<i>is furious, golden</i> <i>building under</i> <i>exposed</i> <i>a girale</i>	ing her golden girdle
493	mámmae Bèlla, tríx, au, détque ví, rís „	beneath one unbarred
	<i>her breast</i> <i>woman-warrior,</i> <i>and dares</i> <i>with men</i>	breast, a warrior-
		woman, and dares

agmina. For this ablative, see note on *velis*, l. 469. The *pella* was crescent-shaped, and was much used by barbarian tribes, e.g. Scythians.

LINE 491. *Penthesilæa*, gen. *Penthesilææ*, f., 1st (Greek Πενθεσίλεια); nom. sing., subj. of *ducit*. *Penthesilea*, the queen of the Amazons, was a daughter of the god Mars. She led the Amazons to help Priam in the last year of the siege, and was slain in fight by Achilles after doing many heroic deeds. Achilles greatly admired her beauty and wept when he had killed her, whereupon Thersites (the Homeric fool) laughed and was in turn slain by Achilles. — *furens*, gen. *furentis*; nom. sing. f. of the pres. part. act. of *furō*, -ere, -uī, no supine, 3; agrees with the subj. *Penthesilea*. — *mediūs*, abl. plur. n. of *medius*, -a, -um; agrees partitively with *milibus*. — *que*, enclitic cop. conj. — *in*, prep. with the acc. or abl.; gov. the abl. *milibus*. — *milibus*, abl. plur. of *milia*, -ium, n., 2d; governed by *in*. *Milia* is the plural of *mille*, and is akin to the Greek χίλιοι. *Mille* is indeclinable, and may be used as a noun or (more commonly) as an adjective, e.g. *mille homines* or *mille hominum*; the plural *milia* (less accurately *milia*) is always a substantive and is followed by the partitive genitive, e.g. *tria milia passuum* = *three thousands of paces*, i.e. *three miles*. — *ardet*, 3d pers. sing. pres. ind. act. of *ardeō*, -ēre, arsi, arsum, 2 (here figurative, = *is furious, rages*); agrees with the subj. *Penthesilea*, and is joined by *que* to *ducit*; the present is *historic*.

LINE 492. *Aurea*, acc. plur. n. of *aureus*, -a, -um, adj.; qualifies *cingula*. — *subnectens*, gen. *subnectentis*; nom. sing. f. of the pres. part. act. of *subnectō*, -ere, no perf., *subnēxum*, 3 (*sub*, = *under*, + *nectō*, = *I bind*); agrees with and enlarges the subj. *Penthesilea*. *Subnectens* does not mean that in the picture *Penthesilea* was *binding* the girdle, etc., but that she was *bound with a girdle*, and = *cingula subnexa habens*; Vergil makes frequent use of this peculiar present participle. — *exsertæ*, dat. sing. f. of *exsertus*, -a, -um, perf. part. pass. of *exserō*, -ere, -uī, *exsertum*, 3 (*ex*, = *out*, + *serō*, = *I connect*; hence *protruding out from*); agrees with *mammae*. The belt passed over the shoulder under one breast, which was left uncovered. — *cingula*, acc. plur. of *cingulum*, -ī, n., 2d (with collateral forms *cingulus*, -ī, m., 2d, and *cingula*, -ae, f., 1st; from *cingō*, = *I encircle*); direct obj. of *subnectens*; the plural is a poetical variant for the singular. — *mammae*, dat. sing. of *mamma*, -ae, f., 1st (akin to *mater*); dat. of the indirect obj. governed by the compound verb *subnectens* (see the note and references to *scopulo*, l. 45). Vergil is fond of varying his constructions; a simpler construction would have been *subnectens mamam cingulā*; cf. *onerarat vina cadis*, l. 195, for *cados vinis*, though the note on *cadis* shows the two constructions to have different grammatical explanations.

LINE 493. *Bellātrix*, gen. *bellātricis*, abl. f. (f. of *bellātor*, m. adj.; rarely as noun, except as referring to Pallas); agreeing with *Penthesilæa*. — *audet*, 3d pers. sing. pres. ind. of the semi-deponent verb *audēō*, -ēre, *ausus sum*, 2 (see the note on *ausus*, l. 452); joined by *que* to *ardet*, and in agreement with the same subj., *Penthesilea*. — *que*, enclitic cop. conj. — *virīs*, dat. plur. of *vir*, *virī*, m., 2d; dat. (for *cum viris*) governed by *concurrere*. For the construction, consult the note on *Achilli*, l. 475. — *con-*

albeit a maid to clash with men. While these marvels are viewed by Dardanian Aeneas, while he is all astonished and stands rooted in one long gaze, Dido, the queen, con,currere, virgo. Hæc dum, Dárdani, o 494
to clash a maiden. These things while Dardanian
Aéne, æ, mi, randa vi, déntur, Dúm stupet, 495
by Aeneas wonderful are seen, while he stands amazed,
óbtu, túque, hae, rét de, fixus in, úno, Régi, na 496
and gaze clings fastened in one; the queen

currere, pres. inf. act. of *concurrō*, -ere, *concurrī*, *concursum*, 3 (*con* = *cum* + *currō*); *prolative* or *complementary* infinitive after *audet*, whose predication is incomplete. — **virgō**, gen. *virginis*, f., 3d; nom. sing., in apposition with *Penthesilea*, the subj. of *audet*. Observe the *alliteration* in *viris* and *virgo*, which helps to bring them into contrast; also notice the emphatic position of *virgo* at the end of the line. Vergil gives a somewhat similar, though more elaborate, description of the maiden-warrior Camilla, in the last 25 lines of Aen. VII: she is also called *bellatrix*, and is said *proelia virgo dura pati*.

LINE 494. **Hæc**, nom. plur. n. of the demonstr. pron. *hic*, *haec*, *hōc*; subj. of *videntur*. — **dum**, temporal conj. = *while*, followed by the usual present indicative (*videntur*). See the note on *dum*, l. 454. — **Dárdaniō**, dat. sing. m. of *Dardanius*, -a, -um (= *Trōiānus*, -a, -um; adj. formed from *Dardanus*, -ī, m., 2d = *Dardanus*, a son of Jupiter and Electra, the founder of the city of Dardania and of the Trojan royal house); agrees with *Aeneas*. — **Aenēae**, dat. sing. of *Aenēas*, m., 1st decl. Greek noun (for declension, see the note on *Aeneas*, l. 92); dat. of the agent, after *videntur* (= *are seen*). A. & G. 232; B. 189; G. 354; H. 388, 1. Some regard *Aeneas* as a dative of the indirect obj. after *miranda*, = *while these things, wonderful to Aeneas, are seen*. Others again explain the dative as indirect obj. after *videntur* (= *seem*), i.e. the deponent verb, = *while these things seem wonderful to Aeneas*. — **miranda**, nom. plur. n. of *mīrandus*, -a, -um, the gerundive of *mīror*, -ārī, *mīrātus sum*, 1 deponent; agrees with *haec*, which it qualifies attributively. If *videntur* be rendered *seem*, *miranda* must be taken as a complement in the predicate. — **videntur**, 3d pers. plur. pres. ind. pass. of *videō*, -ēre, *vidī*, *vīsum*, 2; agrees with the subj. *haec*, in the temporal clause introduced by *dum*. If *videntur* = *seem*, it is from *videor*, -ērī, *vīsum sum*, 2 (i.e. the passive of *videō* used as a deponent verb).

LINE 495. **Dum**, temporal conj., repeated (by *anaphora*) for effect from *dum* in the previous line, because it is more graphic than a mere copulative conjunction connecting *videntur* and *stupet*. — **stupet**, 3d pers. sing. pres. ind. act. of *stupeō*, -ēre, -uī, no supine, 2; agrees with the subj. *Aeneas*, understood from *Aeneas* above. — **obtūtū**, abl. sing. of *obtūtus*, -ūs, m., 4th (from *obtuor*, *ob + tuor*); governed by *in*. — **que**, enclitic cop. conj. — **haeret**, 3d pers. sing. pres. ind. act. of *haereō*, -ēre, *haesi*, *haesum*, 2; joined by *que* to *stupet*, and in the same grammatical construction. — **dēfixus**, nom. sing. m. of the perf. part. pass. of *dēfigō*, -ere, *dēfixi*, *dēfixum*, 3 (*dē* + *figō*); agrees with the understood pronoun (referring to Aeneas) as subj. of *haeret*. *Dēfixus* = lit. *fixed down*, and exactly corresponds to the English metaphorical adjective *rooted*, used in similar connections. — **in**, prep. with the acc. or abl.; gov. *obtutu*. For the position of *in* and other monosyllabic prepositions between the noun and the adjective which qualifies the noun, consult A. & G. 345, a; B. 350, 7, b; G. 413, REM. 1; H. 569, II, 1. The usual order is adjective, preposition, noun. — **ūnō**, abl. sing. m. of *ūnus*, -a, -um (gen. *ūnius*); agrees with *obtutu*; *obtutu in uno* signifies that Aeneas studied the pictures with one long gaze, being rooted to the spot and unable to transfer his gaze elsewhere.

LINE 496. **Rēgīna**, gen. *rēgīnae*, f., 1st; nom. sing., subj. of *incessit*. — **ad**, prep. with the acc.; gov. *templum*. — **templum**, acc. sing. of *templum*, -ī, n., 2d; governed

	ád tem,plúm, ,, for,má pul,chérriima , Dído,	most excellent of
	to the temple in figure most beautiful Dido	beauty, stept forth
		towards the temple,
497	Ínces,sít, mag,ná iuve,núm ,, sti,pánte ca,térva.	a great company of
	came in, great of youths escorting (her) a troop.	youths escorting her.
498	Quális in , Eúro,té ri,pís ,, aut, pér iuga ,	Even as on Eurotas'
	(Such) as on of the Eurotas the banks, or over the hill-crests	banks or along the
		heights of Cynthus
499	Cýnthi Éxer,cét Di,ána cho,rós, ,, quam ,	Diana speeds the
	of Cynthus keeps up Diana the choral dances, whom	dance, in whose train

by *ad*. The expectations of Aeneas (*reginam opperiens*, l. 454) are now fulfilled by the arrival of Dido. — *formā*, abl. sing. of *forma*, -ae, f., 1st; abl. of specification, showing wherein or in regard to what Dido is said to be *pulcherrima*. The scansion proves *forma* to be the ablative case, for the final syllable is long; *pulcherrima*, on the contrary, is nom., for the last three syllables form the 5th (dactylic) foot. A. & G. 253; B. 226; G. 397; H. 424. — *pulcherrima*, nom. sing. f. of *pulcherrimus*, -a, -um, the superl. of *pulcher*, *pulchra*, *pulchrum* (*poliō* = *I polish*); agrees with *Dido*. Adjectives in -er form their superlative by adding -*rimus* to the nominative singular masculine of the positive. A. & G. 89, a; B. 71, 3; G. 87, 1; H. 163, 1. — *Didō*, gen. *Didōnis* or *Didūs*, f., 3d; nom. sing., subj. of *incessit*.

LINE 497. *Incessit*, 3d pers. sing. perf. ind. act. of *incēdō*, -ere, *incessī*, *incessum*, 3 (*in* + *cēdō*); agrees with the subj. *Dido*; this verb expresses majestic motion, cf. l. 405, *vera incessu patuit dea*. — *magnā*, abl. sing. f. of *magnus*, -a, -um; agrees with *caterva*. — *iuvenum*, gen. plur. of *iuvenis*, -is, adj., m. and f. (comparative *iunior*, superl. *natu minimus*); a sort of gen. of substance, describing *caterva*. A. & G. 214, e; B. 197; G. 361; H. 395. — *stipante*, abl. sing. f. of *stipāns*, -antis, pres. part. act. of *stipō*, -āre, -āvī, -ātum, 1; agrees with *caterva* in the abl. abs. construction. — *catervā*, abl. sing. of *caterva*, -ae, f., 1st; in the abl. abs. construction with *stipante*.

LINE 498. *Quális*, nom. sing. f. of *quālis*, -e; agrees with *Diana*. The simile introduced here is imitated by Vergil from *Odyssey*, VI, 102, where it is applied to *Nausicaa* and the maidens attending her. — *in*, prep. with the acc. and abl.; gov. the abl. *ripis*. — *Eurōtae*, gen. sing. of *Eurōtās*, m., 1st decl. Greek noun (Greek *Εὐρώτας*); poss. gen., limiting *ripis*. The Eurotas was a river of Laconia, in the Peloponnesus, flowing close by the city of Sparta; it is now called the *Basilipotamo* (= king of rivers). It was a favorite haunt of Artemis. — *ripis*, abl. plur. of *ripa*, -ae, f., 1st; governed by *in*. — *aut*, disjunctive conj., connecting *in ripis Eurotae* with *per iuga Cynthi*, the latter being suggested as an alternative. *Aut* is used when each alternative excludes the other; *vel* (*ve*) offers a choice between two alternatives; *sive* gives a choice between two names of the same thing; the correlatives are *aut . . . aut*, *vel . . . vel*, *sive . . . sive*. A. & G. 156, c; B. 342; G. 494; H. 554, II, 2. — *per*, prep. with the acc.; gov. *iuga*. — *iuga*, acc. plur. of *iugum*, -ī, n., 2d (from *iungō*, = *I join*, hence often = a yoke); governed by *per*. *Iuga* here = *mountain-ridges*. — *Cýnthi*, gen. sing. of *Cýnthus*, -ī, m., 2d (Greek *Κύνθος*); poss. gen., limiting *iuga*. Cynthus is a high mountain in Delos, where Apollo and Artemis (Diana) were born; for this reason Apollo is often called *Cynthius* and Diana *Cynthia*.

LINE 499. *Exercet*, 3d pers. sing. pres. ind. act. of *exercēō*, -ēre, -uī, -itum, 2 (*ēx* + *arceō*); agrees with the subj. *Diana*; see *exercet*, l. 431. — *Diāna*, gen. *Diānae*, f., 1st; nom. sing., subj. of *exercet*. Observe that the first syllable, short in all other places, is here long in quantity. Diana, the goddess of hunting, was the daughter of

a thousand Oreades	mille	se, cūtae	Hinc at, que hinc „ 500
throng on this side	a thousand	having followed	on this side and on that side
and on that; she a	glome, rāntur	O, réades:	, illa pha, rétram Fért 501
quiver bears upon	assemble	mountain-Nymphs:	she a quiver carries
her shoulder, and as	hume, ró, „	gradi, énsque	de, ás super, éminet,
she moves towers	on her shoulder	and walking	the goddesses
above all the goddess-			overtowers

Jupiter and Latona, and the sister of Apollo. — **chorōs**, acc. plur. of *chorus*, -ī, m., 2d (Greek *χóρος*); direct obj. of *exercet*. — **quam**, acc. sing. f. of the rel. pron. *quī, quae, quod*; agrees with the antecedent *Diana*, and is direct obj. of *secutae*. — **mille**, indeclinable numeral adj.; qualifying *Oreades*; *mille* is not specific, but denotes a large number. — **secūtae**, nom. plur. f. of *secūtus*, -a, -um, perf. part. of the deponent verb *sequor*, *sequi*, *secūtus sum*, 3; agrees with *Oreades*.

LINE 500. **Hinc**, adv. of place, denoting separation. — **atque**, cop. conjunction, joining *hinc* above to *hinc* below. — **hinc**, adv. of place; *hinc . . . hinc* here = *on this side . . . on that*, and the adverbs modify *glomerantur*. *Hinc* usually marks separation, = *from this place*; of time, = *after this*; of cause, = *from this cause, hence*. — **glomerantur**, 3d pers. plur. pres. ind. pass. of *glomerō*, -āre, -āvī, -ātum, 1 (from the rare noun *glomus*, *glomeris*, n., 3d, = *a ball of yarn*); agrees with the subj. *Oreades*; *glomerantur* has a reflexive or deponent sense (= *congregantur*). — **Oréades**, gen. *Oréadum*, f., 3d (sing. *Oréas*, -adis, f., = Greek *Ὀρείας*, from *ὄρος*, = *mountain*); nom. plur., subj. of *glomerantur*. Observe (1) that the first *e* is long; this is because it takes the place of the Greek diphthong *ei*, for the Latin rule is that a vowel before another vowel is short in quantity; (2) that the final syllable is short, and not long as 3d declension nominatives are; the Greek nominative *Ὀρείάδες* is imitated. The *Oreades* were mountain-nymphs, and daughters of Phoroneus (or Jupiter) and Hecate. They generally accompanied *Diana* when she went on the chase. The nymphs were semi-divine beings; the chief classes are *Dryades* and *Hamadryades* (wood nymphs), *Oreades*, *Naiades* (spring and river nymphs), *Nereides* or *Oceanides* (sea nymphs). — **illa**, nom. sing. f. of *ille, illa, illud* (gen. *illius*); subj. of *fert*; *illa* refers to *Diana*, and the juxtaposition of *Oreades* and *illa* is intended to be emphatic, marking out *Diana* as beautiful beyond all the rest. — **pharētram**, acc. sing. of *pharētra*, -ae, f., 1st (Greek *φάρτρα* = *quiver*; direct obj. of *fert*. The second syllable may be either long or short in Latin verse; when a naturally short vowel precedes a mute consonant followed by *l* or *r*, the vowel may be lengthened when desired; cf. *Trīnācria*. A. & G. 347, *d*; B. 5, B. 3; G. 13; H. 578.

LINE 501. **Fert**, 3d pers. sing. pres. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; graphic or *historic* present, agreeing with the subj. *illa*. — **humero**, abl. sing. of *humerus*, -ī, m., 2d (akin to Greek *ὤμος*); abl. of the instrument, with *fert*. — **gradi-éns**, gen. *gradientis*; nom. sing. f. of the pres. part. of the deponent verb *gradior*, -ī, *gressus sum*, 3; agrees with and enlarges the subj. of *supereminet*. — **que**, enclitic cop. conj. — **deās**, acc. plur. of *dea*, -ae, f., 1st; direct obj. of *supereminet*. Two MSS. read *deā*, the final syllable being long in *arsis* though the case is nominative (*dea* of course would be subject of *supereminet*); this is explained by supposing that those who copied the two MSS. were not aware that the nymphs could be styled goddesses (*deas*), but Propertius and others call them *deae*. — **supereminet**, 3d pers. sing. pres. ind. act. of *superēmineō*, -ēre, no perf., no supine, 2 trans. and intrans. (*super*, = *over*, + *ēmineō*, = *I project*); agrees with the subj. *illa* and is joined by *que* to *fert*. — **omnēs**, acc. plur. f. of *omnis*, -e; agrees with *deas*.

502	ómnes ;	Láto,náe taci,tum ,, per,téntant ,	gaúdia ,	company: joy thrills		
	all;	of Latona	silent	thrill	joys	Latona's silent heart;
503	péctus :	Tális e,rát Di,dó, ,, ta,lém se ,		such was Dido, such herself		such was Dido, such she made glad progress through their
	the breast :	such	was	Dido,	such herself	midst, urging on the
504	léta	fe,rébat Pér	medi,ós, in,stáns			
	gladly (lit. glad)	she bore	through (the men's) midst,	urging on		

LINE 502. *Lātōnae*, gen. sing. of *Lātōna*, f., 1st (Greek Ἀητώ); poss. gen., limiting *pectus*. Latona was a daughter of Coeus, the Titan, and Phoebe (or of Saturn, as Homer states). Her beauty attracted Jupiter, by whom she became the mother of Apollo and Diana, giving birth to them on the island of Delos. Juno, wife of Jupiter, pursued her everywhere with her resentment, and only Neptune helped her by making the floating island of Delos stationary and giving it her for a home. Latona in course of time became a powerful deity, and her children received divine honors. — *tacitum*, acc. sing. n. of *tacitus*, -a, -um, adj. (from *taceō*, = *I am silent*); qualifies *pectus*. *Tacitum pertentant gaudia pectus* is a Vergilian refinement on the simple Homeric γέγηθε . . . φρένα Ἀητώ = *Latona rejoiced at heart*. — *pertentant* (*pertemplant*), 3d pers. sing. pres. ind. act. of *pertentō* (*pertemptō*), -āre, -āvī, -ātum, I (*per* + *tentō* (*temptō*)); agrees with the subj. *gaudia*. — *gaudia*, nom. plur. of *gaudium*, -ī, n., 2d (*gaudeō*); subj. of *pertentant*. — *pectus*, acc. sing. of *pectus*, *pectoris*, n., 3d; direct obj. of *pertentant*.

LINE 503. *Tālis*, nom. sing. f. of *tālis*, -e; agrees with the subj. *Dido*, and is the complement of *erat* in the predicate *talis erat*; *talis* is the demonstrative answering to the relative *qualis* which introduced the comparison in l. 498. — *erat*, 3d pers. sing. imperf. ind. act. of *sum*, *esse*, *fui*; agrees with the subj. *Dido*. — *Didō*, gen. *Didōnis* or *Didūs*, f., 3d; nom. sing., subj. of *talis erat*. — *tālem*, acc. sing. f. of *tālis*, -e; predicate adj. agreeing with the object *se*. Verbs of *making*, *calling*, *showing*, etc., may take a noun or adjective in the accusative case, referring to the direct object, but not as a mere attribute or appositive of it. A. & G. 239, I, a; B. 177; G. 340; H. 373. The repetition of the adjective *talis* is vivid and emphatic; such repetitions are known by the name of *anaphora*. — *sē*, acc. sing. of the reflexive pron. *sē*; direct obj. of *ferēbat*; *se* refers to the subject *Dido*. — *laeta*, nom. sing. f. of the adj. *laetus*, -a, -um; agrees with the subj. of *ferēbat* (*Dido* understood from the preceding sentence, or a pronoun referring to her); *laeta* has the force of an adverb. — *ferēbat*, 3d pers. sing. imperf. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; the subj. is *Dido* or a pron. *illa* understood.

LINE 504. *Per*, prep. with the acc.; gov. *mediōs*. — *mediōs*, acc. plur. m. of *medius*, -a, -um; agrees with *virōs* understood, and has a partitive sense as usual = *through their midst*. — *instāns*, gen. *instantis*; nom. sing. f. of the pres. part. act. of *instō*, -āre, *institi*, *instatum*, I (*in* + *stō*); agrees with and enlarges the subject of *ferēbat*. — *operī*, dat. sing. of *opus*, *operis*, n., 3d; dat. of the indirect obj. after the compound verb *instāns* (and common after compounds of *in*, *con*, *ad*, *sub*, etc.). In Aen. VIII, 433, we find *instabant currum*, i.e. the accusative following *instare*: consult the note on *scopulo*, l. 45. — *regnīs*, dat. plur. of *regnum*, -ī, n., 2d; dat. of the indirect obj., joined by *que* to *operi* and in the same construction. *Operi regnisque* is an instance of *hendiadys*, for the *work* and her *growing kingdom* = the *work of her growing kingdom*, a single idea and not two ideas. For *hendiadys*, refer to the note and references on *umbris*, l. 311. — *que*, enclitic cop. conj. — *futūris*, dat. plur. n. of *futurus*, -a, -um, fut. part. of *sum*; agrees with *regnīs*.

toil of her rising empire. Then at the gates of the goddess, beneath the temple's central dome, set round with arms and resting high-enthroned she took her seat. Ordinances she was giving and laws to the folk, and	ope, rí „ reg, nisque fu, túris. Túm fori, búš 505 <i>the work and her kingdom future. Then in the doors</i> di, vâe, „ medi, â tes, túdine, témpli, Sâpta 506 <i>of the goddess, middle under the arch of the temple surrounded</i> ar, mís „ soli, óque al, té sub, níxa re, sêdit. <i>by arms and on a throne high supported she sat.</i> Iúra da, bát le, gêsque vi, rís, „ 507 <i>Enactments she was giving and laws to the men,</i>
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LINE 505. **Tum**, adv. of time, here connective. — **foribus**, abl. plur. of *foris*, -is, f., 3d (akin to Greek *θύρα* and Sanskrit *dvâr*); abl. of 'place where.' *Foribus* clearly does not refer to the *doors* of the temple, for if it did it would be impossible to reconcile it with *mediâ testudine*; the doors are those of the sacred shrine (*cella*) at the back of the temple, and the people gathered before Dido in the large hall (under the central dome) which reached from the entrance of the temple to the shrine. One commentator mentions that there were three *cellae* in the Capitoline temple at Rome. Vergil gives a Roman touch to the description in placing the assembly in a temple hall, for the Roman Senate frequently held its meetings away from the *curia* in some temple. — **divae**, gen. sing. of *dîva*, f., 1st; poss. gen., limiting *foribus*. — **mediâ**, abl. sing. f. of *medius*, -a, -um; qualifies *testudine* partitively. — **testudine**, abl. sing. of *testûdô*, *testûdinis*, f., 3d (from *testa*, = a shell); abl. of 'place where.' *Testudo* = (1) a tortoise, as being a shell-covered animal; (2) from the shape of the tortoise arose the meaning *arch, dome*; (3) a *tortoise*, i.e. a covering of wood or of interlocked shields under which soldiers advanced to break down the wall of a town; (4) a *lyre, lute*. — **templi**, gen. sing. of *templum*, n., 2d; poss. gen., limiting *testudine*.

LINE 506. **Saepta**, nom. sing. f. of *saep̄tus*, -a, -um, perf. part. pass. of *saep̄iô*, -îre, *saep̄sî*, *saep̄tum*, 4 (*saep̄s* = a hedge); agrees with and enlarges the subj. (*Dido* understood) of *resedit*. — **armis**, abl. plur. of *arma*; abl. of the instrument, with *saep̄ta*. — **soliô**, dat. sing. of *solium*, -î, n., 2d (probably akin to *solum*); dat. of the indirect obj. after the compound of *sub*, *subnixa*. — **que**, enclitic cop. conj. — **altê**, adv. (formed from the adj. *altus*, -a, -um), modifying *subnixa*. — **subnixa**, nom. sing. f. of *subnîxus*, -a, -um, perf. part. of the obsolete deponent verb *subnîtor*, -î, *subnîxus sum*, 3 (*sub* + *nîtor* = *I lean*); joined by *que* to *saep̄ta* and in the same construction. — **resêdit**, 3d pers. sing. perf. ind. act. of *residô*, -ere, *resêdî*, no supine, 3 intrans. (*re*, = *back*, + *sîdô*, = *I sit*); the implied subj. is *Dido*.

LINE 507. **Iúra**, acc. plur. of *iûs*, *iûris*, n., 3d; direct obj. of *dabat*. If there is any distinction at all between *iúra* and *lêges*, it is that the former = *general institutions*, i.e. the complete code of law, and the latter = *special enactments*, but probably they are identical here. *Iura* *dabat* must not be rendered *was dispensing justice* (which would be *iûs dicebat*); Dido is now exercising her *legislative* function; it is in *operum* . . . *trahebat* that the judicial, i.e. executive, function is referred to. — **dabat**, 3d pers. sing. imperf. ind. act. of *dô*, *dare*, *dedî*, *datum*, 1; agrees with a pron. understood as subj., referring to *Dido*. — **lêgês**, acc. plur. of *lêx*, *lêgis*, f., 3d (for *leg-s*, from *legô* = *I read*, because proposed enactments were *read* to the people to pass or condemn); direct obj. of *dabat*, joined by *que* to *iúra* above. The difference between *rôgâtio* (= a bill) and *lex* is that the former precedes the latter, and is not valid till it becomes the latter. A magistrate proposes (*rogat*) a bill, and the people *jubet* or *vetat* it. Note the following phrases: (1) *antiquare legem* = *to vote against a new law*; (2) *abrogare legem* = *to rescind a*

508	ope, rúmque	la, bórem	Pártibus ,	áqua, bát	was apportioning by
	and of the works	the toil	by divisions	she was dividing	just division the
509	ius, tís, „	aut ,	sórtē tra, hébat; Cúm	subi, to	work's task or was
	just,	or	by lot was drawing; when	suddenly	drawing by lot, when
	Aéne, ás	„	con, cúrsu	ac, cédere ,	suddenly Aeneas sees
	Aeneas		in a throng	to approach	approaching amid
				great	a great throng

law; (3) *subrogare legi* = to add a clause to a law; (4) *derogare legi* = to repeal a clause in a law. — **que**, enclitic cop. conj. — **virís**, dat. plur. of *vir*, *virī*, m., 2d; dat. of the indirect obj. after *dabat*, or dat. of reference. — **operum**, gen. plur. of *opus*, *operis*, n., 3d; poss. gen., limiting *laborem*. The meaning is that Dido was adjusting the difficulties that attended the apportionment of work on the buildings, walls, etc., of the city. — **que**, enclitic cop. conj. — **labōrem**, acc. sing. of *labor*, *labōris*, m., 3d; direct obj. of *aequabat*.

LINE 508. **Partibus**, abl. plur. of *pars*, *partis*, f., 3d; abl. of manner, with *aequabat*. — **aequābat**, 3d pers. sing. imperf. ind. act. of *aequō*, -āre, -āvi, -ātum, 1 (from *aequus*, -a, -um, = equal); joined by *que* to *dabat*. The imperfect tense denotes continuity of action, as it does also in *dabat* above; thus *dabat* and *aequabat* are distinguished from the aorist *resedit* (l. 506), which represents a single act. *Aequābat* does not = *made equal*, but made *fair, proportionate*, for *sorte trahebat* proves that some kinds of work were more laborious than others. Nevertheless, in a new colony all classes must share in the hard work. — **iustis**, abl. plur. f. of *iustus*, -a, -um (akin to *ius*); agrees with *partibus*. — **aut**, disjunctive conj., connecting *aequabat* and *trahebat*, and offering an alternative which excludes the one already stated. Juno either used her personal judgment, or, when it seemed advisable, allowed the lot to decide a case. — **sorte**, abl. sing. of *sors*, *sortis*, f., 3d; abl. of the means or instrument, with *trahebat*. — **trahēbat**, 3d pers. sing. imperf. ind. act. of *trahō*, -ere, *trāxi*, *tractum*, 3; joined by *aut* to *aequabat*, and in agreement with the same subj., i.e. *Dido* understood. Vergil, as usual, prefers the inversion *sorte trahebat* for the usual expression *sortem trahebat*; it is the *lot which is drawn* that appoints some one a task, though by a similar inversion in English we speak of men being drawn by lot to do something.

LINE 509. **Cum**, temporal conj., followed by the pres. ind. *videt*. *Cum* temporal takes the indicative in the aorist and in all primary tenses, but is usually followed by the subjunctive in the imperfect and pluperfect tenses. For references and note on the other uses of *cum*, see *cum*, l. 36. — **subitō**, adv. of time, modifying *videt accedere*. *Subitō* is the adverbial ablative neuter of the adjective *subitus*, -a, -um; the neuter and sometimes the feminine ablative singular of adjectives, pronouns, and nouns, may be used as adverbs, e.g. *cito* = *quickly*, *forte* = *by chance*. A. & G. 148, e; B. 77, 2; G. 91, c; d; H. 304, II. — **Aenēās**, nom. sing.; subj. of *videt*. — **concurṣū**, abl. sing. of *concurṣus*, -ūs, m., 4th (from *concurrō*, *con* = *cum*, *with* or *together*, + *currō*, = *I run*); abl. of manner, describing *accedere*. As *concurṣus* is modified by the adjective *magno*, the preposition *cum* (required when there is no modifying adjective) is unnecessary. A. & G. 248; B. 220; G. 399; H. 419, III. *Concurṣū magnō* = *in a vast crowd*, i.e. of their attendant Trojans. — **accēdere**, pres. inf. act. of *accēdō*, -ēre, *accessi*, *accessum*, 3 (*ad* + *cēdō*); agrees with *Anthea* (*Sergestum*, etc.) in the subject-acc. and inf. construction after *videt*, which is a *verbum sentiendi*. The clause *Anthea* (*Sergestum*, . . . *Clōanthum* . . . *alios*) *accedere* is really the direct obj. of the verb *videt*, answering a possible question *quid videt*? = *what does he see*? Sometimes, for the sake of emphasis, the participle (e.g. *accedentes*) is used instead of the infinitive, in imitation of the Greek con-

Antheus and Sergestus and brave Cloanthus, and others of the Trojans, whom the black whirlwind had scattered over sea and driven far to	Anthea , Sérges , túmque vi, dét ,, for, témque 510 <i>Antheus and Sergestus sees and brave</i> Clo, ánthum Teúcro , rúmque ali, ós, ,, a, tér quos, 511 <i>Cloanthus, and of the Trojans others, black whom</i> équore , túrbo Dispule , rát, ,, peni, túsqe 512 <i>over the sea a whirlwind had scattered and far</i>
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struction when the object-clause is a simple one, i.e. not encumbered with subordinate clauses. A. & G. 272, and REM.; B. 330, 331; G. 527; H. 534, 535. — **magnô**, abl. sing. m. of the adj. **magnus**, -a, -um; agrees with **concursum**.

LINE 510. **Anthea**, Greek acc. sing. of **Anthêus**, gen. **Antheos** or **Antheî**, m., mixed 2d and 3d; subj.-acc. of **accedere**, after **videt**. For the declension of **Antheus**, consult A. & G. 43, ORPHEUS; B. 47, 6; G. ORPHEUS; H. 68, ORPHEUS. **Antheus**, apart from this reference, is not known. — **Sergestum**, acc. sing. of **Sergestus**, -î, m., 2d; subj.-acc. of **accedere**, joined by **que** to **Anthea**. **Sergestus** is the supposed ancestor of the Roman family of the **Sergii**; in the fifth book of the *Aeneid* he is mentioned as captain of the boat **Centaurus**. — **que**, enclitic cop. conj. — **videt**, 3d pers. sing. pres. ind. act. of **videô**, -ere, **vidî**, **visum**, 2; agrees with the subj. **Aeneas**; **videt** is historic present, after the temporal conjunction **cum**. — **fortem**, acc. sing. m. of **fortis**, -e, adj., 3d; agrees with **Cloanthum**; in l. 222, **fortem** is an attribute of **Cloanthum**, whence we may infer that it is a fixed epithet, imitated from those used by Homer. — **que**, enclitic cop. conj. — **Cloanthum**, acc. sing. of **Cloanthus**, -î, m., 2d; subj.-acc. of **accedere**, joined by **que** to **Sergestum**.

LINE 511. **Teucrôrum**, gen. plur. of **Teucrî**, m., 2d; partitive gen., limiting **alios**; the partitive gen. represents the whole which is distributed. A. & G. 216; B. 201; G. 367, ff.; H. 397. — **que**, enclitic cop. conj. — **aliôs**, acc. plur. m. of **alius**, -a, -ud; used substantively, and a subj.-acc. of **accedere**, joined by **que** to **Cloanthum**; **alios** = *others*, not the rest (*ceteros*). — **âter**, nom. sing. m. of the adj. **âter**, **âtra**, **âtrum**; qualifies **turbo**. **Ater** is specific (= *black*, as opposed to *niger*, which is generic and admits of comparison), and sometimes has the derived sense of *gloomy*, e.g. **dies atri** = *unlucky days*. — **quôs**, acc. plur. m. of the rel. pron. **quî**, **quae**, **quod**; agrees with the antecedents **Anthea**, **Sergestum**, **Cloanthum**, and **alios**, and is the direct obj. of **dispulerat**. The relative pronoun usually stands first in the relative clause, but may be second or third in poetry. — **aequore**, abl. sing. of **aequor**, **aequoris**, n., 3d (from **aequus**, = *level*); a locative abl. of 'place over which'; cf. **alto prospiciens**, l. 126. For synonyms of **aequor**, refer to the note on **pelago**, l. 181. — **turbô**, gen. **turbinis**, m., 3d; nom. sing., subj. of **dispulerat**.

LINE 512. **Dispulerat**, 3d pers. sing. pluperf. ind. act. of **dispello**, -ere, **dispulî**, **dispulsum**, 3 (**dis**, = *in different ways*, + **pellô**, = *I drive*); agrees with the subj. **turbo** in the relative clause introduced by **quos**. — **penitus**, adv., modifying **avexerat**. **Penitus** (akin to **penetro**, = *I penetrate*) strictly = *within*, or *from within*, but here (and in l. 536, **penitus dispulî**) has the general meaning of *far*, *afar*. — **que**, enclitic cop. conj. — **aliâs**, acc. plur. f. of **alius**, -a, -ud; agrees with **oras**. — **avëxerat**, 3d pers. sing. pluperf. ind. act. of **avêhō**, -ere, **avëxî**, **avëctum**, 3 (**â**, = *away from*, + **vehō**, = *I carry*); in agreement with the subj. **turbo** and joined by **que** to **dispulerat**. There is another reading **advexerat**, but **avexerat** is by most considered preferable. The difficulty of **oras**, the acc. without a preposition, probably gave rise to the reading **advexerat**. — **ôrâs**, acc. plur. of **ôra**, -ae, f., 1st; acc. of the limit of motion. In prose *motion to the*

513	ali,ás a,véxerat , óras.	Óbstupu,ít	simul ,	other shores. Amazed
	other had carried to shores. He was astonished at the same time			stood the hero,
514	ipse ,, si,múl per,cússus A,chátes Lætití,áque			amazed too Achates
	himself, at the same time struck Achates both with joy			stricken with joy and
	me,túque: ,, avi,dí con,iúngere , dextrás			fear; eagerly they
	and with fear: eager to join right hands			burned to join hand

names of towns and small islands is expressed by the accusative alone (without a preposition *ad* or *in*); in poetry countries are often similarly treated, but the simple acc. of other nouns is not very often used without a preposition expressing motion; cf. Aen. II, 781, *terram Hesperiam venies*. A. & G. 258, b, NOTE 5; B. 182, 4; G. 337; H. 380, 3.

LINE 513. *Obstupuit*, 3d pers. sing. perf. ind. act. of *obstupescō*, -ere, *obstupui*, no supine, 2 (*ob* + *stupescō* = *I become amazed*); agrees with the subj. *ipse*. On the *inceptive* or *inchoative* signification of verbs in -*scō*, consult A. & G. 167, a; B. 155, 1; G. 133, V; H. 337. — *simul*, adv. of time; *simul* . . . *simul* practically = *both* . . . and. *Simul* shows that the appearance of *Antheus*, etc., produced the same effect on *Aeneas* and *Achates*, a subsidiary proof that *obstupuit* is the predicate of *Achates* as well as of *ipse*. — *ipse*, nom. sing. m. of the intensive pron. *ipse*, *ipsa*, *ipsum*; intensifies *Aeneas*, and is subj. of *obstupuit*. — *simul*, adv. of time. — *percussus*, nom. sing. m. of *percussus*, -a, -um, perf. part. pass. of *percutiō*, -ere, *percuti*, *percussus*, 3 (*per* + *quatiō*); agrees with *Achates*. There is another reading *percussus*, nom. sing. m. of the perf. part. pass. of *percellō*, -ere, *percuti*, *perculsum*, 3 (*per* + *cellō*). The MSS. are very often divided over these words; both words mean much the same, but *percussus* is perhaps more suitable when the shock is of a pleasant nature. Some editors place a comma or other stop after *ipse*; in this case *percussus* is a principal verb, = *percussus est*. But most editors are agreed that the verb should be the same for *achates* as for *ipse*, i.e. they experience the same emotion at the same time (*simul*). — *Achātēs*, nom. sing. m., 1st decl. Greek noun; subj. of *obstupuit*, understood from *obstupuit ipse*.

LINE 514. *Laetitiā*, abl. sing. of *laetitia*, -ae, f., 1st (*laetus* = *joyful*, hence *joyfulness*); abl. of the instrument, with *percussus*, or perhaps abl. of cause with *obstupuit*. Synonyms: *gaudium* = the emotion of joy, as opposed to *luctus*, i.e. the passion of grief; *laetitia* = transport, manifested joy, as opposed to *tristitia*, i.e. manifested sorrow. *Laetitia* is thus a much stronger word than *gaudium*. Cicero classes *laetitia* with the *appetitus vehementiores*, and says that it causes *profusam hilaritatem*, i.e. extravagant mirth. — *que*, enclitic cop. conj.; *que* . . . *que*, both . . . and. — *metū*, abl. sing. of *metus*, -ūs, m., 4th; abl. of the instrument (or cause), joined by *que* below to *laetitia*. — *que*, enclitic cop. conj. — *avidi*, nom. plur. m. of *avidus*, -a, -um (*aveō* = *I desire eagerly*); agrees with *illī* understood as subj. of *ardebant*; *illī* would refer to *Aeneas* and *Achates*. *Avidi* is an adverbial attribute and must be taken closely with *ardebant*, = they burned eagerly. — *coniungere*, pres. inf. act. of *coniungō*, -ere, *coniunxi*, *coniunctum*, 3 (*con* = *cum* + *iungō*); prolativ. inf., with *ardebant* in its figurative meaning of *were desiring* (lit. *were burning*, i.e. with eagerness). In prose such verbs as *ardeo*, *hortor*, etc., would be followed by *ut* with the subjunctive; but the poets use the infinitive freely after verbs and adjectives. A. & G. 331, g; B. 326; G. 423; H. 535, IV. — *dextrās*, acc. plur. of *dextra*, -ae, f., 1st (supply *manūs*, as *dextra* is originally the f. of *dexter*); direct obj. of *coniungere*.

to hand, but the strange happening troubles their minds. They hide their desire and shrouded in the enwrapping cloud watch to learn what the men's lot, on what

Árde, bánt; sed, rés ani, mós, in, cógnita, 515
they were burning; but the thing their minds strange
túrbat. Dissimu, lánt; „ et, núbē 516
troubles. They hide (their emotion); and by the cloud
ca, vû specu, lántur a, mícti, Qué for, túna 517
hollow they watch clothed, what (is) the fortune

LINE 515. **Ardēbant**, 3d pers. plur. imperf. ind. act. of *ardeō*, -ēre, *arsī*, *arsum*, 2, intrans.; the implied subj. is *illī*, referring to *Aeneas* and *Achates*. — **sed**, adversative conj., introducing something in opposition to *ardēbant coniungere*. Of the adversative particles *sed*, *autem*, *verum*, *vero*, *at*, *atque*, *ceterum*, and *tamen*, the only ones really adversative are *tamen* and *sed*. *Sed* is used in two ways: (1) in a strong sense, denoting a contradiction; (2) in a weaker sense, introducing a new idea. *Sed* is often strengthened by the conjunction of *tamen*, *autem*, *enim*, *vero*. *Verum* generally stands first and *vero* second in a sentence, and are practically = to *sed*. *At* introduces some new and lively objection, and so does its stronger form *atque* (most common in argumentative sentences). *Tamen* may or may not be preceded by a concessive clause introduced by *etsi* or *etiam*, etc. The weakest of the adversative particles is *autem*, which is scarcely anything more than connective. A. & G. 156, b; B. 343, 1; G. 485; H. 554, 3. — **rēs**, gen. *reī*, f., 5th; nom. sing., subj. of *turbat*. — **animōs**, acc. plur. of *animus*, -ī, m., 2d; direct obj. of *turbat*. — **incōgnita**, nom. sing. f. of *incōgnitus*, -a, -um, adj. (*in*, = not, + *cōgnitus*, = known, perf. part. pass. of *cōgnoscō*, -ere, *cōgnōvī*, *cōgnitum*, 3); agrees with *res*. *Incognitus* = (1) *unknown*, hence (2) *strange*; *res incognita* implies both these senses, for *Aeneas* and *Achates* were disturbed both by the *strange* event of their comrades' arrival and by the *unknown* turn their fortunes were to take, as the next two lines of the text show. — **turbat**, 3d pers. sing. pres. ind. act. of *turbō*, -āre, -āvī, -ātum, 1 (from *turba*, = a disturbance, hence *turbō*, = *I move violently*); agrees with the subj. *res*.

LINE 516. **Dissimulant**, 3d pers. plur. pres. ind. act. of *dissimulō*, -āre, -āvī, -ātum, 1 (for *dissimilō*, from *dis*, denoting reversal or opposition, + *similis*, = like); understand *Aeneas et Achates* as subjects (or *illī* referring to them). Some think that *dissimulant*, = *they hide (their presence, se adesse)*, but this is obviously wrong, for *Aeneas* and *Achates* were still hidden in the cloud, which does not vanish till l. 587. The verb therefore refers to *laetitia* and *metus* (l. 514), i.e. *they hide (their joy and their fear)*. *Simulo*, = *I feign, that something is which is not*; *dissimulo*, = *I feign, that something is not which is*; this difference is well expressed in the following hexameter: *Quae non sunt simulo, quae sunt ea dissimulantur*. — **et**, cop. conj. — **núbē**, abl. sing. of *nūbēs*, -is, f., 3d; abl. of the instrument, with *amictu*. — **cavā**, abl. sing. f. of *cavus*, -a, -um, adj.; qualifies *nube*; *cava*, = lit. *hollow*, hence *enfolding*, as *Aeneas* and *Achates* were inside. — **speculantur**, 3d pers. plur. pres. ind. of the deponent verb *speculor*, -ārī, -ātus sum, 1 (from *specula* = a look-out place, hence *I observe, I watch*); joined by *et* to *dissimulant*. — **amictī**, nom. plur. m. of *amictus*, -a, -um, perf. part. pass. of *amiciō*, -īre, *amiciū*, *amictum*, 4 (from *am*, = around, + *iciō*, = *I throw*); agrees with and enlarges the subj. of *speculantur*.

LINE 517. **Quae**, nom. sing. f. of the interrog. adj. *quī*, *quae*, *quod*; agrees with *fortuna*, and introduces the indirect question *quae fortuna (sit) viris*. — **fortūna**, gen. *fortūnae*, f., 1st; nom. sing., subj. of *sit* understood. The direct question which *Aeneas* asked himself was *quae fortuna (est) viris?* and this, put in an indirect form (after *speculantur*, = *watch to see*), has its verb in the subjunctive mood, and in a primary

518	vi,rís ; ,, clas,sém quo , lítore , línquant ; Quid	coast they leave the
	to the men, the fleet what on shore they leave ; why	fleet, why they are
	veni,ánt : ,, cun,ctís nam , lécti , návibus ,	come ; for chosen
	they come : all for chosen men from the ships	men from all the
519	íbant, Óran,tés veni,am, ,, ét tem,plúm	ships were approach-
	were going begging favor, and the temple	ing, praying favor,

tense, as the rule of sequence of tenses requires. A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. The relative introducing an indirect question may be a pronoun, adjective, or adverb; thus *quæ* and *quo* in this line are adjectives, and *quid* in the next line is adverbial. — **virís**, dat. plur. of *vir*, *virí*, m., 2d; dat. of the possessor, after *sit* understood. — **classem**, acc. sing. of *classis*, -is, f., 3d; direct obj. of *líquant*. Aeneas, seeing the crews safe, naturally takes it for granted that the ships were preserved also; besides, Venus (in the simile of the swans) had told him the fleet was not destroyed. — **quò**, abl. sing. of the interrog. adj. *quí*, *quæ*, *quod*; agrees with *lítore* and introduces a new indirect question, which no conjunction (*asyndeton*) joins to the preceding one. — **lítore**, abl. sing. of *lītus*, *lītoris*, n., 3d; abl. of 'place where.' — **líquant**, 3d pers. plur. pres. subjunct. act. of *línguō*, -ere, *líquī*, *līctum*, 3 (akin to Greek λείπω); the subj. implied by the personal ending is *Anthēus*, *Sergestus*, and the rest of the Trojans. *Líquant*, = *are leaving*, not *have left* (*liquerint*, perf., as sequence requires); *líquant* practically = *dicant se reliquisse*, i.e. Aeneas *watches to see on what shore they say that they have left*. A. & G. 286; B. 267, 268; G. 509; H. 491.

LINE 518. **Quid**, adverbial acc. sing. n. of the interrog. pron. *quis*, *quæ*, *quid*; = *why*, and introduces a third indirect question *quid veniant*. — **veniant**, 3d pers. plur. pres. subjunct. act. of *veniō*, -īre, *veni*, *ventum*, 4; agrees with the same subj. as *líquant* above; the mood is subjunctive because *quid veniant* is an indirect question dependent on *speculantur*, l. 516. — **cunctís**, abl. plur. f. of adj. *cunctus*, -a, -um (contracted from *coniunctus*, -a, -um, perf. part. pass. of *coniungō*, -ere, *coniunxī*, *coniunctum*, 3); agrees with *navibus*; the sing. *cunctus* is little used, the plur. *cunctī*, -ae, -a being regularly employed. *Cunctis* = *omnibus* here; for *cuncti* compared with *omnes* and *universi*, refer to the note on *cunctus*, l. 154. There is another reading *cunctī*, nom. plur. m. agreeing with the subj. of *veniant*; then the colon is placed after *cunctī*; but there is no reason why Aeneas should wonder *why they came in a body*. — **nam**, causal conj., introducing an explanation of *veniant*. — **lecti**, nom. plur. m. of *lectus*, -a, -um, perf. part. pass. of *legō*, -ere, *lēgī*, *lectum*, 3; used substantively (= *chosen men*), subj. of *íbant*. — **navibus**, abl. plur. of *návis*, -is, f., 3d; abl. of 'place from which.' The rule is that 'place from which' is expressed by the abl. case with the preposition *ab*, *ex*, or *de*, in conjunction with verbs compounded with these prepositions or any verb of motion; sometimes the abl. alone is regular with verbs = *to set free*, *to want*, *to deprive*, etc. But here *navibus* is irregular, and is one of several poetic extensions of the rule that *motion from* the names of towns or small islands is expressed by the ablative alone; cf. *Aen. V*, 99, *manes Acheronte remissos*. A. & G. 258, a, NOTE 3; B. 229, 1, c; G. 391, NOTE; H. 412, 2. — **íbant**, 3d pers. plur. imperf. ind. act. of *eō*, -īre, *ivī* or *ivī*, *itum*, irreg. (akin to the Greek *i-évai*); agrees with the subj. *lecti*.

LINE 519. **Órantés**, nom. plur. m. of *órāns*, *órāntis*, pres. part. act. of *órō*, -āre, -āvī, -ātum, 1 (akin to *ōs*, *ōris*, n., 3d, = *the mouth*); agrees with and enlarges the subj. *lecti*; some think that *orantes* (*begging*) = *oraturi* (fut. part. = *about to beg*), but it is quite possible that the Trojans as they advanced made known their case (*clamore*, l. 519). — **veniam**, acc. sing. of *venia*, -ae, f., 1st (= (1) *favor*, (2) *pardon*, a later

and with shouting | *cla,móre pe,tébant.* *Póstquam* in, trógres, sí, „ ét 520
 were going towards | *with shouting were seeking.* ' *After* they entered, and
 the temple. After they | *co,rám data , cópia , fándi, Máximus,* 521
 entered, and leave | *in presence was given opportunity of speaking, the oldest*
 of open speaking | *Ílio,neús „ placi,dó sic , péctore , cóepit:*
 was given them, aged | *Ilioneus calm thus with breast began:*
 Ilioneus with tranquil
 bearing thus began :

meaning); direct obj. of *orantes*. The break in the sense follows *veniam*, and so it seems better to mark the *caesura* here than after *et*. — *et*, cop. conj. — *templum*, gen. *templi*, n., 2d; acc. sing., direct obj. of *petebant*. — *clāmóre*, abl. sing. of *clāmor*, *clāmōris*, m., 3d (from *clāmō*, 1, = *I cry out*); abl. of manner, with *petebant*. The omission of the preposition *cum* is poetical. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. — *petébant*, 3d pers. plur. imperf. ind. act. of *petō*, -ere, *petīvī* or *petiī*, *petitum*, 3; joined by *et* to *ibant* and in agreement with the same subj. *lecti*; the imperfects *ibant* and *petebant* are descriptive.

LINE 520. *Postquam*, temporal conj., followed by the ind. *introgressi (sunt)* and *data (est)*. The construction after *postquam* is the same as after *ubi*, *simul ac*, *ut primum*, etc.; the verb is usually perf. ind. or the historic pres. ind., but sometimes imperf. or pluperf. ind. (less commonly subjunctive). A. & G. 323-24; B. 287; G. 561 ff; H. 518. *Postquam* (cf. *ante . . . quam*, *prius . . . quam*) is often written in two words, *post . . . quam*, which may be separated by other words or even clauses. — *intrō-gressī*, nom. plur. m. of *intrōgressus*, -a, -um, perf. part. of the deponent verb *intrōgredi*, -i, *intrōgressus sum*, 3 (for *intrōgradi*, from *intrō*, = *within*, + *gradi*, = *I step*); agrees with *Antheus*, *Sergestus*, etc., understood as subjects, and forms with *sunt* understood the 3d pers. plur. perf. indicative. — *et*, cop. conj., joining the clause immediately following with the one immediately preceding. — *cōram* (compounded of *cum* and *ōs*, *ōris*, n., 3d, = *the face*), adv., modifying *fandī*. *Coram* is also used as a preposition, governing the ablative case, and = *in the presence of*. — *data*, nom. sing. f. of the perf. part. pass. of *dō*, *dare*, *dedī*, *datum*, 1; agrees with the subj. *copia*, and with *est* understood forms the 3d pers. sing. perf. ind. passive. — *cōpia* (from *co-opia*, i.e. *cum + ops*, = *means*; hence *cōpia* = (1) *plenty*; (2) *opportunity*, as here), gen. *copiae*, f., 1st; nom. sing., subj. of *data (est)*. — *fandī*, gen. sing. of the gerund (gen. *fandī*, and dat. and abl. *fandō* alone survive) of the defective verb *fārī*, = *to speak*; a gen. after *copia*. As the gerundive is a verbal adjective, so is the gerundive a verbal noun, for as a verb it is modified by adverbs and takes an object in the proper case, and as a noun it is itself governed by other words, e.g. prepositions. A. & G. 295; B. 338; G. 425 ff; H. 541, 542. For the parts of *fari* still in use, consult A. & G. 144, c; B. 136; G. 175, 3; H. 297, II, 3.

LINE 521. *Māximus*, nom. sing. m. of *māximus*, -a, -um, superl. adj.; qualifies *Ilioneus*, and = *maximus natus* (which is used as the superl. of *senex*; comparative *senior*). *Maximus* by itself is the superlative of *magnus*; comparative *major*. We find it applied to age in l. 654, *maxima natarum*; cf. *maiores*, = *ancestors*. — *Ílioneús*, gen. *Ilionei*, m., mixed 2d and 3d Greek decl.; nom. sing., subj. of *coepit*. In l. 611, the acc. is *Ílionea*; for declension, consult the note and references on *Anthea*, l. 510. — *placidō*, abl. sing. n. of *placidus*, -a, -um; agrees with *pectore*. The Trojan crews are excited (*clamore*, l. 519), but Ilioneus is calm and dignified. — *sic*, adv. of manner, modifying *coepit*. — *pectore*, abl. sing. of *pectus*, *pectoris*, n., 3d; abl. of manner, with *coepit*. — *coepit*, 3d pers. sing. perf. ind. act. of the defective verb *coepī* (perf.), inf. *coepisse*, fut. part. *coepitūrus*, perf. part. pass. *coepitus*; agrees with the subj. *Ilioneus*;

522	“ Ó Re,gína, „ no,vám cui , cóndere ,	“ O Queen, „ new to whom to found	“ O Queen, whom Jupiter has granted
	“ <i>O</i> <i>queen</i> , „ <i>new</i> <i>to whom</i> <i>to found</i>		it to found a new
523	Iú,piter , úrbem Iústiti,áque de,dít „	Jupiter a city and with justice has given	city and to curb
524	gen,tés fre,náre su,pérbas, Tróes , té	nations to curb proud, Trojans thee	with justice stiff-necked races, we
	mise,rí, „ ven,tís mari,a ómnia , vécti,	wretched by the winds over seas all carried	miserable Trojans, driven all seas
			over by the winds,

there is an ellipse of *dicere* after *coepit*. The present tense *coepiō* is very rare; its place is taken by *incipio*; *coepiō* is derived from *co* = *cum* + the root *ap* in *apiscor*, = *I seize*. The perfect stem tenses are all used, and the perf. pass. *coeptus sum* is used with a passive infinitive, e.g. *coeptus sum creāri* (but *creāre coepi*). A. & G. 143, 3; B. 133; G. 175, 5, a; H. 297, 1.

LINE 522. **Ó**, exclamation, accompanying the voc. *rēgīna*. — *rēgīna*, voc. sing. of *rēgīna*, -ae, f., 1st; case of the person addressed. — *novam*, acc. sing. f. of *novus*, -a, -um; qualifies *urbem*. — *cui*, dat. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with the antecedent *rēgīna* in gender and number, and is dat. of the indirect obj. after *dedit* below. — *condere*, pres. inf. act. of *condō*, -ere, *condidī*, *conditum*, 3 (*con* = *cum* + *dō*); the inf. is direct obj. of *dedit*, and itself governs an obj., viz. *urbem*. In prose we should have had *urbem condendam* or *ut condas urbem* (*ut* with the subjunctive); but the infinitive is poetical, expressing purpose, and is borrowed from the common Greek construction, e.g. *Ilíad* XXIII, 512, *δῶκε δ' ἄγειν . . . καὶ φέπειν*. A. & G. 331, g; B. 326, NOTE; G. 421, NOTE 1, b; H. 535, IV. — *Iūpiter*, gen. *Iovis*, m., 3d; nom. sing., subj. of *dedit*. — *urbem*, acc. sing. of *urbs*, *urbis*, f., 3d; direct obj. of *condere*.

LINE 523. *Iustitiā*, abl. sing. of *iustitia*, -ae, f., 1st (*iustus*); abl. of the means or instrument, with *frēnāre*; *iustitia* means more than mere *justice* here, and broadly includes all the improvements of advanced social life. — *que*, enclitic cop. conj. — *dedit*, 3d pers. sing. perf. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; agrees with the subj. *Iupiter*. This speech is cunningly constructed: the settlers are said to be humane civilizers, and Ilioneus accordingly demands that the Trojans be treated humanely. — *gentēs*, acc. plur. of *gens*, *gentis*, f., 3d; direct obj. of *frēnāre*. — *frēnāre*, pres. inf. act. of *frēnō*, -āre, -āvī, -ātum, 1 (*frēnum*, -ī, n., 2d, = a *bride*); joined by *et* to *condere* and in exactly the same grammatical construction after *dedit*. — *superbās*, acc. plur. f. of *superbus*, -a, -um, adj. (from *super*, = *over*); qualifies *gentes*; *gentes superbās* = *gentes Africanas*. *Superbus*, = (1) *haughty*; (2) *proud* or *brave* in war.

LINE 524. *Tróes*, gen. *Trōum*, m., 3d (Greek *Τρῳες*, acc. *Τρῳας*); nom. plur., in apposition with *nos* understood as subj. of *ōrāmus*. The position of *Tróes* is emphatic, and calls the attention of Dido at once to the nationality of the suppliants. — *tē*, acc. sing. of the 2d (sing.) pers. pron. *tū*; direct obj. of *oramus*. — *miserī*, nom. plur. m. of *miser*, *miserus*, *miserum*, adj. (perhaps akin to *moereō*, = *I am sad*); qualifies *Tróes*. — *ventis*, abl. plur. of *ventus*, -ī, m., 2d; abl. of the instrument, with *vecti*. — *maria*, acc. plur. of *mare*, *maris*, n., 3d; acc. of *extension over*, a kind of cognate acc. such as is often found in poetry; e.g. l. 67, *navigat aequor*, and Aen. III, 191, *vastumque . . . currimus aequor*. A. & G. 238; B. 176, 4; G. 333, 2; H. 371, II, and especially NOTE. — *omnia*, acc. plur. n. of *omnis*, -e, adj., 3d; agrees with *maria*. — *vectī*, nom. plur. m. of *vetus*, -a, -um, perf. part. pass. of *vehō*, -ere, *vexī*, *vectum*, 3; agrees with and enlarges (in place of a relative clause, *qui vecti sumus*) *Tróes*.

make entreaty, hold back the terrible fire from the ships. *Óra, mús: „ prohi, be infan, dós a , návibus*, 525
 we pray: ward off unutterable from the ships
 Spare a god-fearing race and more kindly regard our fortunes. *íignes; Párce pi, ó gene, ri, „ ét propi, ús res*, 526
 the fire; spare (thou) pious a race, and nearer affairs
 We have not come to ravage with the sword your Libyan *áspice , nóstras. Nón nos , aut fer, ró „ Liby, cós* 527
 regard (thou) our. Not we either with steel Libyan

LINE 525. *Órāmus*, 1st pers. plur. pres. ind. act. of *ōrō*, -āre, -āvī, -ātum, 1 (*ōs, ōris*, n., 3d, = *mouth*); the subj. implied by the personal ending is *nōs*. — *prohibē*, 2d pers. sing. imperative mood, act. of *prohibeo*, -ere, *prohibui, prohibitum*, 2 (for *prohabeo*, from *pro*, = *before*, + *habeo*, = *I hold*, hence *I ward off*); the implied subj. is *tu*, i.e. Dido. — *infandōs*, acc. plur. m. of *infandus*, -a, -um (*in*, = *not*, + *fundus*, = *to be spoken of*, hence *dreadful*); qualifies *ignes*. *Infandus* is often used of things contrary to pious or civilized principles. — *ā*, prep. with the abl.; gov. *nāvibus*, marking separation. See the note on *ab*, l. 1. — *nāvibus*, abl. plur. of *nāvis*, -is, f., 3d; governed by *ā*. Separation is expressed by the ablative with the prepositions *a* or *ab*, *de*, *e* or *ex*. — *ignēs*, acc. plur. of *ignis*, -is, m., 3d (akin to Sanskrit *agni*, = *fire*); direct obj. of *prohibe*; the abl. sing. of *ignis* is usually *igni*, always in the formula *aquā et igni interdicere*, but may sometimes be *igne*.

LINE 526. *Parce*, 2d pers. sing. imperative mood, act. of *parcō*, -ere, *peperci* (*parci* rare), *parsum* or *parcitum*, 3 (*parvus*, = *sparing*); the implied subj. is *tū*. — *piō*, dat. sing. n. of *pīus*, -a, -um; agrees with *generi*; *pīo*, = *god-fearing*, and perhaps has some reference to *pīus* as an epithet or title of the Trojan leader Aeneas; in any case, it implies that the Trojans have treated the Carthaginians and their city with all due respect. — *generi*, dat. sing. of *genus*, *generis*, n., 3d; dat. governed by *parce*. The dative is governed by several special Latin verbs, e.g. *credere*, *invidere*, *persuadere*, *imperare*, *parere*, etc. A. & G. 227; B. 187, II; G. 346, and REM. 2; H. 385, I and II. The *caesura* is marked after *generi* instead of after *et*, because the natural pause follows *generi*. — *et*, cop. conj. — *propius*, comparative adv. of place, modifying *aspice*; *propius* is the adverbial neuter accusative singular of the adj. *propior*, formed from the adverb and preposition *prope*, = *near*; there is no positive; superl. of the adj. is *proximus*, of the adv. *proxime*. *Propius aspice*, = *regard more nearly*, i.e. more graciously, in opposition to the use of *avertior*, e.g. *aversa*, l. 482. — *rēs*, acc. plur. of *rēs*, *rei*, f., 5th; direct obj. of *aspice*; *res* here, as in many instances, = *fortunes, condition*. — *aspice*, 2d pers. sing. imperative mood, act. of *aspiciō*, -ere, *aspēxi, aspectum*, 3 (*ad* + *speciō*); the subj. is *tu* understood; *aspice* is joined by *et* to *parce*. — *nostrās*, acc. plur. f. of the poss. adj. of the 1st personal pron. *nōs*, viz. *noster, nostra, nostrum*; agrees with *res*.

LINE 527. *Nōn*, negative particle, limiting *venimus*. — *nōs*, nom. plur. of the 1st personal pron.; subj. of *venimus*. The personal pronouns are not written, when they are subjects, except for emphasis or contrast; *nōs* here attracts notice to the forlorn appearance of the storm-tossed Trojans. — *aut*, disjunctive conj., repeated correlatively below = *either . . . or*; see note on *aut*, l. 183. — *ferrō*, abl. sing. of *ferrum*, -ī, n., 2d; abl. of the instrument, with *populare*. *Ferrum*, = *lit. iron*, hence by *metonymy*, = *sword*, because a sword was made of steel. A. & G. 386; B. no reference; G. no reference; H. 637, III. — *Libycōs*, acc. plur. m. of *Libycus*, -a, -um; qualifies *penates*. — *populāre*, pres. inf. act. of *populō*, -āre, -āvī, -ātum, 1 (with a collateral deponent form *populor*, -āri, -ātus sum, 1); a free prolativ inf., expressing purpose, after *venimus*. This use of the inf. is common in Greek, but is entirely poetic in Latin;

528	popu, lāre	pe, nātes	Vénimus, , aút rap, tās ,	homes nor to turn
	to devastate	penates (= homes)	we have come, or seized	shorewards our spoils
529	ad , litora ,	vértēre ,	prædas: Nón ea ,	vis
	to the shores	to turn	booty: (is) not that violence	abides not in
	ani, mó, ,	nec ,	tánta su, pērbia ,	victis.
	to our mind,	nor	so great arrogance to conquered (men).	pride in vanquished
530	Ést	locus, ,	Ílēsperi, ám ,	Grai, í cog, nómine ,
	There is a place,	Hesperia	the Greeks	by name
				call it Hesperia—

it is frequent in the comic poets (who copied Greek models) after verbs of motion, e.g. *venio, mitto, curro*, etc.; in the Augustan poets it is much less common, but there are several instances in Horace, and a considerable number in Vergil. One of the best known examples is Horace, Odes, I, ii, 8, *Proteus pecus egit altos VISERE montes*. In prose, the regular construction for purpose clauses after a verb of motion is the subjunctive with *ut*. A. & G. 273, *e*; B. 326, NOTE; G. 421, NOTE 1, *a*; H. 533, II. — *penātes*, acc. plur. of *penātes*, -ium, m., 3d (no singular); direct obj. of *populare*; *penates* (lit. household-gods) here stands for *domos*.

LINE 528. *Vénimus*, 1st pers. plur. perf. ind. act. of *veniō*, -īre, *vēnī*, *ventum*, 4; agrees with the subj. *nos*. The scansion indicates that *vénimus* must be the perfect tense, and not the present, which is *vēnimus*. — *aút*, disjunctive conjunction, connecting *populare* and *vertēre*. — *raptās*, acc. plur. f. of *raptus*, -a, -um, perf. part. pass. of *rapiō*, -ere, *rapui*, *raptum*, 3 (akin to the Greek ἀρπ-άζω); predicate part., agreeing with *praedas*; the participle takes the place of another coördinate and conjunction, e.g. *rapere et vertere*. A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. — *ad*, prep. with the acc.; gov. *litora*. — *litora*, acc. plur. of *litus*, *litoris*, n., 3d; governed by *ad*. — *vertēre*, pres. inf. act. of *vertō*, -ere, *vertī*, *versum*, 3; poetic inf., expressing purpose, joined by *aút* to *populare*, and in the same grammatical construction. — *praedās*, acc. plur. of *praeda*, -ae, f., 1st; direct obj. of *vertēre*.

LINE 529. *Nón*, negative adv., limiting *est* understood. — *ea*, nom. sing. f. of the demonstr. pron. and adj. *is*, *ea*, *id*, gen. *eius*, dat. *ei*; agrees with *vis*; *ea* is deictic, referring to the motive *populare penates*, which *Ilioneus* repudiates. — *vis*, gen. *vīs* (rare), acc. *vim*, dat. *vī* (rare), abl. *vī*, f., 3d; nom. sing., subj. of *est* understood. *Vis*, = *force*, *violence*; *vires*, -ium, which is used as the plural, = *strength*. — *animō*, dat. sing. of *animus*, -ī, m., 2d; dat. of the possessor, after *est* understood. — *nec* (short form of *neque*), cop. conj., instead of *et* and the negative, = *and . . . not*. — *tanta*, nom. sing. f. of *tantus*, -a, -um, demonstr. adj. (correlative *quantus*); agrees with *superbia*. — *superbia*, gen. *superbiae*, f., 1st (*superbus*, = (1) *overbearing*, in bad sense, as here; (2) *spirited*); nom. sing., subj. of *est* understood. A. & G. 206, *e*, 2; B. 166, 3; G. 209; H. 368, 3. — *victis*, dat. plur. m. of *victus*, -a, -um, perf. part. pass. of *vincō*, -ere, *vici*, *victum*, 3; used substantively, dat. of the possessor, like *animo* above, after *est* understood. A. & G. 231; B. 190; G. 349; H. 387. *Ilioneus* explains that the Trojans have not come to ravage for two reasons: (1) they are a *genus pium*, and so have inclinations towards *vis*; (2) they are *victi*, and so not in a position to act oppressively, even if they desired.

LINE 530. *Est*, 3d pers. sing. pres. ind. of *sum*, *esse*, *fuī*; agrees with the subj. *locus*; with this abrupt description compare l. 159, *est in secessu longo locus*. — *locus*, gen. *locī*, m., 2d (plur. *locī*, m., = *topics*, or *loca*, n., = *places*); nom. sing., subj. of *est*; *locus* here = *regio*. — *Hesperiam*, acc. sing. of *Hesperia*, -ae, f., 1st (a Greek word,

an ancient land, mightily blessed in arms and rich glebe land; Oenotrian men tilled it; now the

dicunt, Tērra an,tiqua, „ po,tēns ar,mīs at,que⁵³¹
call (it), a land ancient, powerful in arms and
ūbere, glēbae; Oēno,trī colu,ère vi,rī; „ nunc,⁵³²
in richness of sod; Oenotrian cultivated (it) men; now

Ἑσπεῖα, = western, i.e. γῆ Ἑσπεῖα, = western land; from Ἑσπεος, = the evening star; predicate acc. with dicunt; verbs of making, calling, appointing, etc., take a predicate accusative. A. & G. 239, 1, a; B. 177; G. 340; H. 373. *Hesperiam* . . . dicunt is a parenthesis, explaining locus. *Hesperia* is the Greek name for Italy, and may only strictly be used by a writer of a nation, e.g. especially Greece, that lies east of Italy. The name *Hesperia* was also applied by the Romans to Spain, as lying west of Italy, e.g. Horace, Odes, I, xxxvi, 4, *Hesperia* . . . ab ultima. — Graiī (sometimes written Graī), nom. plur. of Graiī, -ōrum, m., 2d (properly m. of the adj. Graius, -a, -um; Graiī is a dissyllable); subj. of dicunt. — cognōmine, abl. sing. of cognōmen, cognōminis, n., 3d (cum + nōmen); abl. of manner, with dicunt. For distinctions, etc., between nomen, cognomen, praenomen, etc., refer to the note on nomen, l. 248. — dicunt, 3d pers. plur. pres. ind. act. of dīcō, -ere, dīxī, dictum, 3; agrees with the subj. Graiī, and governs a direct obj. eum understood, referring to locus.

LINE 531. Terra, gen. terrae, f., 1st; nom. sing., in apposition to locus. — antiqua, nom. sing. f. of antiquus, -a, -um (akin to ante); agrees with terra; terra antiqua does not mean ancient land (which is really meaningless), but one inhabited from very early times as opposed to one newly colonized. — potēns, nom. sing. f. of potēns, potētis (originally pres. part. of possum, posse, potui, but only used as an adj.); agrees with terra. — armīs, abl. plur. of arma, -ōrum, n., 2d; abl. of specification, describing potēns. A. & G. 253; B. 226; G. 397; H. 424. — atque, cop. conj., joining the important feature potēns ubere glebae to potēns armīs. — ūbere, abl. sing. of ūber, ūberis, n., 3d (= lit. teat, hence fertility, fecundity; akin to the Greek οὐθα, and the English udder); abl. of specification, with potēns; ūbere glebae is imitated from the Homeric οὐθα ἀρούρης. Strictly potēns is only applicable to armīs, but by a kind of zeugma it = powerful, i.e. rich, with ūbere. — glēbae, gen. sing. of glēba, f., 1st; poss. gen., limiting ūbere.

LINE 532. Oenōtrī, nom. plur. m. of Oenōtrus, -a, -um (belonging to Oenotria, -ae, f., 1st; Greek Οἰνωπρία, = lit. the wine land, from οἶνος, = wine); agrees with viri. Oenotria was strictly a district of southern Italy, to which the name of Lucania was afterwards given, but Vergil uses it poetically as a name for the whole of Italy. Oenotria received its name from Oenotrus, who brought an Arcadian colony to Italy. — coluère, 3d pers. plur. perf. ind. act. of colō, -ere, -uī, cultum, 3; agrees with the subj. viri, and governs eam understood as direct object (referring to terra). We might have expected the imperfect tense colabant, = used to till; but the perfect indicates that the action is past, without particularizing exactly the actual period of time; this kind of perfect is called the historic perfect. A. & G. 279, a; B. 262, B; G. 239; H. 198, 1, and esp. footnote 3. — viri, nom. plur. of vir, viri, m., 2d; subj. of coluere. — nunc, adv. of time. — fāma, gen. fāmae, f., 1st (Greek φήμη, = lit. that which is spoken); nom. sing., subjective complement of est understood in the predicate fama (est); fama (est) introduces the acc. and inf. construction minores dixisse, etc., being equivalent to a verbum declarande, e.g. dicunt, = they say. — minōrēs, acc. plur. m. of minor, minus, gen. minōris, comparative of the adj. parvus, -a, -um; used substantively, subj.-acc. of the inf. dixisse in the oratio obliqua introduced by fama (est). In reported speech the subject is put in the accusative, and the principal verb in the infinitive; all subordinate verbs are in the subjunctive mood. Minores here = posteros, descendants, in the same

533	fâma	mi,nôres	Îtali,âm	di,xisse	rumor is that their
	the rumor (is)	(that) their descendants	Italy	have called	descendants have
534	du,cis	de,nômine	gêntem.	Hic cur,sûs	called the nation after
	of their leader from	the name	the nation.	This our course	their chief's name,
535	fuit;	Cûm	subi,to	âssur,gêns	Italy. Hither our
	was;	when	suddenly	rising	course led: when on
				with a flood	a sudden, stormy

way that *maiores* (comparative of *magnus*) = *ancestors*. The superlative is *minimus*, which (like *maximus natus*, superl. of *senex*) is used with *natus*, expressed or understood, as the superlative of *iuvēnis*.

LINE 533. *Italiam*, acc. sing. of *Italia*, -ae, f., 1st; predicate acc., in the same case as *gentem*, the obj. of *dixisse*; see the note on *Ilesperiam*, l. 530. — *dixisse*, perf. inf. act. of *dico*, -ere, *dixi*, *dictum*, 3; agrees with the subj.-acc. *minores* in the indirect statement introduced by *fama* (est). A. & G. 272; B. 330, 331; G. 527; H. 534, 535. — *ducis*, gen. sing. of *dûx*, m. and f., 3d (for *duc-s*, from *dûcō*); poss. gen., limiting *nomine*. Vergil derives the name in the popular fashion from the name of the legendary hero *Italus*, who brought a colony over from Arcadia and settled in Magna Graecia. Thucydides also mentions *Italus* as king of the Siculi, one of the divisions of the inhabitants of Italy. In such derivations the hero is a later invention, to explain the origin of the name; cf. the name of the Greeks *Hellēnes*, which is similarly referred to a mythical chief *Hellēn*, and the *Dorians* descended from *Dorus*. Some think that *Italia* really = *Vitalia* (= lit. the cattle land), from *vitulus* (Oscan *vitlu*). But in all probability *Italia* is called after the *Itali*, who inhabited the country. — *dē*, prep. with the abl.; gov. *nomine*. For the uses of *de*, consult A. & G. 153; B. 142; G. 417, 5; H. 434, I. — *nōmine*, abl. sing. of *nōmen*, *nōminis*, n., 3d; governed by *de*. — *gentem*, acc. sing. of *gens*, *gentis*, f., 3d; direct obj. of *dixisse*.

LINE 534. *Hic*, nom. sing. m. of the demonstr. adj. *hic*, *haec*, *hōc*; agrees with *cursum*, and completes the predication with *fuit*. Some of the less authoritative Mss. read *huc*, = *hither*, but this is probably an error or attempted emendation of an unscholarly copyist; *hic cursus fuit*, = *this* (i.e. *hither*) *was our course*, and we may compare Aen. IV, 46, *hunc cursum*. The demonstrative adjective *hic* is often used in Latin where in English we should use an adverb, and is very naturally used by Vergil, who is fond of variation. — *cursum*, gen. *cursum*, m., 4th (from *currō*); nom. sing., subj. of *fuit*. — *fuit*, 3d pers. sing. perf. ind. of the copula *sum*, *esse*, *fui*; agrees with the subj. *cursum*. It is seen that this line is incomplete, only containing two feet; such unfinished lines are called *hemistichs*, and there are nearly sixty examples in the Aeneid. Some suppose that Vergil would have completed them if he had lived to revise the Aeneid, but this is almost certainly a wrong view of the matter. In only one instance is the sense left uncertain, viz. Aen. III, l. 340, *Quem tibi iam Troia* —, and this occurs in a speech and may well be intentional. In nearly every other case the half-line adds force and grandeur to the subject treated (e.g. Aen. II, 623), and the inevitable conclusion is that *hemistichs*, like hypermetrical lines, are intended by the poet himself to add vigorous variety to epic verse. In the present example, *hic cursus fuit*, there is a long pause, occasioned by (1) the *diæresis* after *fuit* (see note on *fuit*, l. 17); (2) the emotion which overcomes Ilioneus as he reaches the cause of his suppliant appearance before Dido; (3) the pause in the sense, bringing into contrast the previous unharassed voyage of the Trojans with the storms and disasters to which l. 535 refers.

LINE 535. *Cum*, temporal conj., followed by the ind. *tulit*; see the note and references to *cum*, l. 36. — *subitō*, adverbial abl. n. sing. of *subitus*, -a, -um; see *subito*, l. 509. — *assurgēns* (*adsurgēns*), gen. *assurgētis*; nom. sing. m. of the pres. part.

Orion rising with the ocean's swell bore us on hidden shoals, and with the boisterous southern gales, while the sea whelmed us, sundered us afar o'er waves and trackless	nim,bósus	Ó,ríon	In	vada ,	céca	tu,lít, „	536
	stormy	Orion	into	shoals	hidden	carried (us),	
	peni,túsque	pro,cácibus ,	Aústris	Pérque	537		
	and afar	boisterous	by	south winds	both	through	
	un,dás,	super,ánte	sa,ló, „	per,que	ínvia ,	sáxa	
	the waves, overcoming (us)	the sea, and amid	pathless	rocks			

act. of *assurgō*, -ere, *assurrēxī*, *assurrectum*, 3 (*ad* + *surgō*); agrees with and enlarges the subj. *Orion*; *assurgens* has reference not merely to the rising of the constellation Orion, but also the rising of the waves (*fluctu*). — *fluctū*, abl. sing. of *fluctus*, -ūs, m., 4th; abl. of manner, with *assurgens*. For this abl., see the note on *imperio*, l. 54. — *nimbōsus*, nom. sing. m. of *nimbōsus*, -a, -um, adj. (from *nimbus*, -ī, m., 2d, = a storm-cloud); an attribute of *Orion*. Orion sets in winter and rises in summer; it was its setting and not its rising that heralded rough weather, but as Orion acquired the character of *nimbosus* among sailors, Vergil connects the storm that struck the Trojan fleet with the constellation. — *Oríōn*, gen. *Oríōnis* or *Oríōnis*, m., 3d (Greek *Ὠρίων*); nom. sing., subj. of *tulit*. Orion was a celebrated giant and hunter, and after death was changed into the constellation that bears his name.

LINE 536. *In*, prep. with the acc. or abl.; gov. the acc. *vada*. — *vada*, acc. plur. of *vadum*, -ī, n., 2d; governed by the preposition *in*. — *caeca*, acc. plur. n. of the adj. *caecus*, -a, -um; agrees with *vada*; *caeca*, = (1) blind, hence (2) dark, hidden. — *tulit*, 3d pers. sing. perf. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; agrees with the subj. *Orion*. — *penitus*, adv. of place; modifies *dispulit*; *penitus* here = *fur*, as in l. 512. — *que*, enclitic cop. conj., connecting *tulit* and *dispulit* below. — *procácibus*, abl. plur. m. of *procāx*, gen. *procācis*, adj., 3d, of one termination (from the rare verb *procō*, 1, = *I ask*; akin to *prēcēs*, hence lit. = *importunate*, and so *boisterous*); qualifies *Austris*. — *Austris*, abl. plur. of *Auster*, *Austrī*, m., 2d (akin to Greek *αὔω*, = *I dry*, hence the drier, i.e. the south wind); abl. of the instrument, with *dispulit*; the plural is a poetic variant for the singular, and the south wind is representative of the winds in general.

LINE 537. *Per*, prep. with the acc.; gov. *undas*. *Per* here may mean either *over* or *amid*, or actually *through*; the latter is the literal meaning, and perhaps illustrates better the force of the tempest. The repetition of *perque* below is graphic, emphasizing the perils of the voyage. A. & G. 344, f; B. 350, 11, b; G. 682, and 636, NOTE 4; H. 636, III, 3. — *que*, enclitic cop. conj.; *que* . . . *que*, = *both* . . . *and*. — *undās*, acc. plur. of *unda*, -ae, f., 1st; governed by *per*. — *superante*, abl. sing. n. of *superāns*, pres. part. act. of *superō*, -āre, -āvī, -ātum, 1; agrees with *salō* in the abl. abs. construction. This construction (i.e. a noun or pronoun in the ablative with a participle or adjective in agreement) may be used only when the noun or pronoun is not the same as the subject or object of the main sentence; it takes the place of a clause introduced by a temporal, causal, concessive, conditional, or other conjunction; thus *superante salo* = *dum salum superat*. A. & G. 255; B. 227; G. 409, 410; H. 431. — *salō*, abl. sing. of *salum*, -ī, n., 2d (only in sing., and chiefly in the acc. and abl. cases; = Greek *σάλας*); in the abl. abs. construction with *superante*. — *per*, prep. with the acc.; gov. *saxa*; see *per* above. — *que*, enclitic cop. conj., joining *per saxa* to *per undas*. — *invia*, acc. plur. n. of *invius*, -a, -um (*in*, = *not*, + *via*, = a way); agrees with *saxa*. — *sāxa*, acc. plur. of *sāxum*, -ī, n., 2d; governed by *per*.

538	Dispulit. , Húc pau,cí ,, ves,trís ad,návimus ,	rocks; to your shores
	scattered. Hither few your we have swum	hither we came by
539	óris. Quód genus , hóc homi,núm ? ,, quae,ve	swimming. What
	to shores. What (is) race this of men? or what	race of men is this ?
540	húnc tam , bárbara , mórem Pérmit,tít patri,a?	what country so bar-
	this so barbarous custom permits country?	barous, that suffers
		such a custom ? We

LINE 538. *Dispulit*, 3d pers. sing. perf. ind. act. of *dispellō*, -ere, *dispulī*, *dispulsum*, 3 (*dis*, = *apart*, + *pellō*, = *I drive*); agrees with the subj. *Orion*, and is joined by *que* (appended to *penitus*) to *tulit*, l. 536 above. — *Húc*, adv. of place; modifying *adnavimus*. — *pau,cí*, nom. plur. m. of *paucus*, -a, -um (in sing. = *small*; mostly in plur. = *few*); agrees with *nos*, the implied subj. of *adnavimus*. — *vestrís*, dat. plur. f. of *vester*, *vestra*, *vestrum*, poss. adj. of *vōs*, the plural 2d personal pron.; agrees with *oris*; *vestris oris* really explains *huc*. — *adnāvimus*, 1st pers. plur. perf. ind. act. of *adnō*, -āre, -āvi, -ātum, 1 (*ad*, = *to*, + *nō*, = *I swim*, Greek *νέω*); the contained subj. is *nōs*. — *óris*, dat. plur. of *óra*, -ae, f., 1st; dat. of the indirect obj. after the compound of *ad*, *adnavimus*; verbs compounded with *ad*, *post*, *prae*, *sub*, *super*, *con*, *in*, *ante*, *inter*, *ob*, *pro*, *post*, and some with *circum*, may take this dative. A. & G. 228; B. 187, III; G. 347; H. 386.

LINE 539. *Quod*, nom. sing. n. of the interrog. adj. *quī*, *quae*, *quod*; agrees with *genus*. *Quod* is emphatic, and does more than merely ask for information, implying that the race, whatever it is, is barbarous and inhumane. — *genus*, gen. *generis*, n., 3d; nom. sing., subj. of *est* understood. — *hóc*, nom. sing. n. of the demonstr. adj. *hic*, *haec*, *hóc*; agrees with *genus*; *hóc* is deictic, and suggests a gesture of Ilieneus in the direction of the Phoenicians. — *hominum*, gen. plur. of *homō*, *hominis*, m., 3d; epexegetical gen. of specification, such as is common after words like *genus*, or *virtus*, *vitium*, etc., e.g. *virtus iustitiae*. A. & G. 214, f; B. 202; G. 361, 2; H. 395. *Homo*, = *a man*, as distinguished from a god on the one hand, and from other animals on the other; *vir*, = *a man*, as distinguished from a woman. — *quae*, nom. sing. f. of the interrog. adj. *quī*, *quae*, *quod*; agrees with *patria*. — *ve*, enclitic disjunctive conj., joining the question which *quae* introduces with the preceding one. *Vel* and *ve* (*vel* being probably the imperative of *volo*, and *ve* a weaker form of it) simply offer a choice between two alternatives, but here there is no opposition between the questions. — *hunc*, acc. sing. m. of *hic*, *haec*, *hóc*; agrees with *morem*; *hunc*, like *hóc* above, is deictic and expresses indignation. — *tam* (probably akin to *tālis*), adv., strengthening *barbara*. *Tam* is not used independently like *sic*, but modifies adjectives or other adverbs, e.g. *tam diu*, = *so long*; in this way it may introduce a correlative sentence of comparison, with *quam*, e.g. *tam . . . quam*, = *so . . . as*. — *barbara*, nom. sing. f. of *barbarus*, -a, -um (Greek *βάρβαρος*); agrees predicatively with *patria*. The sentence *quaeve . . . patria* is compressed, and = lit. *what country so barbarous allows*, i.e. *what is this country so barbarous as to allow*. *Barbarus*, properly a Greek word, was applied by the Greeks to all peoples who were other than strictly Greek in speech and customs; thus the Macedonians were called *βάρβαροι*, though they subjugated Greece under their kings Philip and Alexander. — *mōrem*, acc. sing. of *mōs*, *mōris*, m., 3d; direct obj. of *permittit*. *Mos* usually = *custom* in the singular, and *habits*, *character* in the plural.

LINE 540. *Permittit*, 3d pers. sing. pres. ind. act. of *permittō*, -ere, *permisī*, *permisum*, 3 (*per* + *mittō*); agrees with the subj. *patria*. — *patria*, gen. *patriae*, f., 1st (properly f. of *patrius*, -a, -um, = *native*, with *terra* supplied); nom. sing., subj. of *per-*

are driven from the shelter of the strand. They rouse up war, and forbid us to set foot on the very shore-line. If ye reck not of the race of men and mortal arms, yet look for	hóspiti,ó from the hospitality	prohi,bémur we are shut out	a,rénæ! of the sand!
	Bélla ci,ént, Wars they stir up,	pri,máque and first	ve,tánt 541 forbid (us)
	con,sístere , térra. SÍ genus , húma,num , 542 to stand on the land. If the race human		
	ét mor,tália , témnitis , árma, Át spe,ráte 543 and mortal you despise arms, still expect		

mittit. — *hospitiō*, abl. sing. of *hospitium*, -ī, n., 2d (from *hospēs*, *hospitis*, m., 3d, = *a host*); abl. of separation, after *prohibemur*. As *prohibemur* implies the notion of *depriving*, it may govern the ablative without a preposition, though the preposition would be more usual. A. & G. 243, a; B. 214, esp. 2; G. 390, 2, and NOTE 2; H. 413. — *prohibemur*, 1st pers. plur. pres. ind. pass. of *prohibeo*, -ēre, -uī, -itum, 2 (*pro* + *habeō*); the contained subj. is *nos*. — *arēnae*, gen. sing. of *arēna*, f., 1st (from *arēre*, = *to be dry*); poss. gen., limiting *hospitiō*.

LINE 541. *Bella*, acc. plur. of *bellum*, -ī, n., 2d; direct obj. of *cient*. — *cient*, 3d pers. plur. pres. ind. act. of *cicō*, -ēre, *cīvī*, *citum*, 2 (akin to *clw*, = *I go*; hence *I make to go, rouse*); supply *Poenī* as the subject. — *primā*, abl. sing. f. of *primus*, -a, -um; agrees partitively with *terrā*; by *prima terra* is meant the border of the country, i.e. the shore. — *que*, enclitic cop. conj. — *vetant*, 3d pers. plur. pres. ind. act. of *vetō*, -āre, *vetuī*, *vetitum*, 1; joined by *que* to *cient*, and in agreement with the same subject. The tribunes of the *plebs* were allowed the right of saying *veto*, when they disapproved of a proposed enactment, and the *veto* of even one of them was sufficient to render a measure invalid. — *consistere*, pres. inf. act. of *consistō*, -ere, *constitī*, *constitum*, 3 (*con* = *cum*, + *sistō*, trans. and intrans.); objective complementary inf. after *vetant*. — *terrā*, abl. sing. of *terra*, -ae, f., 1st; abl. of 'place where.'

LINE 542. *Sī*, conditional particle, here followed by the ind. *temnitis* because the condition is represented not as ideal or purely imaginary, but as within the range of actual fact. If the verb in the *apodosis* or conclusion is in the indicative or imperative mood, or is an independent subjunctive, then the verb in the *protasis* or *if*-clause will be in the indicative. A. & G. 306, a; B. 302, 4; G. 595; H. 508, 4. — *genus*, acc. sing. of *genus*, *generis*, n., 3d; direct obj. of *temnitis*. — *hūmānum*, acc. sing. n. of *hūmānus*, -a, -um (for *homin-ānus*, from *homō*, *hominis*, 3d); agrees with *genus*. In spite of *ecthipsis*, the *caesura* best follows *humanum*. — *et*, cop. conj. — *mortālia*, acc. plur. n. of *mortālis*, -e, adj., 3d (*mors* = *death*); agrees with *arma*; *mortalia arma* = *arma mortaliūm*. — *temnitis*, 2d pers. plur. pres. ind. act. of *temnō*, -ere, *tempsī*, no supine, 3; the contained subj. is *vōs*. — *arma*, gen. *armōrum*, n., 2d plur.; acc. plur., direct obj. of *temnitis*; this clause hints that the Trojans will, if necessary, fight to save themselves, trusting that the gods, if they allowed them to be overcome, would yet punish the Carthaginians for violating the laws of hospitality.

LINE 543. *At*, adversative conj., here introducing an important argument; refer to the note on *sed*, l. 515. — *spērāte*, 2d pers. plur. imperative mood act. of *spērō*, -āre, -āvī, -ātum, 1; the contained subj. is *vōs*. Some commentators direct the student to supply *futūrōs esse*, or *fore*, after *deōs*, making an accusative and infinitive construction; this is not obligatory, for *spero* sometimes has the rarer meaning of *I expect*, e.g. *Eclogues*, VIII, 26, *quid non speremus amantes*? Others, again, mark their disapprobation of the above view by placing a comma after *deōs*, but this also is unnecessary.

de,ós	„	memo,rés	fan,dī	átque	ne,fandī.	gods, mindful of the lawful and unlawful.
gods		mindful	of right	and	of wrong.	
544 Rēx erat ,	Aēne,ás	no,bīs,	„	quo ,	iústior ,	Aeneas was our king, than whom no other was more righteous
King	was	Aeneas	to us,	than whom	more righteous	

— *deōs*, acc. plur. of *deus*, -ī, m., 2d; direct obj. of *sperate*. — *memorēs*, acc. plur. m. of *memor*, gen. *memoris*, adj., 3d, of one termination; agrees with *deōs*. — *fandī*, gen. sing. n. of *fandus*, -a, -um, the gerundive of the defective verb *fārī* = to speak; used substantively = *what must be spoken*, and is obj. gen. governed by the adj. *memores*. Adjectives expressing *power, fulness, memory*, etc., or their opposites, are followed by an objective genitive. A. & G. 218, a; B. 204, 1; G. 374; H. 399, I, 2. *Fandī* is used as the genitive of the indeclinable noun *fas* = *right divine*, and *nefandī* below is similarly used as the genitive of *nefas* (*ne* + *fas*). — *átque*, cop. conj., adding emphasis to the second of the words it connects, viz. *nefandī*; in this way the Carthaginians are threatened by Ilioneus with divine vengeance. — *nefandī*, gen. sing. n. of the adj. *nefandus*, -a, -um (*ne*, = *not*, + *fandus*, as above); used substantively, and joined by *átque* to *fandī*, to which it is in grammatical construction similar. *Fandus* and *nefandus* are specially used with regard to religion, for ill-omened words rendered a religious rite of no avail; this use was extended so that the words, which almost = *pious* (*what may be spoken*) and *impious*, came to mean *innocent* and *dreadful*.

LINE 544. *Rēx*, gen. *rēgis*, m., 3d; nom. sing., complement of *erat* in the predicate *rex erat*. — *erat*, 3d pers. sing. imperf. ind. of the copula *sum, esse, fui*, agrees with the subj. *Aeneas*. — *Aenēās*, nom. sing., subj. of *erat*. — *nōbīs*, dat. plur. of *nōs*; dat. of the possessor, after *erat*. — *quō*, abl. sing. m. of the rel. pron. *quī, quae, quod*; agrees with the antecedent *Aeneas* in gender and number, and is the abl. of comparison after the comparative adj. *iustior*. Comparison may be expressed by the comparative degree and *quam*, the second noun being put in the same case as the first; or *quam* may be omitted, and the second noun put in the ablative instead. Thus *Caesar was braver than Crassus* may be rendered either *Caesar fortior quam Crassus erat* or *Caesar fortior Crasso erat*. A. & G. 247, and footnote; B. 217; G. 296; H. 417. — *iustior*, nom. sing. m. of *iustior, iustius*, gen. *iustioris*, the comparative degree of the adj. *iustus*, -a, -um; agrees with the subj. *alter*, and is complement of *fuit* in the predicate *iustior fuit*. Many commentators, following Conington, place a comma after *alter*, owing to a supposed harshness in taking *iustior pietate* (*more righteous in piety*) together; they take *pietate, bello, and armis* as all ablatives of specification with *maior*, and render: *than whom (neither) was there another* (lit. a second) *juster, nor greater in piety nor in war*. Against this there is an almost insuperable objection, viz. that as *nec . . . nec* are made in this way to connect *pietate* and *bello* (*et armis*), there is no negative with *iustior*, and so *nec* has to be supplied. There are several instances of such an omission of *nec* or *neque*, but, as Mr. Page says, "the first *nec* of two can be occasionally omitted where the sense is perfectly clear," but in this passage such omission is quite inadmissible, because "the omission of *nec* is most perplexing, and rendered more perplexing by the double *nec* in the second clause." Mr. Page further points out that Aeneas is not described by Vergil as (1) just, (2) pious, (3) a warrior, but as possessing two eminent qualities, viz. dutifulness and courage (*pietate insignis et armis*, in Aen. VI, 403). Finally the harshness of *iustior pietate* is hard to discover, and though Professor Conington is a Vergilian authority of note, it is unnecessary to follow him in this, which is purely a matter of literary taste. — *alter*, nom. sing. m. of *alter*, -a, -um, gen. *alterius*, dat. *alterī* (fem. rarely *alterae*), regular in other cases; subj. of *fuit*. *Alter* is akin to *alius* in origin, but is quite distinct in meaning; whereas *alius . . . alius*, or *alii . . . alii* distribute any

in loyal service nor	älter	Nec	pie,tâte	fu,it	„	nec	,	béllo	, 545
mightier in war and	another	neither	in piety	was		nor		in war	
arms. Whom if the	mâior	et	,	ármis:	Quém	si	,	fâta	vi,rúm 546
fates preserve, if he	greater	and	in arms:	which	if	the	fates	man	
feeds on the air	ser,vánt,	„	si	,	vêscitur	,	aúra	Aétheri,â,	„ neque 547
of heaven, nor	preserve,	if	he	feeds	on the air	ethereal,	and	not	

number greater than two (whether specified or not), *alter* . . . *alter* distributes two only and = the one . . . the other, e.g. *alter consulum hoc probat, alter illud* = one of the consuls approves of this, the other of that; it is used reciprocally, e.g. *fratres alter alterum amant* = the (two) brothers love one another. As a numeral, *alter* = *secundus*, and has this meaning in such phrases as *alter ego*. A. & G. 203; B. 253, 1; G. 96, 5; 221, REM. 1, and 319; H. 459; 461, 3, and page 66, footnote 4.

LINE 545. *Nec*, neg. cop. conj.; *nec* . . . *nec* = *neither* . . . *nor*. — *pietâte*, abl. sing. of *pietâs*, -âtis, f., 3d (*pius*); abl. of specification, with *iustior*. *Pietas* is not *piety*, but *dutiful respect*, such as one owes to one's country, parents, and gods; the worst kinds of *impietas* to a Roman were parricide, desecration of temples, and warfare against Rome. — *fuit*, 3d pers. sing. perf. ind. of *sum, esse, fui*; agrees with the subj. *alter* in the pred. *iustior fuit*. — *nec*, neg. cop. conj.; connects *iustior* and *maior*. The sentence may be transposed: *quo nec iustior pietate alter fuit, nec maior bello et armis*. — *bellô*, abl. sing. of *bellum*, -i, n., 2d; abl. of specification, with *maior*. For this ablative, see the references under *armis*, l. 531. — *mâior*, nom. sing. m. of *mâior*, *mâius*, gen. *mâiôris*, comparative of the adj. *magnus*, -a, -um (superl. *maximus*); agrees with *alter*, and is a complement of *fuit* understood from *fuit* preceding, like *iustior*, with which it is connected by *nec* just above. — *et*, cop. conj., connecting *bello* and *armis*, which are considered as one idea. — *armis*, abl. plur. of *arma*, -ôrum, n., 2d; abl. of specification, with *maior*.

LINE 546. *Quem*, acc. sing. m. of the rel. pron. *quî, quae, quod*, which may be pronoun or adjective; agrees adjectively with *virum*. There is nothing to distinguish *quem* here from the acc. of the indef. *quis* (after *si*) except the context, which makes it clear that *quem* is the relative. Observe that *quem* is little more than connective here, = *et cum*. A. & G. 180, f; B. 251, 6; G. 610; H. 453. — *sî*, conditional particle, which, followed by the pres. ind. *servant*, represents the condition as one of actual fact. — *fâta*, gen. *fâtôrum*, n., 2d (sing. *fâtum*, -i, n., 2d = *destiny*); nom. plur., sâbj. of *servant*; *fâta* is here personified and = *Parcae*, the Fates, the ultimate controllers of destiny, whose decrees even the gods themselves were powerless to alter. — *virum*, acc. sing. of *vir*, -i, m., 2d; direct obj. of *servant*. *Virum* is attracted into the rel. clause and so into the case of the rel. *quem*; *vir* is properly the subj. of *vescitur*; see note on *tela*, l. 188. — *servant*, 3d pers. plur. pres. ind. act. of *servô*, -âre, -âvi, -âtum, 1, agrees with the subj. *fâta*, in the *protasis* introduced by *si*. — *sî*, conditional particle; the repetition of *si* suggests the rapidity of the speaker's thought, and is more emphatic than a conjunction; moreover, the change of the subj. from *fata* to *Aeneas* is more graceful when *si* is repeated. — *vescitur*, 3d pers. sing. pres. ind. of the deponent verb *vescor*, -i, no perf., 3 (akin to *esca* = *food*, and perhaps Greek βῆσσω = *I feed*); understand *vir* (from *virum* above, i.e. *Aeneas*) as subject; *vescitur* is similar in construction to *servant*; see note on *si*. Some think *vescitur* = *utitur*, i.e. *enjoys*, but probably it = lit. *feeds upon*, which is a bold phrase imitated from Lucretius. — *aurâ*, abl. sing. of *aura*, -ae, f., 1st (Greek αὔρα); abl. governed by *vescitur*. A. & G. 249; B. 218, 1; G. 407; H. 421, 1.

LINE 547. *Aetheriâ*, abl. sing. f. of *aetherius*, -a, -um (*aethër* = the upper air); agrees with *aurâ*. *Aetheria* is objected to by some because *Aeneas*, if alive on earth,

548	ad, hūc cru, délibus, óccubat, úmbris,	Nón	yet lies low amid the
	as yet cruel lies in the shades, (there is) not		ruthless shades, we
	metus; , óffici, ó „ nec , té cer, tásse pri, órem		have no fear; nor
	fear in service nor thee to have vied first		may'st thou repent
			to have been first in
549	Póenite, át. „ Sunt , ét Sicu, lis regi, ónibus ,		the rivalry of service.
	let it repent. There are moreover Sicilian in the regions		There are, too, in
			the regions of Sicily

could not breathe the *upper air* (*aether*), but only the lower atmosphere (*aër*); but Vergil is not very precise in his use of *aether*, e.g. l. 587, where the cloud dissolves in *aethera* (which, speaking literally, is impossible); *aethera aura* corresponds to the English *air of heaven*. — *neque*, negative cop. conj., = *and . . . not*. — *adhūc* (*ad + hūc*, = *to this, up to this, as yet*), adv., modifying *occubat*. *Adhuc* marks a limit, (1) of degree, *so far*; (2) of time, *as yet*: sometimes *adhuc* = *praeterea*, *besides*. — *crūdēlibus*, abl. plur. f. of *crūdēlis*, -e, adj., 3d; agrees with *umbris*. Possibly *umbris* is dative, in which case *crudelibus* is dative also in agreement. — *occubat*, 3d pers. sing. pres. ind. act. of *occubō*, -āre, no perf., no supine, 1 (*ob + cubō*; akin to *occumbō*); joined by *neque* to *vescitur*, in agreement with the same subj. (*Aeneas* understood) and in the same grammatical construction. — *umbris*, abl. plur. of *umbra*, -ae, f., 1st (the plural = *Orcus*, -i, m., 2d, *the Lower World*); abl. of 'place where,' = *in umbris* (i.e. *in Orco*). Some, probably on the analogy of Aen. II, 62, *occumbere morti*, think *umbris* is dat. governed by *occubat* as a compound of *ob*; see note on *oris*, l. 377.

LINE 548. *Nōn*, negative adv., limiting *est* understood; the *apodosis* is *non metus*. — *metus*, gen. *metūs*, m., 4th; nom. sing., subj. of *est* understood; the meaning is this, *if Aeneas is alive we have no fear*. Several editors condemn *non metus*, as very abrupt, and so change *nec* to *nē* (= *lest*), making *non metus* — *poeniteat* one sentence, = *there is no fear that you will regret*, etc.; for the reading *ne* there is the support of one MS. — *officiō*, abl. sing. of *officium*, -i, n., 2d (from *ops + faciō*, hence the rendering of *aid*, *a kindness*); abl. of specification, with *certasse*. The meanings of *officium* are: (1) *a voluntary service, a courtesy*, as here; (2) *a ceremonial observance*, in Tacitus; (3) *a compulsory service, a duty*; (4) *official duty, business, office*, very common. — *nec* (*ne + que*), neg. cop. conj., here = *and . . . not*, connecting the sentence in which it stands with what has gone before. — *tē*, acc. sing. of *tū*; the acc. of the person affected, governed by *poeniteat*. — *certasse* (contracted for *certavisse*), perf. ind. act. of *certō*, -āre, -āvī, -ātum, 1 (root *CER* in *cernō*); inf. dependent on the impersonal *poeniteat*. For the contraction, consult A. & G. 128, a, 1; B. 7, 2; G. 131, 1; H. 235. — *priōrem*, acc. sing. f. of *prior*, *prius*, gen. *priōris*; agrees with *te*; see the note on *prior*, l. 321.

LINE 549. *Poeniteat*, 3d pers. sing. pres. subjunct. act. of the impersonal verb *poenitēre*, *poenitēre*, no supine, 2 (akin to *poenīō* = *puniō*, *I punish*); *hortatory subjunct.*, in this instance with scarcely more force than the simple future indicative. A. & G. 266; B. 274-276; G. 263; H. 484. The construction with impersonals, like *miseret*, *poenitet*, *pudet*, *piget*, etc., is an infinitive, or sometimes a clause, less often a neuter pronoun. They may also be followed by the accusative of the person affected, and the genitive of the cause of the emotion. A. & G. 221, b, c; B. 138, and II; G. 377, and esp. REM. 3; H. 410, IV. We might have expected the impersonal to be in a past tense, followed by the pres. inf. *certare*, but a past inf. is commonly used after a primary tense of the impersonal. — *sunt*, 3d pers. plur. pres. ind. of *sum, esse, fui*; agrees with the subj. *urbes*. This sentence is rather abrupt, but the connecting link is *et* = *also*, and the sequence of thought is clear, though its expression might have been improved by

cities and arms, and renowned Acestes, a scion of Troy's line. Let leave be ours to beach our wind-shattered fleet, to fashion planks in the woods

urbes, Árvaque, , Tróia,nóque ,, a , sánguine , 550
cities, and ploughed fields, and Trojan from blood
 clárus A,céste. Quássa,tám ven,tis ,, lice,át 551
famous Acestes. Shaken by the winds let it be allowed
 sub,dúcere , clásem, Ét sil,vís ap,täre 552
to beach our fleet, and in the woods to fashion

Ilioneus; the meaning is: *if Aeneas is alive we have no fear; (if he is dead, and if we cannot reach Italy), then we have friendly, and, moreover, powerful cities in Sicily, to which we can appeal.* — *et* (here = *etiam*), conj. — *Siculis*, dat. plur. f. of *Siculus*, -a, -um (from *Siculi*, -ōrum, m., 2d, = *the Siculi*); agrees with *regionibus*. — *regiōnibus*, dat. plur. of *regiō*, -ōnis, f., 3d; dat. of the possessor, after *sunt*; possibly *Siculis regionibus* is a locative ablative. — *urbēs*, nom. plur. of *urbis*, f., 3d; subj. of *sunt*. Vergil means the city of Acesta or Segesta, in which Acestes ruled.

LINE 550. *Arma*, gen. *armōrum*, n., 2d; nom. plur., joined by *que* to *urbes*; *arma* = *vīri armati*, signifying that if the Trojans went to Sicily they would be safe among friends who could defend them, and perhaps conveying a threat that Acestes would avenge any harsh treatment. There is another reading *arvaque* = *and fields*, in allusion to the fertility of Sicily (which was the granary of Rome before Egypt) and its attractions as a country in which to settle in preference to Africa; this reading is more suitable to the passage, but unfortunately its MSS. support is very inferior to that of *arma*. — *que*, enclitic cop. conj., joining *urbes* and *arma*. — *Trōiānō*, abl. sing. m. of *Trōiānūs*, -a, -um; agrees with *sanguine*. — *que*, enclitic cop. conj., joining the subj. *Acestes* to the previous subjects *urbes armaque*. — *ā*, prep. with the abl.; gov. *sanguine*, expressing separation. A. & G. 152, b, and 153; B. 142, 1; G. 417, 1; H. 434. — *sanguine*, abl. sing. of *sanguis*, *sanguinis*, m., 3d; governed by *a*. — *clárus*, nom. sing. m. of the adj. *clárus*, -a, -um (from the root in Latin *clueō*, = *I hear*, and Greek κλώω, hence *heard*); agrees with *Acestes*. — *Acestēs*, gen. *Acestae*, m., 1st decl. Greek noun; nom. sing., a subj. of *sunt*. The Trojans had previously been very hospitably received by Acestes; see l. 195.

LINE 551. *Quassātam*, acc. sing. of *quassātus*, -a, -um, perf. part. pass. of *quassō*, -āre, -āvi, -ātum, 1 intensive (for *quatsō*, from *quatō*, = *I shake*); agrees with *classem*. — *ventis*, abl. plur. of *ventus*, -ī, m., 2d; abl. of the instrument, with *quassatam*. — *liceat*, 3d pers. sing. pres. subjunct. act. of *liceō*, -ēre, -uī, -itum, 2, intrans., rarely found except impersonally in the 3d pers. sing., e.g. *licet*, *licuit*, or *licitum est*; hortatory subjunct. (like *poeniteat* above, l. 549), here with the subject-inf. *subducere classem*. The constructions with *licet* are: (1) with the inf., as here, in which case the inf. is really the subject, e.g. *licet abire*, = *it is permitted to go away*; (2) with the subjunctive, after *ut* expressed or understood, e.g. *licet ut abeamus* or *licet abeamus*, = *it is allowed us to go away*; in these instances, the apparently dependent subjunctive clause is the subject. — *subducere*, pres. inf. act. of *subducō*, -ere, *subdūxī*, *subductum*, 3 (*sub*, = *under*, i.e. from below, + *dūcō*, = *I draw*, hence *I draw up* from the water onto the land); subject-inf., with *liceat*. — *classem*, acc. sing. of *classis*, -is, f., 3d; direct obj. of *subducere*. *Classis* (Greek κλάσις = κλήσις, a calling) properly applies not only to the ships in a fleet, but to the men summoned to serve in them.

LINE 552. *Et*, cop. conj. — *silvīs*, abl. plur. of *silva*, -ae, f., 1st; abl. of 'place where'. In prose 'place where' is denoted by the ablative with the preposition *in*, except (1) with the names of towns and small islands, and a few other nouns, which are put in the locative case, e.g. *Romae* = *at Rome*, *domi* = *at home*; (2) with certain indefi-

553	tra, bés ,, et , stringere , rémos, Sí datur ,	and strip (boughs for)
	beams and to strip oars, if it is granted	oars, that, if it be
554	Ítali, ám, ,, soci, ís et, rége re, cépto, Téndere,	granted us with king
	to Italy, comrades and king having been recovered, to go,	and comrades saved
	ut , Ítali, ám ,, lae, tí Lati, úmque pe, támus,	to hold our way to
	in order that Italy glad and Latium we may seek,	Italy, Italy and Latium
		we may gladly seek;

nite words, e.g. *loco*, *parte*; (3) with nouns qualified by adjectives, e.g. *media urbe*: in poetry the locative ablative is very freely used, not only in reference to 'place where,' e.g. *litore*, = *on the shore*, but also 'place over which' or 'place by which,' e.g. *prospiciens pelago* = *looking forth over the sea*. A. & G. 258, 4, *f, g*; B. 228; G. 385; H. 425. — **aptare**, pres. inf. act. of *aptō*, -āre, -āvī, -ātum, 1 (*aptus* = *joined*); subject-inf., joined by *et* to *subducere*. — **trabēs**, acc. plur. of *trabis*, *f.*, 3d; direct obj. of *aptare*; the *trabes* (*planks*) are for making repairs in the ships. — **et**, cop. conj. — **stringere**, pres. inf. act. of *stringō*, -ere, *strinxi*, *strictum*, 3 (akin to the Greek *σπάγγω*); subject-inf., joined by *et* to *aptare*; *stringere remos* = *lit. to strip oars*, i.e. to strip branches of their leaves and shoots so as to fashion oars out of them. — **rēmōs**, acc. plur. of *rēmus*, *m.*, 2d (probably for *ret-mus*, akin to the Greek *ῥημων* = *an oar*, *lit. the thing which one rows*, from *ῥέσσειν* = *to row*); direct obj. of *stringere*.

LINE 553. **Sí**, conditional particle, followed by the ind. *datur*, which places the condition among the class of those that belong to actual fact, but in which nothing is implied as to fulfilment. Refer to the note and references under *sí*, l. 18. The condition *sí datur*, etc., logically follows the *ut*-clause, *in order that, if it is granted*, etc., *we may seek Italy*. — **datur**, 3d pers. sing. pres. ind. passive of *dō*, *dare*, *dedi*, *datum*, 1; the subj. is the inf.-clause *tendere Italiam*. The infinitive is really a verbal noun; as a verb it is modified by adverbs, admits of different tenses, and governs an object; as a noun, it may be the subject or object of a sentence. A. & G. 270; B. 326-328; G. 280; H. 532, and 538. — **Italiam**, acc. sing. of *Italia*, -ae, *f.*, 1st; acc. of limit of motion, without a prep. *ad* or *in*. The names of towns and small islands are regularly put in the accusative without a preposition when 'motion to' is to be denoted, but the extension of this rule to countries and other places is entirely poetical. A. & G. 258, *b*, NOTE 5; B. 182, 4; G. 337; H. 380, I and II, and esp. 3. — **socii**s, abl. plur. of *socius*, -i, *m.*, 2d; abl. abs., with *receptis* understood from *rege recepto*. — **et**, cop. conj. — **rēge**, abl. sing. of *rēx*, *rēgis*, *m.*, 3d; in the abl. abs. construction with *recepto*; *socii*s (*receptis*) *et rege recepto* = a causal clause, *quod socii et rex recepti sunt*. — **receptō**, abl. sing. m. of *receptus*, -a, -um, perf. part. pass. of *recipiō*, -ere, *recēpi*, *receptum*, 3 (*re*, = *back*, + *capio*, = *I take*); agrees with *rege* in the abl. abs. construction; from *recepto*, *receptis* must be understood with *socii*s. An adjective or participle frequently agrees with only *one* noun (generally the nearest), but qualifies several. A. & G. 187; B. 235, B, 2, *b*); G. 286, 1; H. 439, 2.

LINE 554. **Tendere**, pres. inf. act. of *tendō*, -ere, *tendēdi*, *tensum* or *tentum*, 3 (akin to *τεν*, root of *τέλω*); the inf.-clause *tendere Italiam* is the subj. of *datur*. *Tendere* is used: (1) transitively, = (a) *to stretch out*, e.g. l. 487, *Tendentemque manus Priamum*, (b) *to direct*, e.g. l. 410, *gressumque ad moenia tendit*, (2) intransitively, = (a) *to strive*; (b) *to go*. — **ut**, final conj., = *in order that*, followed by the subjunct. *petamus*, expressing purpose; the negative of *ut* final is *nē*. *Ut* sometimes introduces a consecutive clause, denoting result; the verb is then in the subjunct., and the negative is *ut non*. For other uses of *ut*, refer to the note on *ut*, l. 306. Here *ut petamus* logically follows *stringere remos*; the sentence may be transposed as follows: *liceat . . . aptare trabes*

but if our salvation
is gone, if thou, most
noble father of the
Trojans, art held by
the Libyan sea nor

Sin ab,súmpta sa,lús, „ et té, pater, 555
but if has been taken away our safety, and thee, father
óptime, Teúcrum, Póntus ha,bét Liby.æ, „ nec, 556
excellent of the Trojans, the sea holds of Libya, nor

et stringere remos, ut, si datur Italiam . . . tendere, Italiam . . . petamus; sin absumpta salus (et (si) te . . . pontus habet, nec spes iam restat Iuli) at freta . . . regemque petamus Acesten. — *Italiam*, acc. sing. of *Italia*, -ae, f., 1st; direct obj. of *petamus*. — *laeti*, nom. plur. m. of *laetus*, -a, -um; agrees with *nos*, the implied subj. of *petamus*. — *Latium*, acc. sing. of *Latium*, -i, n., 2d; direct obj. of *petamus*, joined by *que* to *Italiam*. Vergil, very precisely, first states the name of the whole country (Italy) and then the name of the particular part (*Latium*). — *que*, enclitic cop. conj. — *petamus*, 1st pers. plur. pres. subjunct. act. of *petō*, -ere, *petivi* or *petiī*, *petitum*, 3; the contained subj. is *nōs*. The mood is subjunctive, because *ut* introduces the purpose of *aptare trabes*, etc. A. & G. 317; B. 282; G. 545; H. 497.

LINE 555. *Sin* (shortened from *sī*, = *if*, + *ne*, = *not*), conditional conj., subject to the same constructional rules as *si*; *sin* = *but if*, usually introducing a condition contrary to one previously introduced by *si*. *Sin* is often strengthened by *autem* or *vero* (*sin autem*). — *absumpta*, nom. sing. f. of *absumptus*, -a, -um, perf. part. pass. of *absūmō*, -ere, *absūmī*, *absumptum*, 3 (*ab*, = *from*, + *sūmō*, = *I take*); agrees with *salus*, and with *est* understood forms the 3d pers. sing. perf. ind. passive. *Est* and *not sit* is to be supplied with *absumpta*, because the condition is exactly like *si datur*, i.e. a condition in the region of fact, without any implication respecting fulfilment. — *salūs*, gen. *salutis*, f., 3d; nom. sing., subj. of *absumpta* (*est*). *Salus* here = *hope of safety*, or perhaps simply *safety*; in the latter case, the diction is very forcible and thoroughly Vergilian. — *et*, cop. conj., here (as it usually) does joining two ideas of equal importance, for the safety of the Trojans depended on Aeneas. — *tē*, acc. sing. of *tū*; direct obj. of *habet*. — *pater*, voc. sing. of *pater*, *patris*, m., 3d (akin to the Greek *πατήρ*, and Sanscrit *pitri*, from the root *Pā* = *to protect* or *to nourish*); case of the person addressed; Aeneas is addressed as *father*, because he was, in his position as chief, the *protector* of his subjects. The change from impersonal speech to direct address is very suitable in this passage, and illustrates the literary skill and versatility which throughout adorn the Aeneid. — *optime*, voc. sing. m. of *optimus*, -a, -um, superl. of the adj. *bonus*, -a, -um (comparative *melior*); qualifies *pater*. — *Teucrūm* (contracted for *Teucrōrum*), gen. plur. of *Teucris*, -ōrum, m., 2d; poss. gen., limiting *pater*. For the contraction, consult A. & G. 40, e; B. 25, 6; G. 33, REM. 4; H. 52, 3.

LINE 556. *Pontus*, gen. *pontī*, m., 2d; nom. sing., subj. of *habet* in the conditional clause introduced by *sin*. — *habet*, 3d pers. sing. pres. ind. act. of *habēō*, -ere, -ui -itum, 2; agrees with the subj. *pontus*; *habet* = *retinet*, i.e. the dead body of Aeneas. The clause (*si*) *pontus*; *habet te* is joined by *et* to the clause *sin absumpta salus*. — *Libyae*, gen. sing. of *Libya*, f., 1st; adnominal gen. of specification, like *Danaum*, l. 96. — *nec* (short for *neque*, *ne* + *que* = *and* . . . *not*) negative cop. conj., joining the clause immediately following with the one immediately preceding. — *spēs*, gen. *spēi*, f., 5th; nom. sing., subj. of *restat*, in the conditional clause after *sin*; Aeneas is the *safety* of the Trojans, and his son Iulus is their *hope*. — *iam*, adv. of time, modifying *restat*. — *restat*, 3d pers. sing. pres. ind. act. of *restō*, -āre, *restitī*, no supine, I (*re*, = *back*, + *stō*, = *I stand*); agrees with the subj. *spēs*. — *Iūli*, gen. sing. of *Iulus*, m., 2d; objective gen., after *spēs*; *spēs Iuli* = *hope IN Iulus*, not *hope of Iulus* (poss.), for the latter would mean the *hope felt by Iulus* (subjective gen.). A. & G. 217; B. 200; G. 363, 2; H. 396, III. The

557	spēs iam , réstat I,úli, Át freta , Sícani,é	any more our hope in Iulus survives, yet
	our hope now remains in Iulus, still the straits of Sicily	we might seek the
558	sal,tém „ se,désque pa,rátas, Únde hue ,	straits of Sicily, the homes ready built
	at least and abodes prepared whence hither	whence we sailed
	ádvec,tí, „ re,gémque pe,támus A,céstēn.”	hither, and king Accetes.” Thus Ilioneus;
	we were carried, and the king (that) we may seek Acestes.”	forthright the sons of
559	Tálibus , Ílio,neús; „ cun,ctí simul ,	Dardanus with one
	With such (words) Ilioneus; all at the same time	

hope which the Trojans felt respecting Iulus was that he would fulfil the prophecies and found a great empire in Italy.

LINE 557. **At**, adversative conj., marking the commencement of the *apodosis* after the *protasis* with *sin*. This use of *at* is like the Greek use of ἀλλὰ, and δέ; compare l. 543, where *at* introduces the *apodosis sperate deos*, etc., after the *protasis si genus humanum temnitis*. — **freta**, acc. plur. of *fretum*, -ī, n., 2d; direct obj. of *petamus*. — **Sicaniae**, nom. sing. of *Sicania*, f., 1st (properly f., with *terra* to be supplied, of the adj. *Sicanius*, -a, -um, = *pertaining to the Sicanī*); adnominal gen., after *freta*; *Sicaniae* = *Siciliae*. Vergil evidently identifies the two tribes, the Sicani and the Siculi, though the Greek historian Thucydides in his account of Sicily declares they are distinct in family and in the time of their settlement in Sicily. — **saltem** (perhaps a contraction for *salutem*), adv., = *at least*. — **sēdēs**, acc. plur. of *sēdes*, -is, f., 3d; a direct obj. of *petamus*, joined by *que* to *freta*. — **que**, enclitic cop. conj. — **parátas**, acc. plur. f. of *parátus*, -a, -um, perf. part. pass. of *parō*, -āre, -āvī, -ātum, 1; agrees with *sedes*.

LINE 558. **Unde**, adv. of place; refers to *Sicania*. — **hūc**, adv. of place, = *hither*. — **advectī**, nom. plur. m. of *advectus*, -a, -um, perf. part. pass. of *advēhō*, -ere, *advēxī*, *advectum*, 3 (*ad* + *vehō*); agrees with the implied subj. *nōs*, and with *sunt* understood forms the 3d pers. plur. perf. ind. passive. The passives *vehor* and *advēhor* are frequently used practically as deponent verbs, e.g. *vehor* = *I ride* or *I sail*. — **rēgem**, acc. sing. of *rēx*, *rēgis*, m., 3d; in apposition with *Acestem*. Acestes was the king of Sicily, for whom some of the followers of Aeneas eventually assisted in building the city of Acesta (i.e. Egesta, or Segesta); however, Acestes must have had a settlement built already, to which *sedes paratas* (l. 557) refers. — **que**, enclitic cop. conj. — **petámus**, 1st pers. plur. pres. subjunct. act. of *petō*, -ere, *petivī* or *petiī*, *petitum*, 3; the subject contained and indicated by the personal ending is *nōs*; the subjunctive mood is due to the clause being one of *purpose*, after *ut* understood from *ut*, l. 554. In fact, from l. 553-558 the *purpose* clause runs on, being broken firstly by *si datur* . . . *tendere*, and secondly by the opposed condition *sin absumpta* . . . *Iulī*. — **Acestēn**, Greek acc. sing. of *Acestēs*, -ae, m., 1st decl. Greek noun; direct obj. of *petamus*, joined by *que* (appended to *regem*) to *sedes*. Some read *Acestem*, but Vergil everywhere prefers the Greek terminations -en (from nouns in -es) and -an (from nouns in -as, e.g. *Aeneas*).

LINE 559. **Tálibus**, abl. plur. n. of *tális*, -e, adj., 3d; used substantively (= *talibus verbis*), abl. of the means or instrument, with *dixit* understood as predicate of the subj. *Ilioneus*. — **Ílionēus**, gen *Ílioneī*, m., mixed 2d and 3d decl. Greek noun; nom. sing., subj. of *dixit* or some verb of *speaking* understood. For the declension, refer to the note on *Anthea*, l. 510. — **cunctī**, nom. plur. m. of the adj. *cunctus*, -a, -um (contracted from *coniunctus*; more common in plural than in singular); agrees with *Dardanidae*, = *all in a body*. — **simul**, adv., modifying *fremebant*. — **ōre**, abl. sing. of *ōs*, *ōris*,

voice applauded.	óre	fre, mébant	Dárdani, dáé.	560
Then Dido, with lowered face, makes brief address: "Loose fears from your hearts, Trojans; drive care away. Hard fortune and the newness of my throne	with mouth applauded the sons of Dardanus (= Trojans).	Túm brevi, tér Di, dó, ,, vul, túm	de, míssa	561
	Then shortly Dido, her face keeping cast down	pro, fáTUR: "Sóluite, corde me, túm, ,, Teu, cri,		562
	speaks forth: "Unloose from the heart fear, O Teucrians,	se, clúдите, cúras. Rés du, ra ét	reg, ní	563
	shut out cares. Fortune hard and of the kingdom			

n., 3d; abl. of the instrument, with *fremebant*. — *fremēbant*, 3d pers. plur. imperf. ind. act. of *fremō*, -ere, -ui, -itum, 3 (Greek *βρέμω*); agrees with the subj. *Dardanidae*.

LINE 560. *Dardanidae*, nom. plur. of *Dardanidēs*, -ae, m., 1st decl. Greek patronymic noun, = son or descendant of *Dardanus*, hence a Trojan; subj. of *fremebant*. For declension, consult A. & G. 37; B. 21, 2, d, and 22, like *Cometes*; G. 65, FIRST DECLENSION; H. 50, like *Pyrites*. This is one of the numerous incomplete lines in the *Aeneid*; observe, however, that the sense is quite complete, and that naturally a long pause ensues between the ending of the speech of *Ilioneus* and the commencement of *Dido's* reply. *Dido* could not speak until the Trojans ceased applauding (*ore fremebant*). For *hemistichs*, i.e. half-lines, refer to the note on *fuit*, l. 534.

LINE 561. *Tum*, adv. of time, here connective. — *breviter*, adv. of degree, = briefly. — *Didō*, gen. *Didōnis* or *Didūs*, f., 3d; nom. sing., subj. of *profatur*. — *vultum*, acc. sing. of *vultus*, -ūs, m., 4th; acc. of the direct obj., governed by the medial use of *demissa*. — *dēmissa*, nom. sing. f. of *dēmissus*, -a, -um, perf. part. pass. of *dēmittō*, -ere, *dēmīsi*, *dēmissum*, 3 (*dē*, = down, + *mittō*, = I send); agrees with and enlarges the subj. *Dido*. It is now recognized by all the best scholars that many participles in the perf. passive used in connection with an acc. of the past affect have an active signification, like that of the Greek middle voice, and consequently the acc. (e.g. *vultum* above) is a direct obj., and not an acc. of respect. See the notes on *sinus* and *collecta*, l. 320. — *profatur*, 3d pers. sing. pres. ind. of the deponent verb *profero*, *profārī*, *profātus sum*, 1 (*pro*, = forth, + *fārī*, = to speak); agrees with the subj. *Dido*; *profatur* is a graphic historic present.

LINE 562. *Solvite*, 2d pers. plur. imperative mood act. of *solvō*, -ere, *solvī*, *solūtum*, 3 (for *sē-luō*, from *sē*, = apart, + *luō*, = I loosen, hence I unloosen); the contained subj. is *vōs*. — *corde*, abl. sing. of *cor*, *cordis*, n., 3d; abl. of separation, without a prep. (*de*, *ex*, or *ab*) as regularly with verbs meaning to set free, to deprive, and the like. A. & G. 243, a; B. 214, esp. 2; G. 390, 2 and NOTE 2; H. 413. Perhaps the more common form of this phrase would be *solvite corda metu* = free your hearts from fear, but Vergil prefers the variation *unloosen fear from the heart*. — *metum*, acc. sing. of *metus*, -ūs, m., 4th; direct obj. of *solvite*. — *Teucrī*, voc. plur. of *Teucrī*, -ōrum (contracted -ūm), m., 2d; the case of the persons addressed. — *sēclūдите*, 2d pers. plur. imperative mood act. of *sēclūdō*, -ere, *sēclūsi*, *sēclūsum*, 3 (*sē*, = apart, + *clūdō*, = I shut, hence I shut out): *vōs* is the subj. implied by the personal ending. — *cúras*, acc. plur. of *cūra*, -ae, f., 1st; direct obj. of *sēclūdite*.

LINE 563. *Rēs*, gen. *reī*, f., 5th; nom. sing., one of the subjects of *cogunt*; *res* has the frequent meaning of *fortune*, and *res dura* = hard fortune, hard case, hardship. — *dūra*, nom. sing. f. of *dūrus*, -a, -um; qualifies *res*. — *et*, cop. conj., joining the two equally important ideas *res dura* and *novitas regni*. — *regnī*, gen. sing. of *regnum*, n., 2d; poss. gen., limiting *novitas*. Carthage is here represented as a kingdom ruled by the monarch *Dido*; in historical times it was a republic, putting the chief authority in the

564 novi, tás „ me , tália , cógunt Móliri, ri, ét la, té „ force me to raise these
 the newness me such things compel to contrive, and widely barriers, and far and
 565 fi, nés cus, tóde tu, éri. Quís genus , wide to ward my bor-
 my borders with guards to protect. Who the race ders with guards.
 Aénea, dúm, „ quis , Tróiae , nésclat , úrbem, Who cannot know
 of Aeneas' followers, who of Troy cannot know the city, of the race of Aeneas'
 know of the company, who not
 know of the city Troy

hands of two officials who thus corresponded to the two consuls of republican Rome. — **novitās**, gen. *novitātis*, f., 3d (*novus* = new); nom. sing., one of the subjects of *cogunt*, joined by *et* to *res*. *Novitas* = newness, referring to the very recent foundation of the city; other meanings are: (1) the status of the *novus homo*, i.e. of one standing for office at Rome whose ancestors had not held office; (2) strangeness, unusualness; (3) a new i.e. fresh condition of something; (4) a novel attempt (Ovid). — **mē**, acc. sing. of *ego*; direct obj. of *cogunt*. — **tālia**, acc. plur. n. of *tālis*, -e, adj. 3d; substantival, direct obj. of *moliri*; *talía* refers to the threatened burning of the Trojan fleet and the inhospitable treatment in general. — **cōgunt**, 3d pers. plur. pres. ind. act. of *cōgō*, -ere, *cōgēi*, *cōactum*, 3, from (*co* = cum, + *agō*); agrees with the subjects *res* and *novitas*.

LINE 564. **Mōliri**, pres. inf. of the deponent verb *mōlior*, -iri, -itus sum, 4 (*mōles* = a mass); complimentary inf., after *cogunt*. *Moliri* hints always at something laborious, a heavy task, usually in a physical sense, but here it suggests that Dido found such exclusiveness necessary but uncongenial. — **et**, cop. conj. — **lātē**, adv., modifying *tueri*. — **finēs**, acc. plur. of *finis*, -is, m., 3d; direct obj. of *tueri*. The singular *finis* = end, sometimes goal; the plur. *fines* = territory. — **custōde**, abl. sing. of *custōs*, *custōdis*, m. and f., 3d; abl. of the means or instrument, with *tueri*. Though *custode* refers to men, yet the instrumental ablative is used instead of the ablative of the agent with *a* or *ab*, because Dido refers to the guards as a means rather than as agents. Observe that the singular noun *custode* here has a collective meaning = guards. In *Aen.* III, 400, *obsedit milite campos*, *milite* (= soldiery, soldiers) is exactly similar to *custode* both as being collective and an instrumental ablative. — **tuēri**, pres. inf. of the deponent verb *tueor*, -ēri, *tuitus sum* and *tūtus sum*, 2 (= (1) I behold, (2) I protect); complimentary inf., after *cogunt*, joined by *et* to *moliri*.

LINE 565. **Quis**, nom. sing. of the interrog. pron. *quis, quae, quid*; subj. of *nesciat*, understood from *nesciat* in the clause following. This question is rhetorical, = *nemo nescit*, etc. — **genus**, gen. *generis*, n., 3d; acc. sing., direct obj. of *nesciat* understood. — **Aeneadūm** (for *Aeneadārum*), gen. plur. of *Aeneadēs*, -ae, m., 1st decl. Greek patronymic noun (see *Aeneadae*, l. 157 and note); adnominal gen. of specification, describing *genus*. Observe that *e*, the second syllable, which is long in *Aeneās* (Greek *Alveias*), is shortened in this patronymic. The genitive plural in -ūm instead of -ārum is comparatively rare, but is fairly common with compounds of *cola* and *gena*, denoting habitation and lineage, e.g. *coelicolum*, = of the celestials. A. & G. 36, d; B. 21, 2, d; G. 29, REM. 3; H. 49, 3. This genitive is not a contraction of -ārum, but quite a different termination, contracted from *a-um*, as the Greek *á-ov* when contracted becomes *ōv*. — **quis**, nom. sing. m. (see *quis* above); subj. of *nesciat*; the repetition of *quis* (*anaphora*) is rhetorically effective. — **Tróiae**, gen. sing. of *Trōia*, f., 1st; adnominal gen. of specification, describing *urbem*. — **nesciat**, 3d pers. sing. pres. subjunct. act. of *nesciō*, -īre, -iui or -iū, -itum, 4 (*nē* = not, + *sciō*, = I know); agrees with the subj. *quis*; potential or deliberative subjunctive, used to imply (1) doubt, indignation, or (2) as here, the impossibility of something. A. & G. 268; B. 277; G. 265; H. 484, V. — **urbem**, acc. sing. of *urbs*, *urbis*, f., 3d; direct obj. of *nesciat*.

her valor and her
 heroes, and the blaze
 of her glorious war?
 Not so blunt are the
 wits we of Phoenicia
 wear, nor so far from
 the Tyrian city doth

Virtu,tésque vi,rósque, „ aut , tánti in,céndia , 566
 and their virtues and men, or so great the blaze
 belli? Nón ob,túsa ade,ó „ ges,támus , 567
 of a war? Not blunted so we carry
 pectora , Poëni; Néc tam a,vérus e,quós „ 568
 wits (lit. breasts) Phoenicians; nor so averted his horses

LINE 566. *Virtutēs*, acc. plur. of *virtūs*, -ūtis, f., 3d; a direct obj. of *nesciat*, joined by *que* to *urbem*. *Virtus*, by derivation the quality of the *vir*, = (1) manliness; (2) goodness, worth; (3) moral perfection, virtue; (4) courage, valor; (5) *Virtue*, personified as a goddess. — *que*, enclitic cop. conj. — *virōs*, acc. plur. of *vir*, -ī, m., 2d; a direct obj. of *nesciat*, joined by *que* enclitic below to *virtutes*. *Virtutes*, = the good qualities, and *viros*, = the famous men, quite separate ideas, so that the words do not form an instance of *hendiadys* (the virtues of the men). — *que*, enclitic cop. conj. — *aut*, disjunctive conj., presenting the following new object of knowledge, viz. the siege of Troy. — *tanti*, gen. sing. n. of *tantus*, -a, -um; agrees with *belli*. — *incendia*, acc. plur. of *incendium*, -ī, n., 2d (from *incendo*, 3, trans. = *I burn*); a direct obj. of *nesciat*, joined by *aut* to *viros*; the flame of war is a metaphor common to many languages. — *belli*, gen. sing. of *bellum*, n., 2d; poss. gen., limiting *incendia*; of course, the reference is to the ten years' siege of Troy by the Greeks.

LINE 567. *Nōn*, negative adv., limiting *gestamus*. — *obtusā*, acc. plur. n. of *obtusus*, -a, -um, adj. (properly perf. part. pass. of *obtundō*, -ere, *obtuđi*, *obtusum* and *obtusum*, 3 (*ob + tundo*)); predicate adj., agreeing with *pectora*; *non obtusa adeo gestamus pectora* = *pectora (quae) gestamus non (sunt) adeo obtusa*. *Obtusus*, = lit. blunted, hence figuratively, of the mind, dull. — *adeo*, adv. of degree, modifying *obtusā*; *adeo*, = to such a degree or result, and is used mostly with adjectives and adverbs, but often nevertheless with verbs. Its derivation is probably from *ad + eō*, the abl. n. sing. of *is*, as *ad*, etc., were in an early stage of the language allowed with the ablative; some say *adeo* is from *ad + eom* (= *eum*), an old acc. sing. m. of *is*. — *gestāmus*, 1st pers. plur. pres. ind. act. of *gestō*, -āre, -āvī, -ātum, 1 (akin to *gerō*); *nōs* implied is the subject. — *pectora*, acc. plur. of *pectus*, *pectoris*, n., 3d; direct obj. of *gestamus*; *pectora* is poetical and = *animos* or *mentes*. — *Poeni*, gen. *Poenorum*, m., 2d; nom. plur., in apposition with *nōs*, the implied subj. of *gestamus*.

LINE 568. *Nec*, negative cop. conj., joining the following to the preceding sentence. — *tam*, adv. of degree, modifying the adverbial attribute *aversus*. — *āversus*, nom. sing. m. of *āversus*, -a, -um, perf. part. pass. of *āvertō*, -ere, *āverti*, *āversum*, 3 (*ā*, = from, + *vertō*, = *I turn*); agrees with *Sol*, but really limits *iungit* with adverbial force. A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — *equōs*, acc. plur. of *equus*, -ī, m., 2d; direct obj. of *iungit*. *Sol* is represented as driving his fiery chariot by day through the sky; the story of Phaethon, who drove this chariot one day and was struck dead by Jove's thunderbolt for his rashness, is well known. — *Tyriā*, abl. sing. f. of *Tyrius*, -a, -um; agrees with *urbe*; *Tyria urbe* probably refers to Tyre, whence Dido had only lately arrived, and not to Carthage. — *Sōl*, gen. *Sōlis*, m., 3d (akin to Greek ἥλιος); nom. sing., subj. of *iungit*. *Sol* is a deity, the sun personified; in the *Odyssey* he informs Hephaestus of the behavior of his wife Aphrodite. *Sol* is often identified with Phoebus and Apollo (who are also identified). — *iungit*, 3d pers. sing. pres. ind. act. of *iungō*, -ere, *iunxi*, *iunctum*, 3 (akin to Greek ἵνυ, root of ἑβγγνυμι); agrees with the subj. *Sol*; *iungit*, = yokes, cf. *iugum*, = a yoke. Some understand this and the previous line to be a disownment of a harsh and savage disposition, from the notion that the inhabitants of a genial climate are more generous and mild than those of a cold, sunless climate. But this is probably not the meaning; *obtusā* refers to dullness of under-

569	Tyri, á Sol , iúngit ab , úrbe. Seú vos ,	the sun yoke his
	<i>Tyrian the Sun yokes from the city. Whether you</i>	steeds. Whether ye
	Hésperi, ám mag, nám ,, Sa, túrnia, que árva,	choose wide Hesperia, the tilth of Saturn,
	<i>Hesperia great and of Saturn the fields,</i>	or the frontiers of
570	Síve Ery, cis fi, nés ,, re, gémque op, tátis	Eryx and Acestes for
	<i>or whether of Eryx the territory and king you choose</i>	your king, safe under
571	Λ, césten, Áuxili, ó tu, tós di, míttam, ,,	escort I will speed
	<i>Acestes, with help safe I will send (you) away,</i>	your going, and help

standing, and similarly the statement "we are not so far from the sun" corresponds exactly to the expression "we are not so outlandish," i.e. so ignorant of what is going on in the civilized world. Mr. Page points out that the lands on the coast of the Mediterranean were in the eyes of the ancients the civilized parts of the world, and all lands beyond barbarous and ignorant of everything except their own affairs; Mr. Page compares Aen. VI, 797, (*iacet extra sidera tellus,*) *extra anni Solisque vias*, a land outside the sun's path and therefore wild. — *ab*, prep. with the abl.; gov. *urbe*, marking separation. — *urbe*, abl. sing. of *urbs, urbis*, f., 3d; governed by *ab*.

LINE 569. *Seu* (contraction for *sive*), disjunctive conj.; it is here used properly in a disjunctive conditional clause *sive (seu)*, *if either . . . sive (seu)*, or *if*, etc. It is also used like *aut*, and *vel* with alternative words and clauses, and particularly with two names of the same thing; refer to the note and references to *aut*, l. 183. — *vôs*, nom. plur. of *vôs*, gen. *vestrum* or *vestri*, acc. *vôs*, dat. and abl. *vobis*; subj. of *optatis*. — *Hesperiam*, acc. sing. of *Hesperia*, -ae, f., 1st (consult the note, etc., on *Hesperiam*, l. 530); direct obj. of *optatis*. — *magnam*, acc. sing. f. of *magnus*, -a, -um; qualifies *Hesperiam* and = *potentem*. Observe that the *am* of *Hesperiam* and *magnam* is accented; this would be under ordinary circumstances a blemish (viz. to accent two similar terminations in close position), but here it brings out the force of the adjective. — *Săturnia*, acc. plur. of *Săturnius*, -a, -um, adj. (of the noun *Săturnus*, -i, m., 2d, = *Saturn*, the father of Jupiter, Neptune, and Pluto); agrees with *arva*. *Saturn*, the king of heaven, was dethroned by his son Jupiter, but was permitted to rule in Italy, which he cultivated and civilized to such a degree that the period of his reign there was called the *golden age* and the land produced its fruits untended in abundance. — *que*, enclitic cop. conj.; observe that it joins something explanatory. — *arva*, acc. plur. of *arvum*, -i, n., 2d (from *arō* = *I plough*); a direct obj. of *optatis*, joined by *que* to *Hesperiam*; *agri* = *fields*, without special distinction, whereas *arva* = *tilled fields*.

LINE 570. *Sive*, disjunctive conj., introducing an alternative condition to that of *seu Hesperiam optatis* above. — *Erycis*, gen. sing. of *Eryx*, m., 3d (Greek "Ερύξ); adnominal gen. of specification, describing *finēs*. Eryx was the name (now Giuliano) of a mountain near Drepanum in Sicily, where Venus had a celebrated temple (hence her title *Venus Erycina*). The mountain received its name from Eryx, a son of Butes and Venus, whose strength was such that he overcame all combatants in the fight with the *cestus* (loaded boxing-glove) except Hercules; he was killed by Hercules in the contest and was buried on the mountain called after him. — *finēs*, acc. plur. of *finis*, -is, m., 3d (plur. = *territory*); direct obj. of *optatis*, joined by *sive* to *Hesperiam*. — *rēgem*, acc. sing. of *rēx, rēgis*, m., 3d; in apposition with *Acesten*. — *que*, enclitic cop. conj. — *optātis*, 2d pers. plur. pres. ind. act. of *optō*, -āre, -āvī, -ātum, 1; agrees with the subj. *vôs*. — *Acestēs*, acc. sing. of *Acestēs*, -ae, m., 1st decl. Greek noun; direct obj. of *optatis*, joined by *que* to *finēs*.

LINE 571. *Auxiliō*, abl. sing. of *auxilium*, -i, n., 2d; either abl. of manner, with *dimittam*, = *I will send you away safe (so as to be safe) with my aid (escort)*, or abl. of

you from the means | *opi, búsq̃ue iu, vábo. Vúltis et, hís 572*
 I have. Or would you | *and with riches I will help (you). Do you wish moreover these*
 settle in this realm | *me, cúm „ pari, tér con, sídere, régnis? Úrbem, 573*
 with me on equal | *with me on equal terms to settle realms? The city*
 terms? The city | *quám statu, ó, ves, tra ést: „ sub, dúcite, náves;*
 which I build is | *which I build yours is: draw up your ships;*
 yours; draw up your

instrument, with *tutos*, = *guarded by an escort*. — *tútōs*, acc. plur. m. of *tútus*, -a, -nm, adj.; predicative, agreeing with *vos* understood as the obj. of *dimittam*. *Tutos* is thus *proleptic* = *so as to be safe*; cf. *scuta latentia condunt = they hide their shields (so that they may be) concealed*. A. & G. 385; B. 374, 5; G. 325, *predicative attribution*; H. 636, IV, 3. Some take *tútōs* as acc. plur. m. of *tútus*, the perf. part. of *tueor*, -ēri, *tuitus* or *tútus sum*, 2, = *I protect*; in this case the participle is used like a present participle, and is also used with passive meaning, both of which peculiarities are often found in the perfect participles of deponent verbs. A. & G. 135, *b* and *f*; B. 112, *b*; G. 167, NOTE 2; H. 231, 2. — *dimittam*, 1st pers. sing. fut. ind. act. of *dimitto*, -ere, *dīmisi*, *dīmissum*, 3 (*dī* (= *dis*), *apart*, + *mittō*, = *I send*); the contained subj. is *ego*. — *opibus*, abl. plur. of *ops*, *opis*, *f*, 3d (nom. *ops* only occurs as the name of a goddess; the dat. sing. *opis* is very rare; the sing. = (1) *power*, (2) *help*; the plur. = (1) *resources, riches*, (2) *help*); abl. of the instrument, with *iuvabo*. — *que*, enclitic cop. conj., joining *dimittam* and *iuvabo*. — *iuvābō*, 1st pers. sing. fut. ind. act. of *iuvō*, -āre, *iūvi*, *iūtum*, 1; the subj. is *ego* implied by the personal ending.

LINE 572. *Vultis*, 2d pers. plur. pres. ind. act. of *volō*, *velle*, *volui*, no supine, irreg. (akin to Greek root *βολ* in *βούλομαι*); the contained subj. is *vōs*. As the sentence stands, it is a question: *do you wish moreover (i.e. or do you wish) to settle, etc.*? Some editors punctuate differently, putting a semicolon after *iuvabo* and a comma after *regnīs*; thus *si* must be understood (from *seu* and *sive* above) with *vultis*, and the *apodosis* is *urbem*, etc., e.g. *or (if) you wish to settle . . . , the city which I am building is yours*. On the whole, the question-mark after *regnīs* simplifies the difficulty best. For the conjugation of *volō*, consult A. & G. 138; B. 130; G. 174; H. 293. — *et*, conj., here = *etiam*, *moreover*; *et* is thus not very far removed from having disjunctive force, = *or*. — *hīs*, abl. plur. n. of *hic*, *haec*, *hōc*; agrees with *regnīs*; the accent on *his* emphasizes its deictic signification. — *mē*, abl. sing. of *ego*; governed by *cum*; *me* refers to *Dido*, the speaker. — *cum*, prep. with the abl.; gov. *me*. *Cum* is only enclitic with the personal, reflexive, and relative pronouns. A. & G. 99, *e*, and 104, *e*; B. 142, 4; G. 413, REM. 1; H. 184, 6, and 187, 2. — *pariter*, adv. of manner (*par* = *equal*), modifies *considerē*; *pariter* probably = *here on equal terms*, though some render *at the same time* (= *simul*). — *considerē*, pres. inf. act. of *considō*, -ere, *consēdī*, *consessum*, 3 (*con* = *cum*, *together*, + *sīdō*, = *I sit*); *prolative* or *complementary* inf., after *vultis*. — *rēgnīs*, abl. plur. of *regnum*, -i, n., 2d; abl. of 'place where'; the plur. is poetical for the singular.

LINE 573. *Urbem*, acc. sing. of *urbs*, *urbis*, *f*, 3d; *urbem* is attracted into the case of the rel. pron. *quam*; this is called *inverse attraction*. Strictly the subj. of *vestra est* would be *urbs*, the nom. case; however, by a colloquial idiom, common in Greek and in the Roman comic poets, a noun may be put in the acc. case at the beginning of a sentence to draw attention to it, and then the sentence is carried on just as if the noun had been in the nom. as subject; Plautus has a sentence, *Istum quem quaeris ego sum*. A. & G. 200, *b*; B. 251, 4; G. 617, NOTE 2; H. 445, 9. — *quam*, acc. sing. *f*. of the rel. pron. *quī*, *quae*, *quod*; agrees with *urbem*, and is direct obj. of *statuō*. — *statuō*, 1st pers. sing. pres. ind. act. of *statuō*, -ere, -ui, *statūtum*, 3 (akin to *stō* through *status*);

574	Trós	Tyri, úsque mi, hí ,, nul, ló dis, crímine	ships; Trojan and Tyrian by me shall be treated with no distinction. And would that Aeneas your king, driven by that same gale, were here
	Trojan (man) and Tyrian	by me no with distinction	
575	a, gétur.	Átque uti, nám rex , ípse, ,,	
	will be treated.	And would that your king himself,	
576	No, tó	com, púlsus e, ódem, Áfforet ,	
	by the south wind	driven same, were present	

the implied subj. is *ego*. — *vestra*, nom. sing. f. of *vester*, *vestra*, *vestrum*, poss. adj. of *vós*; agrees with *urbis*, which we would expect, instead of *urbem*, for the sentence is an instance of a kind of *anacoluthon* (i.e. non-sequence); *vestra* is predicative, being the complement of *est*. — *est*, 3d pers. sing. pres. ind. of the copula *sum*, *esse*, *fui*; agrees with a supposed *urbis* as subj., though that subj. appears in the acc. case. — *subducite*, 2d pers. plur. imperative mood act. of *subducō*, -ere, *subdūxī*, *subductum*, 3 (*sub* + *dūcō*); the implied subj. is *vós*. — *nāvēs*, acc. plur. of *nāvis*, -is, f., 3d; direct obj. of *subducite*.

LINE 574. *Trós*, gen. *Trōis*, m., 3d (plur. *Trōes*, -um; Greek *Τρώς*); nom. sing., a subject of *agetur*. — *Tyrius*, nom. sing. m. of *Tyrius*, -a, -um (*Tyrus*, -ī, f. 2d); substantively, a subj. of *agetur*, joined by *que* to *Tros*. — *que*, enclitic cop. conj. — *mihi*, dat. sing. of *ego*; probably a dat. of the agent, as often in poetry. A. & G. 232; B. 189; G. 354; H. 388, 1. Some prefer to regard *mihi* as an *ethic* dative (not wishing to multiply instances of the dat. of the agent with other than the perfect tense and perf. part. passive). A. & G. 236; B. 188, 2, b; A. & G. 351; H. 389. — *nullo*, abl. sing. n. of *nullus*, -a, -um (gen. *nullius*, dat. *nullī*); agrees with *discrimine*. — *discrimine*, abl. sing. of *discrimen*, *discriminis*, n., 3d (from *discernō*, = *I separate*, through the root *discrē*); abl. of manner, without *cum* as there is a modifying adj. *nullo*. *Discrimine* is here used in its literal and original meaning *distinction*; for other meanings, see the note on *discrimina*, l. 204. — *agétur*, 3d pers. sing. fut. ind. pass. of *agō*, -ere, *ēgī*, *actum*, 3; agrees in the sing. with the composite subj. *Tros Tyriusque*, as forming one idea; *agetur* here = *habebitur*. The phrase *discrimine agetur* is strange but quite in Vergil's style; we find (Aen. X, 108) *discrimine habebō*, but *habebō* is quite allowable; however, Vergil is giving a mixed form of this and the phrase *agere discrimen*.

LINE 575. *Atque*, cop. conj., introducing a new and important addition; see the note and references on *que*, l. 1. — *utinam*, adv., used in wishes, with the *optative* subjunctive; the negative is *utinam ne* or *utinam non*, or *utinam nec* . . . *nec*. The *optative* subjunctive is more common with *utinam* than any other word; *ut* is archaic and rare; *ō si* is used with it, chiefly in poetry; *quī* is used in early Latin and in curses. — *rēx*, gen. *rēgis*, m., 3d; nom. sing., in apposition with *Aeneas*. — *ipse*, nom. sing. m. of the intensive adj. *ipse*, *ipsa*, *ipsum* (gen. *ipsius*, dat. *ipsī*); agrees with *rex*. — *Notō*, abl. sing. of *Notus*, -ī, m., 2d (Greek *Νότος*, = the South wind); abl. of the instrument, with *compulsus*; cf. l. 536, where the Trojans are said to be driven *procacibus Austris* (south winds). — *compulsus*, nom. sing. m. of the perf. part. pass. of *compellō*, -ere, *compulsi*, *compulsus*, 3 (*con* = *cum*, + *pellō*); agrees with and enlarges the subj. *Aeneas* or the appositive *rex*. — *eōdem*, abl. sing. m. of *idem*, *eadem*, *idem* (gen. *eiusdem*, dat. *eidem*; from *is* + *dem*; see note and references on *eadem*, l. 240); agrees with *Notō*.

LINE 576. *Afforet* (*adforet*) = *adesset*; 3d pers. sing. imperf. subjunct. of *adsūm*, *adesse*, *affui* (*adfui*), no supine, irreg. (*ad* + *sum*); agrees with the subj. *Aeneas*. The subjunctive mood is due to the sentence being a wish introduced by *utinam* above; the tense is imperfect because the wish is an unfulfilled and impossible one for the present time. The *optative* subjunctive is used as follows: (1) in the pres. subjunctive, when the wish is for the future; (2) in the imperf. when the wish is for the present; (3) in the pluperfect,

in person. At least I | Aéne,ás! „ Equi,dém per , lítora , cértos
 will send trusty mes- | Aeneas! „ Indeed along the shores trusty men
 sengers along the | Dímit,tam, ét Liby,íe „ lus,tráre ex,tréma 577
 coasts and bid them | I will send, „ and of Libya to search the uttermost parts
 search the uttermost | in,íbēo, „ Sí quibus , éiee,tús „ sil,vís aut „ 578
 parts of Libya, if per- | I will order (them), if „ any cast ashore in woods or
 chance shipwrecked | úrbibus , érrat.” Hís ani,mum árrec,tí 579
 he wanders in wood | in cities he is wandering.” These in mind aroused
 or city.” Cheered at

when the wish refers to the past. The negative is *ne*, or (with *utinam*) *utinam non* or *utinam ne* (see *utinam* above). As we have *afforem* = *adessem* from the compound *adum*, so we occasionally find *forem* = *essem* from *sum*. Probably *forem*, -es, -et, etc., was once = *to futururus essem*, as it is sometimes even in the writings of Sallust (cf. *fore*, which always = *futurus esse*). A. & G. 119, NOTE; B. page 57, footnote 2; G. 116, and esp. NOTE 1, c; II. 204, and esp. 2. — *Aenéās*, gen. *Aenēae*, m., 1st decl. Greek noun; nom. sing., subj. of *afforet*. — *Equidem*, adv.; see the note on *equidem*, l. 238. — *per*, prep. with the acc; gov. *litora*. — *litora*, acc. plur. of *litus*, *litoris*, n., 3d; governed by *per*. — *certōs*, acc. plur. m. of *certus*, -a, -um, adj.; used substantively, direct obj. of *dimittam*; *certos* = *fidos*, i.e. trusty messengers.

LINE 577. *Dimittam*, 1st pers. sing. fut. ind. act. of *dimitto* (see *dimittam*, l. 571); the implied subj. is *ego*. — *et*, cop. conj. — *Libyae*, gen. sing. of *Libya*, f., 1st; poss. gen., limiting *extrema*. — *lustrāre*, pres. inf. act. of *lustrō*, -āre, -āvī, -ātum, 1; complementary inf., dependent on *iubebo*. — *extrēma*, gen. *extrēmōrum*, n., 2d = the uttermost parts (properly substantival neuter plural of *extrēmus*, -a, -um, adj.); acc. plur., direct obj. of *lustrāre*. *Extremus* is the superlative degree of the rare adjective *exter*, *extera*, *exterrum*; = lit. *outside* (Cicero speaks of *exterarū nationes*); the comparative is *exterior*, and there is another form of the superlative *extimius*, -a, -um. As *exter* is rare, *extremus* is usually referred back to the prep. *extra*; cf. *supremus* (*summus*) to *supra*. — *iubēbō*, 1st pers. sing. fut. ind. act. of *iubeō*, -ēre, *iussi*, *iussum*, 2; its subj. is *ego*, contained in the verb; *iubebo* is joined by *et* to *dimittam*; understand *eos* as obj. of *iubebo*. *Iubeo* is followed by the acc. and a complementary infinitive (as above); the other common verb for ordering, viz. *imperō*, takes the dative of the person and *ut* with the subjunctive mood.

LINE 578. *Sí*, conditional particle, followed by the indicative *errat*, and, therefore, not introducing an indirect question. See the note on *si*, l. 18. — *quibus*, abl. plur. f. of the indef. pron. and adj. *quis*, *quae*, *quid*; agrees with *silvis*. *Quis*, the indefinite, is rarely used except after *si* or *ne* (if or lest any). — *ēiectus*, nom. sing. m. of the perf. part. pass. of *ēicio*, *ēicere*, *ēicī*, *ēiectum*, 3 (*ē*, = *out of*, + *iaciō*, = *I throw*); agrees with and enlarges *Aeneas* understood as subj. of *errat*; *ēiectus* = *thrown out*, i.e. from the sea onto the land. — *silvis*, abl. plur. of *silva*, -ae, f., 1st; locative ablative. A. & G. 258, 4, f and g; B. 228; G. 385; H. 425. — *aut*, disjunctive conj., joining *urbibus* as an alternative to *silvis*. — *urbibus*, abl. plur. of *urbs*, *urbis*, f., 3d; abl. of 'place where,' like *silvis* above. — *errat*, 3d pers. sing. pres. ind. act. of *errō*, -āre, -āvī, -ātum, 1; the subj. is *Aeneas* understood. The indicative mood presents the hypothesis in a matter-of-fact way, if perchance he is wandering. A. & G. 306, a; B. 302, 4; G. 595; H. 508, 4. Conington, rendering the passage freely, translates "to see if," and others have blindly followed him; this is wrong as the words are literally, for it would require *si* with the subjunctive *erret*, like *Anthea si quem* . . . *videat*, l. 182.

LINE 579. *Hís*, abl. plur. n. of the demonstr. adj. *hic*, *haec*, *hīc*; agrees with *verbis*,

580	dic, tís, „ et , fórtis A, chátēs	Ét pater , Aéne, ás „	heart by these words,
	by words, both brave Achates and father	Aeneas	brave Achates and
581	iam, dúdum e, rúmpere , núbem	Árde, bánt. „	father Aeneas long
	for a long time to burst from the cloud	were burning.	since burned to burst
582	Prior , Aéne, án com, péllat A, chátēs :	“ Náte	from the cloud. Achates first hails Aeneas
	First Aeneas addresses Achates :	“ O thou born	by name : “Goddess-

and refers to Dido's speech. — **animus**, acc. sing. of *animus*, -ī, m., 2d; a kind of direct obj. after the medial part. *arrecti*, = *having their minds cheered*, and probably not an acc. of respect, “*roused as to their minds*”; see the note on *suffusa oculos*, l. 228. Vergil uses the sing. *animus*, though it refers to both Aeneas and Achates; he also uses the plur. *animos* in reference to a single individual. — **arrecti**, nom. plur. m. of *arrectus*, -a, -um, perf. part. pass. of *arrigō*, -ere, *arrēxi*, *arrectum*, 3 (*ad* + *regō*); agrees with and enlarges the subjects *Achates et Aeneas*. — **dictis**, abl. plur. of *dictum*, -ī, n., 2d (originally perf. part. pass. neuter sing. of *dicō*); abl. of the instrument, with *arrecti*. — **et**, cop. conj., repeated below = *both . . . and*; refer to the note on *que*, l. 477. — **fortis**, nom. sing. m. of *fortis*, -e, adj., 3d; qualifies *Achates*. — **Achātēs**, gen. *Achātae*, m., 1st decl. Greek noun; nom. sing., one of the subjects of *ardebant*.

LINE 580. **Et**, cop. conj., joining *Aeneas* and *Achates*. — **pater**, gen. *patris*, m., 3d; nom. sing., in apposition with *Aeneas*. — **Aenēās**, nom. sing., one of the subjects of *ardebant*. — **iamdūdum** (*iam*, = *already*, + *dūdum* (*diū* + *dum*), *not long ago*), adv. of time, modifying *ardebant*. *Iamdū* and *iamdūdum* always express the continuance of an action begun in the past; thus *iamdūdum ardebant* = *they had been and were then eager*, etc. This meaning is most frequent with the present tense, e.g. *iam diu ardeo* = *I have for a long time been eager*. A. & G. 277, b; B. 260, 4; G. 234; H. 469, 2. — **ērumpere**, pres. inf. act. of *ērumpō*, -ere, *ērūpi*, *ērumpum*, 3 (*ē*, = *out of*, + *rumpō*, = *I burst*); prolativ. inf., after *ardebant*. *Erumpere* is the reading of the best MSS., but some favor *abrumpere*; the former is unquestionably the correct reading, and is easily explained. *Erumpo*, which by origin is transitive, is usually intransitive, = *I burst forth*, and from the transitive meaning which it has (e.g. *I burst forth*, i.e. *I leave the cloud*) it acquires a transitive use like that of any ordinary transitive verb. Vergil has several similar examples, e.g. Aen. V, 689, *flammam evadere*. — **nubem**, acc. sing. of *nubes*, -is, f., 3d; direct obj. of *erumpere* in its acquired transitive use; we should expect *nube*, abl. of separation, after *erumpere*, which is intransitive.

LINE 581. **Ardebant**, 3d pers. plur. imperf. ind. act. of *ardeō*, -ēre, *arsi*, *arsum*, 2; agrees with the subjects *Achates et Aeneas*. — **Prior**, nom. sing. m. of *prior*, *prius*, gen. *prioris*, adj.; agrees with *Achates*, and is an adverbial attribute. *Prior* is the comparative degree, formed from the adverb or preposition *prae*; no positive; the superlative is *primus*, which is frequently used adverbially. A. & G. 191; B. 241, 2; G. 325, REM. 6; H. 443. Refer to the note on *prior*, l. 321. — **Aenēan**, acc. sing. of *Aenēās*, -ae, m., 1st decl. Greek noun; direct obj. of *compellat*; -an is the Greek termination, preferred by Vergil in Greek nouns to the Latin -am. — **compellat**, 3d pers. sing. pres. ind. act. of *compellō*, -āre, -āvi, -ātum, 1; agrees with the subj. *Achates*; *compellat* = *alloquitur*, and is a historic present. — **Achātēs**, gen. *Achātae*, m., 1st decl.; nom. sing., subj. of *compellat*.

LINE 582. **Náte**, voc. sing. m. of *nātus*, -a, -um, perf. part. of the deponent verb *nascor*, -i, *nātus sum*, 3 (old form, *gnascor*, etc., root *gna* = *gen*, in *gens*, and Greek γεν in γεν-εσθαι, 2d aorist inf. of γίγνομαι); the case of the person addressed. For the substantial use of participles, consult A. & G. 113, f; B. no reference; G. 437; H. 441.

born, what thought | de, á, quae , núnc ani, mó ,, sen, téntia ,
 now rises in thy | of a goddess, what now in thy mind thought
 heart? Thou seest | surgit? Ómnia , túta vi, dés, ,, clas, sém 538
 that all is safe, thy | rises? All things safe thou seest the fleet
 fleet and company | soci, ósque re, céptos. Únus ab, ést, medi, o ín 534
 restored. One only is | and our comrades restored. One is absent, middle in
 missing, whom with | fluct, tú ,, quem , vídimus , ípsi Súbmer, súm; ,, 585
 our own eyes we saw | the flood whom we saw ourselves overwhelmed;
 whelmed in mid

— *deā*, abl. sing. of *dea*, -ae, f., 1st (dat. and abl. plur. often *deābus*); abl. of source or origin, not often found except with participles. A. & G. 244, a; B. 215; G. 395, and NOTE 1; H. 415, II. — *quae*, nom. sing. f. of the interrog. adj. *quī, quae, quod*; agrees with *sententia*. — *nunc*, adv. of time, modifying *surgit*. — *animō*, abl. sing. of *animus*, -i, m., 2d; abl. of 'place where.' — *sententia*, gen. *sententiae*, f., 1st (for *sentientia*, from *sentiens*, = *thinking*, pres. part. act. of *sentio*); nom. sing., subj. of *surgit*. — *surgit*, 3d pers. sing. pres. ind. act. of *surgō*, -ere, *surrēxi*, *surrectum*, 3 (*sub* + *regō*); agrees with the subj. *sententia*.

LINE 583. *Omnia*, acc. plur. n. of *omnis*, -e, adj., 3d; used as a substantive = *all things*, and subj.-acc. of *esse* understood in the predicate *tuta* (*esse*); *omnia tuta esse* is the acc. and inf. construction, standing as object to the *verbum sentiendi, videt*. — *túta*, acc. plur. n. of *titulus*, -a, -um, adj.; agrees with its subj.-acc. *omnia* and completes the predication *tuta* (*esse*). — *vidēs*, 2d pers. sing. pres. ind. act. of *videō*, -ēre, *vidi*, *vīsum*, 2; the contained subj. is *tū*. For the simple acc. and inf. construction, refer to the note on *misceri*, l. 124. — *classem*, acc. sing. of *classis*, -is, f., 3d; subj.-acc. of *receptam esse* understood from *receptos*; there is no conjunction connecting *omnia* and *classem* (*asyndeton*). — *sociōs*, acc. plur. of *socius*, -ī, m., 2d; subj.-acc. of *receptos* (*esse*). — *que*, enclitic cop. conj., joining *classem* (*receptam esse*) and *socios receptos* (*esse*). — *receptōs*, acc. plur. m. of *receptus*, -a, -um, perf. part. pass. of *recipio*, -ere, *recēpi*, *receptum*, 3 (*re*, = *back*, + *capio*, = *I take*); agrees with the subj.-acc. *socios*, and is (with *esse* understood) the perf. inf. passive of *recipio*. Observe that the *restoration* (expressed by *receptos*) applies to the fleet as well as the crews, but that the participle is only expressed with the nearest of the nouns, *socios*.

LINE 584. *Únus*, nom. sing. m. of *únus*, -a, -um (gen. *ūnūs*); subj. of *abest*; *unus* refers to *Orontes*, see ll. 113-117. — *abest*, 3d pers. sing. pres. ind. act. of *absum*, *abesse*, *āfui* (*ab* + *sum*); agrees with the subj. *unus*. *Abesse* is used idiomatically in phrases = *to be so far from doing something*, e.g. *tantum abest ut* + the subjunctive. — *mediō*, abl. sing. m. of *medius*, -a, -um; agrees with *fluctu*, which it qualifies partitively. — *in*, prep. with the acc. and abl.; gov. the abl. *fluctū*. — *fluctū*, abl. sing. of *fluctus*, -ūs, m., 4th (*fluō* = *I flow*); governed by preposition *in*. — *quem*, acc. sing. m. of the rel. pron. *quī, quae, quod*; agrees with the antecedent *unus* in gender and number, and is the obj.-acc. of *vidimus*. A. & G. 198; B. 250, 1; G. 614; H. 445. — *vidimus*, 1st pers. plur. perf. ind. act. of *videō*, -ēre, *vidi*, *vīsum*, 2; the subj. is *nōs* contained in the verb. The perfect tense denotes that the action took place in the past and was instantaneous. — *ipsi*, nom. plur. m. of the intensive pron. and adj. *ipse*, -a, -um; agrees with and intensifies *nos*, the implied subj. of *vidimus*.

LINE 585. *Submersum*, acc. sing. m. of *submersus*, -a, -um, perf. part. pass. of *submergō*, -ere, *submersi*, *submersum*, 3 (*sub*, = *under*, + *mergō*, = *I plunge*); predicate participle, agreeing with *quem*; *quem submersum vidimus* is more vivid than the

dic, tís	res, póndent	, cétera	, mátris."	flood; all the rest
with the words	correspond	the rest	of thy mother."	answers to thy mother's words."
556 Vix	ea	, fátus e, rát,	„ cum, circum, fúsa	Scarce had he spoken, when
	Scarcely those (words)	had he spoken,	when spread around	suddenly the mantle
587 re, pénte	Scíndit	, sé nu, bés	„ et in, æthera,	of cloud parts and
suddenly	cleaves	itself the cloud	and into	air melts into the bound-

ordinary acc. and inf. construction *quem submergī vidimus*. The participle expresses the actual condition of the object of perception; it is properly a Greek construction (after *verba sentiendi*), is very rare in early Latin, but was introduced into Latin by Cicero and others who studied Greek models. A. & G. 292, e; B. 336, 2; G. 536; H. 535, I, 4. — *dictis*, dat. plur. of *dictum*, -ī, n., 2d; dat. of the indirect obj. after *respondēt*; *dictis matris* refers to the prophetic words of Venus disguised as a Tyrian maiden (see ll. 390 ff.). — *respondēt*, 3d pers. plur. pres. ind. act. of *respondeō*, -ēre, *respondī*, *responsum*, 2 (*re*, = back or again, + *spondeō*, = I promise, hence I answer; agrees with the subj. *cetera*. *Respondeō* = (1) I promise in return, or I return, e.g. *par pari respondere*, = to return like for like, rare; (2) I reply; (3) of lawyers, oracles, etc., = I give an opinion or response; (4) I answer to my name (i.e. appear); (5) I correspond to, answer to, as in this passage; (6) I prove a match for, in Cicero; (7) I resound, re-echo, in Ovid and poetical. For the force of *re* and *red* in composition, refer to the notes on *repositum*, l. 26, and *remordet*, l. 261. — *cētera*, nom. plur. n. of *cēterus*, -a, -um (= the other, the remaining part, in sing., which is rare); substantival, subj. of *respondēt*. *Ceteri*, -ae, -a, the plur., is generally used, = the rest. — *mātris*, gen. sing. of *māter*, f., 3d (Greek *μήτηρ*); poss. gen., limiting *dictis*; *matris* = *Veneris*.

LINE 586. *Vix*, adv., modifying *fatus erat*; *vix* is a quasi-negative adverb used in reference to degree or time. — *ea*, acc. plur. n. of the demonstr. pron. *is, ea, id* (gen. *eius*, dat. *ei*, acc. *eum*, *eam*, *id*, abl. *eō, eā, eō*); direct obj. of *fatus erat*. A. & G. 101; B. 87; G. 103, 1; H. 186, IV. — *fātus erat*, 3d pers. sing. pluperf. ind. of the defective deponent verb *fārī*; combine tense (participle + a part of *sum*, in the perfect stem tenses passive of all verbs), agreeing with the subj. *Achates* understood. A. & G. 144 c; B. 136; G. 175, 3; H. 297, II, 3. — *cum*, conj., indicating a point of time (also written *quum*, *quom*, rarely *qum*, originally an adverbial acc. of the rel. *qui*). Observe that *cum* is followed by the historic present indicative *scíndit*; when *cum* is the correlative of *tum* or a phrase = to *tum* (e.g. *he had just spoken, when*), it is followed by the indicative. Usually *cum* temporal takes the imperfect and pluperfect subjunctive, and other tenses in the indicative. A. & G. 325; B. 288, 289; G. 580-585; H. 521. — *circumfúsa*, nom. sing. f. of *circumfusus*, -a, -um, perf. part. pass of *circumfundō*, -ere, *circumfūdī*, *circumfúsus*, 3 (*circum*, = around, + *fundō*, = I pour); predicate part., agreeing with *nubes*; *circumfusa nubes* = *nubes quae circumfusa erat*. — *repentē*, adv., modifying *scíndit se*.

LINE 587. *Scíndit*, 3d pers. sing. pres. ind. act. of *scindō*, -ere, *scidī*, *scissum*, 3 (akin to Greek *σχίζω* = I cleave); agrees with the subj. *nubēs*; *scíndit* is a historic present. — *sē*, acc. sing. of the reflexive pron. *sē* (*sēsē*); direct obj. of *scíndit*; *sē* must also be supplied as obj. of the transitive verb *purgat*. Transitive verbs may acquire an intransitive sense in two ways: (1) by use with the reflexive pron. *sē* as object, e.g. *scíndit se* = lit. *cleaves itself*, i.e. *parts or melts*; (2) by being used in the passive, e.g. *scínditur*. — *nūbēs*, gen. *nūbīs*, f., 3d; nom. sing., subj. of *scíndit*; *nubes* is the cloud of mist which Venus spread about Aeneas and Achates, see l. 411. — *et*, cop. conj. — *in*, prep. with the acc. and abl.; gov. the acc. *aethera*. — *aethera*, Greek form of the acc. sing. of *aethēr*, -eris, m. 3d, (Greek *αἰθήρ*); governed by *in*. Strictly we ought to have had *in*

less air. There Aeneas stood forth and shone upon them in the bright light, in face and shoulders god-like; for herself his mother had breathed upon her son the grace of clustering hair, the bright radi-

púrgat	a, pértum.	Réstítit	, Aéne, ás	588
clears (itself)	open.	Stood forth	Aeneas	
cla, ráque	in	lúce	re, fúlsit, Ós	hume, rósque
and clear	in	the light	shone out, in face	and in shoulders
de, ó	simi, lis:	nam, que	ípsa	de, córam
to a god	like:	for	herself	beautiful
Ciēsari, ém	na, tó	gene, tríx,	lu, ménque	590
hair	upon her son	his mother	and the radiance	

aera, for the cloud melted into the atmosphere, and not into the upper air; this passage proves that Vergil does not always use the word strictly, cf. *aëre saepsi*, l. 411. — *púrgat*, 3d pers. sing. pres. ind. act. of *purgō*, -āre, -āvī, -ātum, 1; agrees with the subj. *nubes*, and is joined by *et* to *scindit*; *púrgat* is not used intransitively, but *se* must be supplied as direct obj. from above. — *apertum*, acc. sing. m. of *apertus*, -a, -um; agrees with *aethera*.

LINE 588. *Restitit*, 3d pers. sing. perf. ind. act. of *restō*, -are, *restiti*, no supine, 1 (*re*, = back, + *stō*, = I stand); agrees with the subj. *Aeneas*. The force of *re* is to show that Aeneas was left in view as the cloud vanished. — *Aenēās*, nom. sing.; subj. of *restitit*. Of course Achates also *restitit*, but Vergil draws attention to the more important figure, the hero of the Aeneid. — *clārā*, abl. sing. f. of *clārus*, -a, -um, adj.; agrees with *luce*. *Clarus* = (1) clear, bright; (2) renowned, famous. — *que*, enclitic cop. conj. — *in*, prep. with the acc. and abl.; gov. the abl. *luce*. — *lūce*, abl. sing. of *lux*, *lūcis*, f., 3d (for *luc-s*, from *luc-eō*, = I shine, hence (1), light, brightness, (2) daylight); governed by the preposition *in*. — *refulsit*, 3d pers. sing. perf. ind. act. of *refulgeō*, -ere, *refulsī*, no supine, 2 (*re*, = back, + *fulgeō*, = I shine); agrees with the subj. *Aeneas*, and is joined by *et* to *restitit*. The force of *re* in *refulsit* is the same as in *restitit* above; see the note on *refulsit*, l. 402.

LINE 589. *Ōs*, acc. sing. of *ōs*, *ōris*, n., 3d; acc. of respect, with *similis* = like as to his face; refer to the note on *genu*, l. 320. The following description, ll. 589-593, is a free imitation of Odyssey, XXIII, 156-162. Even the simile *quale manus*, etc., l. 592, is copied from the Homeric simile of gold and silver work. — *humerōs*, acc. plur. of *humcrus*, -ī, m., 2d (akin to the Greek *phōs*); acc. of respect, like *os* above, to which it is joined by *que*. — *que*, enclitic cop. conj. — *deō*, dat. sing. of *deus*, -ī, m., 2d; dat. after *similis*. Adjectives expressing likeness may take either the genitive or the dative case; Cicero uses the genitive of living objects, the genitive or dative of inanimate objects. A. & G. 234, d, esp. 2; B. 204, 3; G. 359, REM. 1 and NOTE 4; H. 391, I, and 4, and page 205, footnotes 1, 2, 3. It is supposed that Vergil is thinking of Apollo, whose beautiful figure, hair, and shoulders are well known. But more probably he has only the passage of Homer in mind, wherein Athene shed a wealth of beauty over the head of the hero, and gave him οὐκ ἄλκις κόμας. — *similis*, nom. sing. m. of *similis*, -e, adj., 3d; agrees with *Aeneas*. — *namque* (*nam* + *que*), *nam*, causal conj., strengthened by *que*, introducing an explanation. — *ipsa*, nom. sing. f. of *ipse*, -a, -um; agrees with and intensifies the subj. *genetrix*. — *decōram*, acc. sing. of *decōrus*, -a, -um (from *decor*, *ōris*, m., 3d), agrees with *caesariem*.

LINE 590. *Caesariem*, acc. sing. f. of *caesariēs*, -ēī, f., 5th; direct obj. of *afflārat*. Most commentators declare that *afflārat* can only be used with *caesariem* by *zeugma* (see *serenat*, l. 255), and that it is only allowed by poetic license with *lumen*; however, the whole passage is highly poetical, and if radiance can be breathed into the eyes, surely

591	iu, véntae	Púrpure, um,	ét	lae, tós	„	ocu, lís	ance of youth, and
	of youth	bright (lit. purple)	and	glad	to his eyes		glad glory upon his
592	af, flárat	ho, nóres:	Quále	ma, nús	ad, dúnt	„	eyes, even as when
	had breathed	charms:	(such) as	hands	add		skilled hands add

the *grace of beautiful locks* (the emphasis on *decoram*) can also be said to be divinely breathed upon Aeneas. — *nātō*, dat. sing. m. of *natus*, -a -um, perf. part. of the deponent verb *nascor*, -ī, *natus sum*, 3; used substantively, dat. of the indirect obj. after *afflarat*; see note on *nate*, l. 582. — *genetrix*, gen. *genetricis*, f., 3d (from *genō*, old form of *gignō*, = *I bring forth*); nom. sing., subj. of *afflarat*; *genetrix* = *mater*, i.e. *Venus*. — *lūmen*, acc. sing. of *lūmen*, *lūminis*, n., 3d (for *luc-men*, from *lūcō*, = *I shine*); a direct obj. of *afflarat*, joined by *que* to *caesariem*. — *que*, enclitic cop. conj. — *iuventae*, gen. sing. of *iuvēnta*, f., 1st (the state of the *iuvenis*); a sort of adnominal gen. of substance or material, the gen. being really equivalent to an adjective; *iuvēntae* limits *lumen*. A. & G. 214, e; B. 197; G. 361; H. 395.

LINE 591. *Purpureum*, acc. sing. n. of *purpureus*, -a -um (from *purpura*, -purple); agrees with *lumen*. The adjective *purpureus* (which = (1) *purple*, hence from the nature of this ancient dye (2) *bright, dazzling*) is used by the poets with a wide assortment of nouns, e.g. *flowers* (Aen. V, 79, *purpureos . . . flores*), light, eyes, love, swans, and snow; in all these instances the word seems to have lost its signification of colour, and to denote merely brightness. — *et*, cop. conj. — *laetōs*, acc. plur. of *laetus*, -a, -um, adj.; agrees with *honore*. — *oculis*, dat. plur. of *oculus*, -ī, m., 2d; dat. of the indirect obj. after *afflarat*. — *afflārat*, 3d pers. sing. pluperf. ind. act. of *afflō*, -āre, -āvī, -ātum, 1 (*ad*, = *upon*, + *flō*, = *I breathe*); agrees with the subj. *genetrix*; the word is specially used here of the divine dispensation of peculiar privileges by the goddess Venus to her son. *Afflārat* is a contracted form of *afflāverat*. A. & G. 128, a, 1; B. 7, 2; G. 131, 1; H. 235. — *honōrēs*, acc. plur. of *honoris*, -ōris, m., 3d; a direct obj. of *afflarat*, joined by *et* to *lumen*. The plural is very rarely used meaning *beauty*; the most important meaning of the word in prose is *office, official dignity*.

LINE 592. *Quāle*, acc. sing. n. of *quālis*, -e, rel. adj.; agrees with *decus*. *Qualis* here and frequently elsewhere introduces a simile, always with the corresponding demonstrative *talis* understood before it; thus the complete logical order is: *tale decus* (in apposition with *lumen* and *honores*) *quale decus manus ebori addunt, aut (tale quale additur) ubi flavo, etc.* — *manūs*, nom. plur. of *manus*, -ūs, f., 4th; subj. of *addunt*. A. & G. 69; B. 50; G. 62, EXCEPTIONS; H. 118. *Manus* of course = *the hands of the workers in metal*. — *addunt*, 3d pers. plur. pres. ind. act. of *addō*, -ere, *addidī*, *additum*, 3 (*ad* + *dō*); agrees with the subj. *manus*. The comparison between the ivory in its setting, and the silver or Parian marble set in gold, is here general; the meaning is that as the setting adds peculiar beauty to ivory, etc., so the special gifts of Venus made Aeneas, regarded as a whole, beautiful. — *ebori*, dat. sing. of *ebur*, *eboris*, n., 3d, = *ivory* (akin to Sanskrit *ibha* = *an elephant*); dat. of the indirect obj. after *addunt*. Vergil does not name what the setting of the ivory is, but in a like simile in Aen. X, 136, the setting is box-wood or terebinth (*inclusum buxo . . . ebur*). — *decus*, gen. *decoris*, n., 3d; acc. sing., direct obj. of *addunt*. — *aut*, disjunctive conj., introducing an alternative comparison; see note on *aut*, l. 183. The construction being somewhat compressed, understand after *aut*, *quale decus est* (or *additur*). — *ubi*, temporal conj., followed by the ind. *circumdatur*. *Ubi* has several uses: (1) interrog. of place, = *where*? (2) of time, = *when*? (3) rel. local adv. = *where, in which place*; (4) of persons and things = *with* or *by which, whom*; (5) temporal conj. = *when*. — *flāvō*, abl. sing. n. of *flāvus*, -a, -um (probably akin to *flamma*); agrees with *auro*.

beauty to the ivory, | ebo,rí decus, , aút ubi , flávo Árgen,túm 593
 or when silver or Pa- | to ivory grace, or when yellow silver
 rian stone is set in | Pari,úsve la,pís ,, cir,cúmdatur , aúro. Túm 594
 yellow gold. Then | or Parian stone is encircled with gold. Then
 he thus addresses the | sic , régi,nam álloquì,túr,, cun,ctisque re,pénte
 queen, and unlooked | thus the queen he addresses, and to all suddenly
 for by all makes | Ímpro,vísus a,ít: "Co,rám, quem , quaéritis, , 595
 speech: "Here be- | unexpected he says: "In presence, whom you seek,
 fore you am I, whom

LINE 593. **Argentum**, gen. *argentí*, n., 2d (Greek ἀργυρος); nom. sing., subj. of *circumdatur*. — **Parius**, nom. sing. m. of *Parius*, -a, -um, adj. (belonging to *Parus* or *Paros*, -i, f., 2d); agrees with *lapis*. *Paros* is an island (one of the Cyclades group) in the Aegean Sea, close to *Naxos* and *Delos*, and was from early times famous for its magnificent white marble. The famous *Parian marbles* (inscribed) are now in the possession of the University of Oxford. — **ve**, enclitic disjunctive conj., joining *lapis* as an alternative to *argentum*. *Vel* and its weaker form *ve* offer a choice between two alternatives; *aut* joins but excludes the two alternatives; *sive* generally gives a choice between two names of the same thing. A. & G. 156, c; B. 342; G. 494; H. 554, II, 2. — **lapis**, gen. *lapídís*, m., 3d (akin to Greek λίᾱς = a stone); nom. sing., a subj. of *circumdatur*; *lapis* is joined by *ve* to *argentum*. — **circumdatur**, 3d pers. sing. pres. ind. pass. of *circumdō*, -āre, *circumdedi*, *circumdatus*, 1 (*circum* + *dō*); agrees with each of the two subjects *argentum* and *lapis* separately, as is usual when two singular subjects are connected by a disjunctive conjunction. — **aurō**, abl. sing. of *aurum*, -i, n., 2d (Greek αὐρὸν); abl. of the instrument, with *circumdatur*.

LINE 594. **Tum**, adv. of time, not so much marking the actual time when *Aeneas* spoke as connecting his speech with the preceding events; thus it means little more than *next*. — **sic**, adv. of manner, modifying *alloquitur*. — **rēginam**, acc. sing. of *rēgina*, -ae, f., 1st; direct obj. of *alloquitur*. — **alloquitur**, 3d pers. sing. pres. ind. of the deponent verb *alloquor*, -i, *allocutus sum*, 3 (*ad* + *loquor*); agrees with the subj. *Aeneas* understood. Observe that, though *loquor* is intransitive, its compound *alloquitur* is transitive; a direct object may follow intransitive verbs compounded with *ad*, *ante*, *ob*, *trans*, etc. A. & G. 228, a; B. 175, 2, a; G. 331; 372. — **cunctis**, dat. plur. of *cuncti*, -ae, -a (sing. rare); probably dat. of the indirect obj. after *ait*, but perhaps an *ethic* dative, going closely with *improvisus*. — **que**, enclitic cop. conj. — **repente** (from *repēns*, -entis, = sudden), adv., modifying *ait*.

LINE 595. **Improvísus**, nom. sing. m. of the adj. *imprōvísus*, -a, -um (*in*, = *not*, + *prōvísus*, = *foreseen*, from *prōvideō*); agrees with *ait*, and is an adverbial attribute; *improvisus ait* = *suddenly says*. — **ait**, 3d pers. sing. pres. ind. act. of the defective verb *aiō*; agrees with the subj. *Aeneas* or a pronoun understood referring to him; *ait* is joined by *que* above to *alloquitur*. For *aiō*, consult A. & G. 144, a; B. 135; G. 175, 1; H. 297; II, 1. — **Cōram**, adv., strengthening *adsum*. *Coram* is sometimes used as a preposition with the ablative case, = *in the presence of*. — **quem**, acc. sing. m. of the rel. pron. *qui*, *quae*, *quod*; agrees in gender and number with *ego*, the subject contained in the verb *adsum*, and is the direct obj. of *quaeritis* in the rel. clause. — **quaeritis**, 2d pers. plur. pres. ind. act. of *quaerō*, -ere, *quaesivi*, *quaesitum*, 3; the implied subj. is *vos*, referring to *Dido* and the *Carthaginians*. — **adsum**, 1st pers. sing. pres. ind. of *adsum*, *adesse*, *adfuī* or *affuī* (*ad* + *sum*); its subj. *ego* is contained in the verb.

596	ádsum Tróius , Aéne,ás, ,, Liby,cís e,réptus ab ,	you seek, Aeneas of Troy, snatched from
	<i>I am here Trojan Aeneas, Libyan snatched from</i>	out the Libyan waves.
597	úndis. Ó so,la ínfan,dós ,, Tro,iæ mise,râta	O thou that alone hast
	<i>the waves. O thou alone unspeakable of Troy having pitied</i>	pitied Troy's agonies
598	la,bóres, Quæ nos, , réliqui,ás Dana,úm, ,,	utterable, who with
	<i>the woes, who us, the remnants of (= left by) the Greeks,</i>	us, the remnant left
599	ter,ræque ma,risque Ómnibus ,éxhaus,tós ,, iam ,	by the Greeks, worn
	<i>both of land and of sea all worn out now</i>	out at last by all
		perils of land and sea,

LINE 596. *Tróius*, nom. sing. m. of *Tróius*, -a, -um; agrees with *Aeneas*. — *Aenēās*, nom. sing. in apposition with *ego* the implied subj. of *adsum*. — *Libycís*, abl. plur. f. of *Libycus*, -a, -um, adj. (of nom. *Libya*, -ae, f., 1st); agrees with *undis*. — *ēreptus*, nom. sing. m. of *ēreptus*, -a, -um, perf. part. pass. of *ēripō*, -ere, *ēripui*, *ēreptum*, 3 (*ē*, = out of, + *ripō*, = I snatch); agrees with and enlarges *Aeneas*. — *ab*, prep. with the abl.; gov. *undis*. — *undis*, abl. plur. of *unda*, -ae, f., 1st; governed by the preposition *ab*; *ab undis* expresses separation.

LINE 597. *Ō*, exclamation, used with the voc. *tu* understood in address. — *sōla*, voc. sing. of *sōlus*, -a, -um, adj.; agrees with *tu* understood; *sola* is an adverbial attribute of *miserata*. — *infandōs*, acc. plur. m. of *infandus*, -a, -um, adj. (*in*, = not, + *fandus*, = must be spoken); qualifies *labores*. See the note on *infandōs*, l. 525. — *Trōiae*, gen. sing. of *Trōia*, f. 1st; poss. gen., limiting *labores*. — *miserāta*, voc. sing. f. of *miserātus*, -a, -um, perf. part. of the deponent verb *miseror*, -ārī, -ātus sum, I (*miser* = wretched, hence to be wretched about some person or thing, to pity); agrees with *tu* understood. — *labōrēs*, acc. sing. of *labor*, -ōris, m., 3d; direct obj. of *miserāta*.

LINE 598. *Quae*, nom. sing. f. of the rel. pron. *quī, quae, quod*; agrees with *tu* (understood) the antecedent, and is subj. of *socias*, l. 600. — *nōs*, acc. plur. of *nōs* (gen. *nostrum* or *nostrī*, dat. and abl. *nōbīs*); direct obj. of *socias*. — *rēliquiās*, acc. of the plur. nom. *rēliquiae*, -ārum, f., 1st (*relinquō* = I leave, hence the remnant); acc. in apposition with *nōs*; *rēliquias Danaum* = *eos qui a Danaīis relictī sunt*. — *Danaum*, gen. plur. of *Danaī*, -ōrum, m., 2d (properly m. of the adj. *Danaus*, -a, -um, = belonging to *Danaus* (the brother of *Aegyptus*) who settled in Greece, hence *Danaī* = the Greeks); subjective gen., limiting *rēliquias*. A. & G. 213, I; B. 199; G. 363, I; H. 396, II. *Danaūm* is contracted for *Danaōrum*; cf. *superum*, l. 4, and see note and references. — *terrae*, gen. sing. of *terra*, f., 1st; subjective poss. gen., limiting *casibus*. The use of the genitive (instead of the abl. of 'place where' = on land and sea) here corresponds to the English of in *perils of the land*. — *que*, enclitic cop. conj.; *que* is repeated below, and *que . . . que* = both . . . and. — *maris*, gen. sing. of *mare*, n., 3d; poss. gen., limiting *casibus*, and joined by *que* below to *terrae*. — *que*, enclitic cop. conj.

LINE 599. *Omnibus*, abl. plur. m. of the adj. *omnis*, -e, 3d; agrees with *casibus*. — *ēxhaustōs*, acc. plur. m. of *ēxhaustus*, -a, -um, perf. part. pass. of *ēxhauriō*, -īre, *ēxhausti*, *ēxhaustum*, 4 (*ēx*, = out of, + *hauriō*, = I drain); agrees with *nos*. There is another reading *ēxhaustis*, the abl. plur. m. of the participle, agreeing with *casibus* in the abl. abs. construction (*all perils having been exhausted*); this reading is not as well supported as *exhaustos*, nor is it so graceful. — *iam*, adv. of time, with *exhaustos*, = worn out at last. — *cāsibus*, abl. plur. of *cāsus*, -ūs, m., 4th (from *cadō*, = I fall, hence a falling out, an event); abl. of the means or instrument, with *exhaustos*. By derivation *casus* = chance or fortune, whether good or bad, but it usually stands for *misfortune*. —

needful of all things,	cásibus, , ómnium e, génos, Úrbe do, mó	600
sharest thy city, thy	by misfortunes, of all things in need, by city by home	
home ! not in our	soci, ás, " gra, tés per, sólvère, dignas Nón	601
power is it to render	dost unite us (to thee) thanks to pay worthy not	
worthy thanks, nor in	opis , ést nos, trae, ,, Di, dó, nec , quidquid	
the power of all that	of power it is our, Dido, nor (of) whatsoever	
yet remain of the Dar-	u, bique est Géntis , Dárdani, é, ,, mag, núm	602
danian race that has	anywhere there is of the race Dardanian, great	

omnium, gen. plur. n. of the adj. *omnis*, -e, 3d; objective gen., dependent on the idea of *emptiness* in *egenos*. Adjectives expressing *fulness*, *power*, *knowledge*, etc., and the reverse may take this genitive. A. & G. 218, a; B. 204, 1; G. 374; H. 399, 1, 3. *Omnum* is here used as a substantive, = *all things*. Professor Conington remarks that nowhere else has Vergil introduced this metrically awkward word into a hexameter. — *egēnōs*, acc. plur. m. of *egēnus*, -a, -um, adj. (from *egeō*, = *I am in need*); agrees with and enlarges the object *nōs*.

LINE 600. **Urbe**, abl. sing. of *urbs*, *urbis*, f., 3d; abl. of the means, with *socias*; some prefer to call *urbe* and *domo* ablatives of manner. — **domō**, abl. sing. of *domus*, -ūs, f., 4th; abl. of the means, like *urbe* above. Observe the rhetorical effect of the *asyndeton*. A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. *Domō* is one of the 2d decl. forms of *domus*. For a full note and references on the declension of *domus*, refer to *domos*, l. 140. — **sociās**, 2d pers. sing. pres. ind. act. of *sociō*, -āre, -āvī, -ātum, 1 (from *socius*, -i, m., 2d); agrees with the subj. *quae* above; supply *tibi* or *tecum* (= *dost associate us with thee*). An outline of the sentence is as follows: *O tu . . . quae nos . . . (enlargements of nos) . . . urbe domo socias, non opis nostrae est grates dignas persolvere, Dido, nec (opis est) gentis Dardaniae, quidquid ubique est, quae per magnum orbem sparsa (est)*. — **grātēs**, acc. plur. of *grātēs*, f., plur., 3d (only in nom. and acc. plur.; but Tacitus uses the abl. *gratibus*); direct obj. of *persolvere*. — **persolvere**, pres. inf. act. of *persolvō*, -ere, *persolvī*, *persolutum*, 3 (*per*, = *completely*, + *solvō*, = *I pay*); *prolative* inf., depending on *opis est* (which is the predicate of the principal sentence). — **dignās**, acc. plur. f. of *dignus*, -a, -um, adj.; agrees with *grates*.

LINE 601. **Nōn**, negative adv., limiting the predicate *opis est*. — **opis**, gen. sing. *ops*, f., 3d (nom. and dat. sing. are rare, and the gen. is not as common as the acc. and abl. cases); poss. gen., predicative with the copula *est*. The predicate genitive is often used with an infinitive or substantival clause as subject; it is most common in adjectives, e.g. *virī sapientis est* = *it is (the part or duty) of a wise man to*, etc., which practically = *it is wise to*, etc. A. & G. 214, d; B. 198, 3; G. 366, esp. REM. 2; H. 401-403. — **est**, 3d pers. sing. pres. ind. of *sum*, *esse*, *fuī*; the subj. of *opis est* is *persolvere grates*. — **nostrae**, gen. sing. f. of the poss. adj. *noster*, *nostra*, *nostrum*; agrees with *opis*. — **Dídō**, voc. sing. of *Didō*, -ōnis, or *Didūs*, f., 3d; the case of the person addressed. — **nec**, negative cop. conj., joining *opis est nostrae* and *quidquid est gentis*. — **quidquid** (*quicquid*), nom. sing. n. of the universal rel. pron. *quisquis* (see *quisquis*, l. 387); agrees with a gen. sing. n. demonstr. pron., e.g. *eius*, understood, and is subject of *est* in the rel. clause *quidquid . . . Dardaniae*; *quidquid* + a gen., = *all there is of a thing*. The sentence runs, *it is not in our power nor (in the power of) all there is of the Dardanian race*. — **ubique** (*ubi* + *que*), adverb of place, indefinite. — **est**, 3d pers. sing. pres. ind. of *sum*; agrees with *quidquid*.

LINE 602. **Géntis**, gen. sing. of *gens*, f., 3d; partitive gen., representing the whole of which a part *quidquid* is taken, though the conception is not so much partitive as

603 quae , sparsa per , orbem. Dī tibi, si
 which was scattered throughout the world. The gods to thee, if
 qua piōs „ res, pēctant , nūmina , , si quid
 any good men regard deities, if anything

been scattered throughout the width of the earth. The gods give thee meet reward! if at all the deities regard god-

characteristic. This kind of genitive is frequently used with the nom. and acc. neuter sing. of *quid* and *quod* and their compounds, also after such words as *satis*, *minus*, *nil*, *multum*, etc. A. & G. 216, 3; B. 201, 2; G. 369; H. 397, 3. The Latin of this sentence may be thus resolved: *non opis est nostrae* (= *nostrum*, of us) *nec (gentis Dardaniae), quidquid gentis Dardaniae ubique est.* — *Dardaniae*, gen. sing. f. of the adj. *Dardanius*, -a, -um (from *Dardanus*, a son of Jupiter and ancestor of Priam); agrees with *gentis*. — *magnum*, acc. sing. m. of the adj. *magnus*, -a, -um; qualifies *orbem*. — *quae*, nom. sing. f. of the rel. pron. *qui*, *quae*, *quod*; agrees with its antecedent *gentis*, and is subj. of *sparsa* (*est*) in the rel. clause. — *sparsa*, nom. sing. f. of *sparsus*, -a, -um, perf. part. pass. of *spargō*, -ere, *sparsī*, *sparsum*; agrees with the subj. *quae*, and forms with *est* understood the 3d pers. sing. perf. ind. pass. (combine tense) of *spargō*. — *per*, prep. with the acc.; gov. *orbem*. — *orbem*, acc. sing. of *orbis*, -is, m., 3d; governed by *per*. *Orbis* = lit. a circle, hence, with *terrarum* expressed or understood, = circle of lands, i.e. the world. It is quite needless to reject this line on the ground that Aeneas had no knowledge of any other Trojan colonies; Aeneas has in mind the Trojans whom the Greeks took prisoners, as well as those whom he himself had left in Crete and those who were ruled by Acestes in Sicily.

LINE 603. *Dī*, nom. plur. of *deus*, -ī, m., 2d (voc. sing. *deus*; plural irreg., nom. *dei*, *diī*, or *di*; gen. *deōrum* or *deūm*; dat. and abl. *deis*, *diīs*, *dīs*); subj. of *ferant*, l. 605 below. — *tibi*, dat. sing. of the 2d personal pron. *tū*; dat. of the indirect obj., after *ferant*. — *si*, conditional conj., followed by the ind. *respectant*. When a condition is represented logically, without any implication as to possibility, fulfilment, etc., but simply stated in formula, e.g. *if this is (not) so, then that is (not) so*, the verb in the *protasis* is regularly in the indicative mood, and the verb of *apodosis* is proved to be either a simple indicative, an imperative, or the subjunctive in one of its independent uses. So here *ferant* is an independent subjunctive, viz. the *optative*, and correspondingly the verbs of the *protasis* (*respectant* and *est*) are indicative. A. & G. 306, a; B. 302, 4; G. 595; H. 508, 4. — *qua*, nom. plur. n. of the indefinite pron. and adj. *quis*, *quae*, *quid*; agrees with *nūmina*. *Si qua*, etc., does not by any means imply that Aeneas was in doubt as to whether the gods took heed of virtue in the world; the real meaning is, *just as certainly as the gods*, etc. Nor yet does *qua* make any distinction between the gods, as though some rewarded virtue, while others did not; *qua* is virtually adverbial, and = *if the gods AT ALL*, just as in l. 181, some take *quem* adverbially (*Anthea si quem videat*, = *if he can ANYWHERE see Antheus*). — *piōs*, acc. plur. m. of the adj. *pīus*, -a, -um; used substantively, direct obj. of *respectant*. — *respectant*, 3d pers. plur. pres. ind. act. of *respicō*, -āre, -āvī, -ātum, 1 (intensive of *respicō*); agrees with the subj. *nūmina*; for the ind. mood see note on *si* above. — *nūmina*, nom. sing. of *nūmen*, *nūminis*, n., 3d (from *nuō*, = *I nod*); subj. of *respectant*. The meanings of *numen* are: (1) *nod*; (2) *command*, indicated by the royal *nod*; (3) *godhead*, *divine presence*, as in l. 447, *numine divae*; (4) *a god, a deity*, as in this passage. — *si*, conditional conj., followed by the ind. *est* in logical formula; see *si* above. The repetition of *si* (*anaphora*) is rhetorical. — *quid*, nom. sing. n. of the indefinite pron. *quis*, *quae*, *quid*; *quid* is complement of *est* in the predicate *quid est*; *if justice, etc., is anything* (i.e. of any account, held in esteem at all).

fearing folk, if any-	Ūsquam , iústiti, a ést ,, et, méns sibi, cónschia ,	604
where justice and	<i>anywhere justice is and a mind to itself</i>	<i>conscious</i>
conscious worth be	récti, Præmia, digna fe,ránt. ,, Quae, té tam ,	605
of account. What age	<i>of right, rewards worthy may bring. What thee so</i>	
so happy gave thee	læta tu,lérunt Sæcula? , qui tan,tí ,,	606
birth? What parents	<i>happy brought forth ages? what so great</i>	

LINE 604. **Ūsquam**, adv. of place. *Ūsquam* = *anywhere*, like *unquam* (*ever*) and *quisquam* (*any one*), is used chiefly in negative sentences, or in quasi-negative sentences, i.e. interrogative or conditions which, apparently introducing a question or hypothesis, do so merely with the purpose of suggesting a negative. — *iustitia*, gen. *iustitiae*, f., 1st (the quality of the *iustus*); nom. sing., subj. of *est*. Some less reliable MSS. read *iustitiae*, which is a partitive genitive after *quid* (see references on *gentis*, l. 602); *if there is any justice* (lit. *anything of justice*) *anywhere*. — **est**, 3d pers. sing. pres. ind. of the copula *sum*; agrees with the subj. *iustitia*; the verb is singular though it has two subjects, viz. *iustitia* and *mens*, because the two nouns really represent two aspects of one idea. — **et**, cop. conj. — **méns**, gen. *mentis*, f., 3d; nom. sing., a subject of *est*, joined by *et* to *iustitia*. — **sibi**, dat. sing. of the reflexive pron. *se*; an ethical dat., after *conschia recti*. A. & G. 236; B. 188, 2, *b* and *c*; G. 351-353; H. 389. It is sometimes difficult to distinguish precisely between some of the uses of a case; thus *sibi*, denoting the mental view of the person whose mind is *conschia recti*, may be called an ethical dative, dative of the person judging, or dative of personal interest. — **conschia**, nom. sing. f. of *conscious*, -a, -um (from *cum* + *sciō*); agrees with *mens*. — **recti**, gen. sing. n. of *rectum*, n., 2d (properly substantival n. of the adj. *rectus*, -a, -um, = *straight, upright*, hence morally = *upright, virtuous*); objective gen., dependent on *conschia*. A. & G. 218, *a*; B. 204, 1; G. 374; H. 399, I, 2 and 3.

LINE 605. **Praemia**, acc. plur. of *praemium*, -ī, n., 2d; direct obj. of *ferant*. — **digna**, acc. plur. n. of *dignus*, -a, -um; agrees with *praemia*. — **ferant**, 3d pers. plur. pres. subjunct. act. of *ferō, ferre, tulī, lātum*, irreg.; agrees with the subj. *dī*; the subjunctive mood is here *optative*, i.e. expresses the wish of Aeneas. The optative subjunctive is frequently introduced by *ut, utinam*, or *ō sī*; the present tense indicates the futurity of a wish; the imperfect expresses an impossible wish for the present; the pluperfect an impossible and unrealized wish for the past. A. & G. 267; B. 279; G. 260-262; H. 483, 484. — **quae**, nom. plur. n. of the interrog. adj. *qui, quae, quod*; agrees with *saecula*. *Quae tam laeta saecula te tulerunt* (lit. *what ages so happy gave thee life*) = *what ages were so happy as to give thee life*. The question is purely rhetorical, a Vergilian variation for an exclamatory sentence, *O happy ages which, etc.*, and similarly in the next line, *O noble parents, etc.* — **tē**, acc. sing. of *tū*; direct obj. of *tulerunt*. — **tam**, adv., used to strengthen adjectives and adverbs; so *tam laeta* here. *Tam* is often used correlatively with *quam, tam* (*so*) . . . *quam* (*as*). — **laeta**, nom. plur. n. of *laetus*, -a, -um, adj.; predicative, agreeing with *saecula*. — **tulērunt**, 3d pers. plur. perf. ind. act. of *ferō* (see *ferant* above); agrees with the subj. *saecula*.

LINE 606. **Saecula**, nom. plur. of *saeculum*, -ī, n., 2d (sometimes contracted to *saeculum*); subj. of *tulerunt*. — **qui**, nom. plur. m. of the interrog. adj. *qui, quae, quod*; agrees with *parentes*. Just as *homines* (mankind) includes men and women, but is masculine in gender, so in *parentes* the masculine predominates over the feminine; hence the masculine *qui*. — **tanti**, nom. plur. m. of *tantus*, -a, -um; predicative adj.,

607	ta, lém	genu, ére pa, réntes?	În freta ,	so mighty have thee so good for daughter?
	such (a daughter)	produced	parents?	While to the sea the
	dum fluvi, í cur, rént, ,, dum ,	móntibus ,	úmbræ	rivers shall flow, while on the mountains the
	while the rivers shall flow,	while on the mountains	shadows	shadows shall move
608	Lústra, búnt con, véxa, ,,	po, lús dum ,	sídera ,	about the hollows, while to the stars the
	shall glide over	the hollows,	the sky while	sky shall give pastur-
609	páscet: Sémper ho, nós no, ménque tu, úm, ,,			age, ever thy honor, thy name and merit
	shall feed:	always	thy honor	and name
			thy	

agreeing with *parentes*. — *tálem*, acc. sing. f. of the adj. *tális*, -e; used substantively or agreeing with *te* understood, the direct obj. of *genuere*. — *genuère*, 3d pers. plur. perf. ind. act. of *gignō*, -ere, *genui*, *genitum*, 3; agrees with the subj. *parentes*. — *parentes*, nom. plur. of *parēns*, -entis, m. and f., 3d (the plur is here m.); subj. of *genuere*.

LINE 607. *In*, prep. with the acc. and abl.; gov. the acc. *freta*. — *freta*, acc. plur. of *fretum*, -i, n., 2d; governed by *in*. *Fretum* = the sea, and specially denotes a strait or narrow sea; *aequor* = the sea, from the notion of a smooth, level surface; *pelagus* = the deep sea; *mare* = the sea, universally. — *dum*, temporal conj., here followed by the future simple tense, expressing continued action in future time. *Dum* = while, usually takes the pres. ind., even in *oratio obliqua*, but may be followed by the perf. or imperf. ind. in statements of actual fact. *Dum* = until, implying purpose or doubt, is followed by the subjunctive. Refer to the notes on *dum*, l. 5, and *dum stetit*, l. 268. — *fluviū*, nom. plur. of *fluvius*, -i, m., 2d (*fluō* = I flow); subj. of *current*. *Fluvius* is less common in prose than the kindred neuter noun *flumen*. — *current*, 3d pers. plur. fut. ind. act. of *currō*, -ere, *cucurrī*, *cursum*, 3; agrees with the subj. *fluviū*; the fut. tense expresses continuation of action. — *dum*, temporal conj.; see above. This speech of Aeneas is highly ornate and poetical; it abounds in rhetorical devices, e.g. *anaphora*, *si* . . . *si* l. 603, and *dum* . . . *dum* in this passage; and also the rhetorical questions, ll. 605 and 606. — *montibus*, dat. plur. of *mons*, *montis*, m., 3d; dat. of reference, all the action of the clause bearing on and described in reference to *montibus*. The dative of reference takes the place of a possessive genitive which may only limit a single word, whereas the dative limits the sentence. A. & G. 235, a; B. 188, i; G. 350; H. 384, i and 2. — *umbræ*, nom. plur. of *umbra*, -ae, f., 1st; subj. of *lustrabunt*.

LINE 608. *Lustrābunt*, 3d pers. plur. fut. ind. act. of *lustrō*, -āre, -āvī, -ātum, i; agrees with the subj. *umbræ*; for tense, see *current* above. — *convēxa*, acc. plur. of *convēxum*, -i, n., 2d; direct obj. of *lustrabunt*. — *polus*, gen. *poli*, m., 2d (Greek πόλος); nom. sing., subj. of *pascet*, in the temporal clause introduced by *dum* following. *Polus* = *lit.* the end of an axis, a pole, but is used freely in poetry for the sky, as here. — *dum*, temporal conj. repeated by *anaphora*. A. & G. 344, f; B. 350, ii, b; G. 682, and 636, NOTE 4; H. 636, III, 3. — *sídera*, acc. plur. of *sidus*, *sideris*, n., 3d; direct obj. of *pascet*. *Sidus* = a constellation, a group of stars, whereas *stella* = a single star. — *pascet*, 3d pers. sing. fut. ind. act. of *pascō*, -ere, *pāvī*, *pastum*, 3; agrees with the subj. *polus*. Lucretius has *aether sidera pascit*, but presents it as a scientific theory; if Vergil is imitating here, it is the highly imaginary and poetical comparison that he intends, and not amateur science.

LINE 609. *Semper*, adv. of time, extending the predicate *manebunt*. — *honōs*, (sometimes *honor*), gen. *honōris*, m., 3d; nom. sing., one of the subjects of *manebunt*. — *nōmen*, gen. *nōminis*, n., 3d; nom. sing., one of the subjects of *manebunt*, joined by *que* to *honos*. — *que*, enclitic cop. conj. — *tuum*, nom. sing. n. of the poss. adjs.

will abide, whatsoever the lands may be that summon me." So saying, with his right hand he greets his friend Ilioneus, with his left Serestus, then the others, brave Gyas and brave Cloanthus.

lau, désque ma, nébunt, Qué me , cúmqe vo, cánt 610
and praises will abide, what me soever call
ter, ré." " Sic , fátus, a, mícum Ílio, néa 611
lands." Thus having spoken, his friend Ilioneus
pe, tíť dex, trá, " lae, váque Se, réstum ;
he seeks with his right hand, and with the left hand Serestus ;
Póst ali, ós, for, témque Gy, án, " for, témque 612
afterwards others, and brave Gyas and brave

trius, -a, -um ; agrees with *nomen*. — *laudēs*, nom. plur. of *laus*, *laudis*, f., 3d ; a subject of *manebunt*, joined by *que* enclitic to *nomen*. — *que*, enclitic cop. conj. — *manebunt*, 3d pers. plur. fut. ind. act. of *maneo*, -ēre, *mansi*, *mansum*, 2 (Greek μένω) ; agrees with the subjects *honos*, *nomen*, and *laudes*.

LINE 610. *Quae*, *quaecumque* (*quae me cumque* by *imesis*), nom. plur. f. of *quicumque*, *quaecumque*, *quodcumque*, universal rel. pron. (declined like the rel. *qui*, + the suffix *cumque*) ; agrees with the subj. *terrae*. The adverbial suffix *cumque* may be added to any relative, making it universal, e.g. *qualiscumque*, = *of what kind soever*. A. & G. 105, a ; B. 91, 8 ; G. 111, 2 ; H. 187, 3, FOOTNOTE 3. *Tmesis*, i.e. the separation of the parts of a compound word, is comparatively rare in Latin, except in the case of *quicumque*, *post* . . . *quam*, *ante* . . . *quam*, *prius* . . . *quam*, and the like. The figure is common in Greek, and early Latin poets indulged in it freely, e.g. Ennius' well-known example, *saxo cere comminuit brum* (*cerebrum*). A. & G. 385 ; B. 367, 7 ; G. 726 ; H. 636, V, 3. — *mē*, acc. sing. of *ego* ; direct obj. of *vocat*. — *cumque*, adverbial suffix ; see *quae* above. — *vocant*, 3d pers. plur. pres. ind. act. of *voco*, -āre, -āvī, -ātum, 1 ; agrees with the subj. *terrae*. — *terrae*, nom. plur. of *terra*, -ae, f., 1st ; subj. of *vocat*. — *sic*, adv. of manner, modifying *fatus*. — *fatus*, nom. sing. m. of *fatus*, -a, -um, perf. part. of the defective deponent verb *fari*, = *to speak* ; agrees with and enlarges the subj. of *petit*, viz. *Aeneas* understood. Refer to the note and references to *fatur*, l. 131. — *amicum*, acc. sing. of *amicus*, -i, m., 2d ; acc. in apposition with *Ilionea*. A. & G. 184 ; B. 169 ; G. 320ff ; H. 359, NOTE 2.

LINE 611. *Ilionēa*, acc. sing. of *Ilionēus*, gen. *Ilionēi* or contracted *Ilionēi* (Greek Ἰλιονεύς), m. ; direct obj. of *petit*. Refer to the note on *Achilli*, l. 30, and the references there given, for declension. The Greek accusative *Ilionea* (with the long ε) = Ἰλιονῆα, the accusative in the Ionic dialect ; cf. the old accusative βασιλῆα of βασιλεὺς. — *petit*, 3d pers. sing. pres. ind. act. of *peto*, -ere, *petivi* or *peti*, *petitum*, 3 ; understand *Aeneas* as subject. — *dextrā*, abl. sing. of *dextra*, -ae, f., 1st, = *a hand* (supply *manus*, with *dextra*, f. of adj. *dexter*, *dextra*, *dextrum*, or sometimes *dexter*, -a, -um) ; abl. of the instrument, with *petit*. — *laevā*, abl. sing. f. of *laevus*, -a, -um, adj. (*manū* must be supplied, = *with left (hand)*) ; abl. of the instrument, with *petit*. — *que*, enclitic cop. conj. — *Serestum*, acc. sing. of *Serestus*, -i, m., 2d ; direct obj. of *petit*, joined by *que* to *Ilionea*. *Serestus* is not known, except as being one of the followers of *Aeneas*.

LINE 612. *Post* (= *postea*), adv., modifying *petit* understood as governing *alios* (i.e. understood from *petit* in the preceding line). *Post* is often a prep. with the acc., = *after*. — *aliōs*, acc. plur. m. of *alius*, -a, -ud (gen. *alius*, dat. *aliū*) ; substantival (and including *Gyan* and *Cloanthum*), direct obj. of *petit* understood from the preceding clause. — *fortem*, acc. sing. m. of the adj. *fortis*, -e, 3d ; qualifies *Gyan*. — *que*, enclitic cop. conj., joining *Gyan* and *alios* ; *que* is here explanatory, introducing *Gyan* and *Cloanthus* as most important of the *alios* mentioned. — *Gyan*, Greek acc. sing.

613	Clo,ánthum.	Óbstupu,ít	pri,mo	áspec,tú ,,	Sidonian Dido stood
	<i>Cloanthus.</i>	<i>Was amazed</i>	<i>first</i>	<i>at the aspect</i>	amazed first at the
614	Si,dónia , Dído,	Cásu ,	deínde	vi,rí tan,to ; ,	sight of the hero, then
	<i>Sidonian Dido</i>	<i>at the lot</i>	<i>then</i>	<i>of the hero so great ;</i>	at his exceeding
615	ét sic ,	óre	lo,cúta est :	“ Quís te , náte	troubles, and with
	<i>and thus with her mouth</i>	<i>she spoke :</i>	<i>“ What thee , O born</i>	<i>“ What destiny, god-</i>	her lips she spake :

of *Gyas*, -ae, m., 1st decl. Greek noun; a direct obj. of *petit* understood. — **fortem**, acc. sing. m. of *fortis*; qualifies *Cloanthum*. — **que**, enclitic cop. conj. — **Cloanthum**, acc. sing. of *Cloanthus*, -i, m., 2d; a direct obj. of *petit* understood, joined by *que* (*fortemque* immediately above) to *Gyan*. In l. 222, mention was made of *fortemque Gyan fortemque Cloanthum*, whence it appears that they are referred to together by Vergil and with the same fixed epithets *fortem*.

LINE 613. **Obstupuit**, 3d pers. sing. perf. ind. act. of *obstupescō*, -ere, *obstupui*, no supine, 3 (*ob + stupescō*); agrees with the subj. *Dido*. — **primō**, abl. sing. m. of *primus*, -a, -um; agrees with *aspectu*, but must be rendered as an adverb. Some prefer to take *primō* as an adverb, = *firstly*, but it is better to regard it as an adjective used adverbially, for it thus not merely means *firstly*, but expresses the surprise of Dido when Aeneas, glorified in beauty by Venus, suddenly appeared before the queen's eyes. — **aspectū**, abl. sing. of *aspectus*, -ūs, m., 4th (akin to *aspiō*); abl. of cause, with *obstupuit*. A. & G. 245; B. 219; G. 408; H. 416. — **Sidōnia**, nom. sing. f. of *Sidōnius*, -a, -um, adj. (pertaining to *Sidon*, *Sidōnis*, f., 3d, = *Sidon*, the mother-city of Tyre); agrees with *Dido*. Dido really came from Tyre, but the adj. *Sidōnius* is a poetic variation for *Tyrius*, etc., just as *Dardanius* is for *Troius*, *Troicus*, etc. — **Dídō**, gen. *Dídōnis* or *Didūs*, f., 3d; nom. sing., subj. of *obstupuit*.

LINE 614. **Cāsū**, abl. sing. of *cāsus*, -ūs, m., 4th (*cadō*, = *I fall*, hence a *happening*, or in bad sense a *misfortune*); abl. of cause with *obstupuit*, joined by *deinde* to *aspectu*. — **deínde** (*dē*, = *from*, + *inde*, = *thence*; cf. *dehinc*, = *from hence*), adv., used connectively to mark the order of emotions. *Deínde* is usually a word of three syllables, but, by *synizesis*, it is made a dissyllable, the first two vowels being contracted into a diphthong. A. & G. 347, c; B. 367, 1; G. 727; H. 608, III. — **viri**, gen. sing. of *vir*, m., 2d; poss. gen., limiting *casu*. — **tantō**, abl. sing. m. of the demonstr. adj. *tantus*, -a, -um; agrees with *casu*. As the pause in the sentence follows *tanto*, so has the *caesura* been marked, though the final syllable of *tanto* is *elided* before *et*; there is a strong *caesura* after *viri* as well. — **et**, cop. conj. — **sic**, adv. of manner, modifying *locuta est* and referring to the speech that follows. — **óre**, abl. sing. of *ōs*, *ōris*, n., 3d; abl. of the instrument, with *locuta est*. *Ore locutus (locuta) est* is a common formula preceding speeches in the *Aeneid*; strictly *ore* is superfluous, but Vergil uses the formula in imitation of the Homeric “spake winged words” and the like. The use of unnecessary words is called *pleonasm*. A. & G. 385; B. 374, 3; G. 692; H. 636, III. — **locūta est**, 3d pers. sing. perf. ind. of the deponent verb *loquor*, -i, *locūtus sum*, 3 (combine tense); agrees with the subj. *Dido*.

LINE 615. **Quis**, nom. sing. m. of the interrog. pron. (here used adjectively) *quis*, *quae*, *quid*; agrees with *casus*. — *Quis* is seldom used adjectively, the interrogative adjective *qui*, *quae*, *quod* (declined like the relative) being regular. — **tē**, acc. sing. of *tū*; direct obj. of *insequitur*. — **nāte**, voc. sing. of *nātus*, -a -um, perf. part. of the deponent verb *nascor*, -i, *nātus sum*, 3; used substantively, the case of address; *nate dea* is a frequent mode of addressing Aeneas. For the substantival use of participles, refer to

dess-born, pursues	de, á, " per , tánta pe, rícula cásus
thee through perils so	of a goddess, through such great dangers misfortune
great? what violence	Ínsequi, túr ? " quae , vís im, mánibus , ápplicat , 616
brings thee to our	pursues? what violence savage drives (thee)
savage shores? Art	óris ? Túne il, le Aéne, ás, " quem , 617
thou that Aeneas	on the coasts? (Art) thou that Aeneas, whom

the note on *nate*, l. 582. — *deā*, abl. sing. of *dea*, -ae, f., 1st; abl. of separation, dependent on the participle *nate*. For this ablative, refer to the note on *dea*, l. 582. — *per*, prep. with the acc.; gov. *pericula*. — *tánta*, acc. plur. n. of *tantus*, -a, -um; agrees with *pericula*. — *perícula*, acc. plur. of *periculum*, -i, n., 2d (from the obsolete verb *perior*, = *I try*; cf. *ex-perior*); governed by the preposition *per*. — *cásus*, gen. *cásus*, m., 4th (see *cāsū*, l. 614); nom. sing., subj. of *insequitur*.

LINE 616. *Insequitur*, 3d pers. sing. pres. ind. of the deponent verb *insequor*, -i, *insecutus sum*, 3 (in, = close upon, suggesting persistency, + *sequor*, = *I follow*; cf. *in-sto*, = *I press upon*); agrees with the subj. *casus*. — *quae*, nom. sing. f. of the interrog. adj. *quis, quae, quod* (or perhaps of *quis, quae, quid*, the pron. used adjectively, see *quis* in the previous line); agrees with *vis*. — *vis*, acc. *vim*, abl. *vī*, f., 3d (gen. *vīs*, and dat. *vī*, very rare; the sing. = *violence*, but the plur. *vīrēs*, -ium, = *strength*); nom. sing., subj. of *applicat*. — *immānibus*, dat. plur. f. of the 3d decl. adj. *immānis*, -e; qualifies *oris*. *Immanibus* (*terrible, savage*) refers to the perilous coast and especially, by *enallage*, to the savage character of the inhabitants. A. & G. 385; B. no reference; G. 693; H. 636, IV. *Immanis* is variously derived: (1) *in*, = *not*, + Sanskrit root *mā*, = *to measure*; hence *huge*; (2) more probably, from *in*, = *not*, + an obsolete adj. *mānis*, = *good*; cf. *Manes*, = *the Good*, a name given by euphemism to the spirits of the dead. — *applicat* (*adplicat*), 3d pers. sing. pres. ind. act. of *applico* (*adplicō*), -āre, -āvī or -uī, -ātum or -itum, 1 (*ad*, = *upon*, + *plicō*, = *I fold*, hence *I force to*); agrees with the subj. *vis*. — *ōris*, dat. plur. of *ōra*, -ae, f., 1st; dat. of the indirect obj., after *applicat*, a compound of *ad*. A. & G. 228; B. 187, III; G. 347; H. 386.

LINE 617. *Tūne* (*tū + ne*), *tū* is the nom. sing. of the 2d personal pron., subj. of *es* understood. The nom. case of the personal pronouns is rarely used, except for emphasis or contrast; here *tu* is very emphatic, = *art thou really*, etc.? *ne* is an enclitic interrog. particle, introducing a question and appended to the emphatic word, *tu*. *Ne* simply asks for information; *nonne* introduces questions expecting an affirmative answer; *num* introduces questions where the answer is expected to be negative. A. & G. 210, a-d; B. 162, 2, c; G. 454; H. 351, 1 and 2. — *ille*, nom. sing. m. of the demonstr. pron. and adj. *ille*, -a, -ud; agrees with and emphasizes *Aeneas*, = *that famous Aeneas*. — *Aenēās*, nom. sing.; complement of *es* understood in the predicate. — *quem*, acc. sing. m. of the rel. pron. *qui*; agrees with *Aeneas* the antecedent, and is direct obj. of *genuit*. — *Dardaniō*, dat. sing. m. of the adj. *Dardanius*, -a, -um; agrees with *Anchisae*. Observe that the final syllable *o* is not *elided*, though the next word *Anchisae* begins with a vowel; this is due to the *ictus* upon the final *o*, and partly also to the fact that the word refers to a proper name. For *hiatus* (i.e. non-elision), consult A. & G. 359, e; B. 366, 7, a; G. 720, and 784, NOTE 6; H. 608, II. It is also noteworthy that the fifth foot, which in hexameter verse is almost always a *dactyl*, is here *spondaic*, *Dardaniō Anchisae*. In Homer, *hiatus* and *spondaic* lines are common, and possibly Vergil is imitating; cf. Aen. III, 74, *Neptunō Aegaeo* for *hiatus* and *spondaic* 5th foot. Many of the Vergilian instances are connected with proper names, in the form of proper nouns or adjectives derived from proper nouns. A. & G. 362, a; B. 368, 2; G. 784, NOTE 11; H. 610, 3.

618	Dárdani, ó An, chísaē	Álma Ve, nús Phrygi, í	whom kindly Venus bore to Dardanian Anchises beside the wave of Phrygian Simois? And truly I remember the coming of Teucer to Sidon, exiled from his father's
	<i>Dardanian to Anchises kindly Venus Phrygian</i>		
619	genu, ít Simo, éntis ad, úndam?	Átque equi, dém	
	<i>bare of Simois at the flood? And indeed</i>		
620	Teu, crúm, memi, ní Si, dóna ve, níre, Fínibus,		
	<i>Teucer I remember to Sidon to come, from his land</i>		

— **Anchísae**, dat. sing. of *Anchísēs*, -ae, m., 1st decl. Greek noun; dat. of the indirect object after *genuit*. Anchises was the son of Capys, and the father of Aeneas. When Troy was taken, Aeneas rescued him and brought him safely to Sicily, where he died. He was buried on Mount Eryx, by Aeneas and Acestes. The fifth book of the Aeneid describes the games given in honor of Anchises' funeral, when Aeneas revisited Sicily.

LINE 618. **Alma**, nom. sing. f. of the adj. *almus*, -a, -um (from *alō*, = *I nourish*); qualifies *Venus*; this adj., regularly applied to Venus, is particularly suitable to Venus in her character of Aeneas' mother. — **Venus**, gen. *Veneris*, f., 3d; nom. sing., subj. of *genuit*. — **Phrygi**, gen. sing. m. of *Phrygius*, -a, -um; agrees with *Simoëntis*. — **genuit**, 3d pers. sing. perf. ind. act. of *gignō*, -ere, *genuit*, *genitum*, 3; agrees with the subj. *Venus*. — **Simoëntis**, gen. sing. of *Simois*, m., 3d (Greek *Συμῶεις*); poss. gen., limiting *undam*; refer to the note on *Simois*, l. 100. — **ad**, prep. with the acc.; gov. *undam*, = *at the flood*. A. & G. 153; B. 182, 3; G. 416, 1; H. 433, I. — **undam**, acc. sing. of *undā*, -ae, f., 1st; governed by the preposition *ad*.

LINE 619. **Atque**, cop. conj., here as usually introducing emphatically a new idea. — **equidem**, adverb. This word is not derived from *ego* and *quidem*, although it is almost always used when the subject is the first personal pronoun. It is really a compound of the *e* or *ec* demonstrative, and *quidem*. — **Teucrum**, acc. sing. of *Teucer*, *Teucrī*, m., 2d; subj.-acc. of *venire* in the indirect discourse introduced by *memini*. Teucer was a son of Telamon, and so a brother of the elder Ajax. Ajax committed suicide because the arms of Achilles were not awarded to him, and when Teucer returned from Troy his father Telamon banished him because he had not avenged his brother's death. Teucer then sailed for Cyprus, where, with the assistance of Belus, king of Sidon, he founded a city, which he called Salamis, after his native city. Cf. Horace, Odes, I, vii, 29, *ambiguam tellure nova Salamina*. — **memini**, 1st pers. sing. perf. ind. act. of *memini* (no present stem); the contained subj. is *ego*. For the conjugation of *memini*, consult A. & G. 143, c; B. 133; G. 175, 5, b; H. 297, I. — **Sidōna**, Greek acc. sing. of *Sidōn*, -is, f., 3d; acc. of the end of motion, with no preposition, e.g. *ad* or *in*, because *Sidona* is the name of a town. A. & G. 258, b; B. 182, 1, a; G. 337; H. 380, II. Sidon was an ancient city of Phoenicia, and the mother-city of Tyre; it was the native place of Dido, whose father Belus ruled there as king. — **venire**, pres. ind. act. of *veniō*, -īre, *venī*, *ventum*, 4; agrees with the subj.-acc. *Teucrum* in the acc. and inf. construction following *memini*. The present infinitive (instead of the perfect) is regularly used with reference to the past when the person relating recollections was witness of the events recorded. This infinitive is sometimes called the *imperfect infinitive*, because in direct discourse its place would be filled by the descriptive imperfect indicative. A. & G. 336, A, NOTE 1; B. no reference; G. 281, 2, NOTE; H. 537, I. This infinitive is used only when the recollections are personal; otherwise the perfect infinitive is employed, as it sometimes is even when the present is admissible.

LINE 620. **Fínibus**, abl. plur. of *fīnes*, -ium, m., 3d, = *borders, territory* (sing. *fīnis*, = *end*); abl. of separation, after *expulsum*. A. & G. 243; B. 214; G. 390, I and 2,

er's borders, seeking a new realm with Belus' aid; Belus my father was then laying waste wealthy Cyprus and held it as con- queror beneath his sway. From that time forward the Trojan	éxpul,súm patri,ís, „ nova , régna pe,téntem have been driven out native, new realms seeking Aúxili,ó Be,lí: „ geni,tór tum , Bélus o,pímam 621 by the aid of Belus: my sire then Belus wealthy Vásta,bát Cy,prum, „ ét vic,tór diti,óne 622 was laying waste Cyprus, and (as) conqueror with sway te,nébat: Témpore , iam éx il,ló „ ca,sús 623 was holding: time now from that the fortune
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NOTE 3; II. 414, I. — **expulsum**, acc. sing. m. of *expulsus*, -a, -um, perf. part. pass. of *expellō*, -ere, *expulī*, *expulsum*, 3 (*ex*, = out, + *pellō*, = I drive); agrees with and enlarges the object *Teucrum*. — **patriis**, abl. plur. m. of *patrius*, -a, -um (from *pater*, gen. *patriis*, m., 3d, hence *native*); agrees with *finibus*. — **nova**, acc. plur. n. of *novus*, -a, -um, adj.; agrees with *regna*; *nova* refers to the new settlement of Salamis in Cyprus. — **regna**, acc. plur. of *regnum*, -i, n., 2d; direct obj. of *petentem*. — **petentem**, acc. sing. m. of *petēns*, -entis, pres. part. act. of *petō*, -ere, *petivī* or *petivī*, *petitum*, 3; agrees with and enlarges the object *Teucrum*; observe there is no conjunction connecting the two participial enlargements, *expulsum* and *petentem*.

LINE 621. **Auxiliō**, abl. sing. of *auxilium*, -i, n., 2d; abl. of manner, amplifying *petentem*. In poetry the abl. of manner is frequently found without the preposition *cum* which is required in prose composition; see note on *imperio*, I. 54. *Auxilio* refers to the armed assistance which Belus gave Teucer, when the inhabitants of Cyprus opposed the building of Cyprus. Belus had conquered but not yet pacified Cyprus at the time of Teucer's arrival. — **Bēlī**, gen. sing. of *Bēlus*, m., 2d; subjective gen., limiting *auxilio*, i.e. the assistance given by Belus, not to Belus (which would be objective genitive). The name Belus (cf. the Scriptural Baal) is of Semitic origin. Belus was the father of Dido and Pygmalion. — **genitor**, gen. *genitoris*, m., 3d (from *genō*, old form of *gignō*; cf. *genitrix*, I. 590); nom. sing., in apposition with *Belus*. — **tum**, adv. of time, extending *vastabat*. — **Bēlus**, nom. sing.; subj. of *vastabat*. — **opimam**, acc. sing. f. of *opimus*, -a, -um, adj. (= possessing *opes*, i.e. *wealthy*); qualifies *Cyprum*; *opimam* refers to the fertility and general prosperity of the island.

LINE 622. **Vastābat**, 3d pers. sing. imperf. ind. act. of *vastō*, -āre, -āvī, -ātum, I (from *vastus*, = waste, desolate, hence *I lay waste*); agrees with the subj. *Belus*. — **Cyprum**, acc. sing. of *Cyprus*, -i, f., 2d (Greek *Kύπρος*); direct obj. of *vastabat*. Cyprus is a large island in the eastern Mediterranean, south of Cilicia; it was celebrated for its prosperity and its worship of Venus (called Cypris), who had two large temples in it. — **et**, cop. conj., connecting the two equally important ideas, *vastabat* and *tenebat*. — **victor**, gen. *victoris*, m., 3d (from *vincō*, through the root *vic*); nom. sing., in apposition with the subj. of *tenebat*, viz. *Belus*, or a pronoun referring to Belus, understood. — **ditione** (*dicione*), abl. sing. of *ditio* (*dicio*), -ōnis, f., 3d; abl. of the means, or perhaps abl. of manner, with *tenebat*. — **tenēbat**, 3d pers. sing. imperf. ind. act. of *teneō*, -ēre, -uī, *tentum*, 2; joined by *et* to *vastabat*; understand as subj. *Belus* or a pronoun referring to him.

LINE 623. **Tempore**, abl. sing. of *tempus*, *temporis*, n., 3d.; abl. of separation, governed by *ex*. — **iam**, adverb of time; *iam ex illo tempore*, = now from that time is more specific than *iam pridem*, = for a long time since. — **ēx**, prep. with the abl.; gov. *tempore*, denoting separation in time. The preposition *ēx* (*ē* or *ēx* before consonants, and *ēx* before vowels or words whose initial letter is *h*) is used to express separa-

624	mihi , cōgnitus , ūrbis Trōia,nē, no,ménque	city's fate has been
	to me (is) known of the city Trojan, and name	known to me, thy
625	tu, ūm, ,, re,gésque Pel,ásgi. Ípse hos,tís	name too, and the
	thy and the kings Pelasgian. He himself a foe	Pelasgian kings. Their very foe would

tion in time or place, source, origin, cause, etc. A. & G. 152; B. 142, 2; G. 417; II. 434. — *illō*, abl. sing. n. of the demonstr. adj. *ille, illa, illud*; agrees with *tempore*; *ex illo tempore* refers to Teucer's arrival at Sidon (l. 619). — *cāsus*, gen. *cāsūs*, m., 4th; nom. sing., subj. of *cognitus (est)*. Out of consideration for Aeneas, Dido applies the general word *casus*, = *fate* to the destruction of Troy. — *mihi*, dat. sing. of *ego*; dat. of the agent, after the perfect passive *cognitus (est)*. The dative of the agent is common in poetry after perfect passive participles and the perfect passive tense. It is usually explained as a possessive dative, owing to the presence of *sum*; e.g. *est mihi*, = (*there is to me*) *I have*, and so *est mihi cognitus (there is to me known)*, = *I have known*. However, this dative is used with present and other tenses which do not admit of such an explanation, e.g. l. 440, *neque cernitur ulli*, when some commentators regard it as a poetic dative of the agent, while others prefer to elaborate and call it a dative of personal interest. A. & G. 232; B. 189; G. 354; H. 388, 1. — *cognitus*, nom. sing. m. of the perf. part. pass. of *cognoscō, -ere, cognōvī, cognitum*, 3 (*co* = *cum*, augmentative, + *noscō*, hence *I know thoroughly*); agrees with the subj. *casus*; understand *est* with *cognitus*, = the 3d pers. sing. perf. ind. passive. The subject of *cognitus est* is really composite, viz. *casus, nomen, and reges*; but, as often, the verb is singular, agreeing only with the nearest. A. & G. 205, *d*; B. 255, 2 and 3; G. 285, EXCEPTION 1; H. 463, I. — *urbis*, gen. sing. of *urbs*, f., 3d; poss. gen., limiting *casus*.

LINE 624. *Trōiānae*, gen. sing. f. of the adj. *Trōiānus, -a, -um*; agrees with *urbis*. — *nōmen*, nom. sing. of *nōmen, -inis, n.*, 3d; joined by *que* to *casus*; understand *cognitum est* as predicate. — *que*, enclitic cop. conj. — *tuum*, nom. sing. n. of the poss. adj. *tuus, -a, -um*; agrees with *nōmen*. — *rēgēs*, nom. sing. of *rēx, rēgis*, m., 3d; nom. plur., subj. of *cogniti sunt* understood (from *cognitus* above); *reges* is joined by *que* below to *nomen*. *Reges*, = *chiefs or kings*, especially Menelaus and Agamemnon, who were at the head of the Greek host. There were, however, many *reges* among the Greeks, for Homer represents as a *king* every leader of a company of men from some city in Greece. — *que*, enclitic cop. conj. — *Pelasgi* (Greek Πελασγοί), nom. plur. m. of the adj. *Pelasgus, -a, -um* (pertaining to the *Pelasgi, -ōrum*, m., 2d); agrees with *reges*; *Pelasgi* is here equivalent to *Graeci*. The Hellenes are sometimes called *Pelasgi* in poetry, and Greece itself *Pelasgia*. Herodotus is our chief source of information about the Pelasgians; from him it would appear that the Pelasgians were the earliest inhabitants of Greece, who were dispersed when the Hellenes made their way from Thessaly to the Peloponnesus and Greece proper; their language differed from the Greek. There were very few survivals of this race in historic times, except two cities in the Chersonese, and Argos, which is often called *Pelagic*.

LINE 625. *Ipse*, nom. sing. m.; agrees with and intensifies *hostis*. *Ipse* is by position in the sentence and agreement with *hostis*, very emphatic. — *hostis*, gen. *hostis*, m. and f., 3d (lit. *the eating one*, hence (1) *stranger*; (2) *enemy*; cf. Greek ξένος, = (1) *guest*, (2) *stranger, foreigner*); nom. sing., subj. of *erebat*. Synonyms: *hostis*, = a *public enemy*, i.e. the enemy of a country or state; *inimicus*, = a *private enemy*, i.e. the enemy of an individual. — *Teucrōs*, acc. plur. of *Teucris, -ōrum*, m., 2d; direct obj. of *erebat*; the *paronomasia* or play on the words *Teucer*, the Greek, and *Teucris*, the Trojans, is intentional, as the next line shows. *Teucris* is properly the m. plural of the adj. *Teucrus, -a, -um* (collateral form *Teucrus, -a, -um*, cf. *Teucrua*, f., 1st, = *Troy*); the adjective

with special praise extol the Teucrians, and professed himself a scion of the Teucrians' ancient stock. So come ye, sirs, enter beneath our dwelling.

Teu, crós „ in, signi, laúde fe, rébat, Séque 626
the Teucrians special with praise used to extol, and himself
 or, tum ánti, quá „ Teu, crórum ab, stírpe
risen ancient of the Teucrians from the stock
 vo, lébat. Quáre agi, te, ó tec, tís, „ iuve, nés, 627
used to profess. Wherefore come ye, o under roofs, youths,

= *belonging to Teucer* (*Teucer*, -crī, m., 2d, or in Vergil *Teucus*, -ī, m., 2d, cf. Greek Τεύχος), i.e. the Teucer who was the first king of Troy. — *insigni*, abl. sing. f. of the 3d decl. adj. *insignis*, -e (*in*, = *on*, + *signum*, = *a mark*, hence *marked*, *distinguished*); agrees with *laude*. — *laude*, abl. sing. of *laus*, *laudis*, f., 3d; abl. of manner, with *ferēbat*; the noun is modified by the adj. *insigni*, and therefore *cum* may be properly omitted. — *ferēbat*, 3d pers. sing. imperf. ind. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; agrees with the subj. *hostis*; *ferēbat*, = *used to speak about*, cf. *ferunt*, = *they say*. This meaning of *ferō* is derived from the notion of *carrying news*, hence *reporting*, hence *speaking of* some one or something.

LINE 626. *Sē*, acc. sing. of the reflexive pron. *sē*, gen *suī* (no nom.); subj.-acc. of the inf. *ortum* (*esse*), after *volebat*. The acc. and inf. construction is often used with verbs of *wishing*, especially when the subject of the infinitive is the same as the subject of the verb of wishing; however, the subjunctive is frequently used. In this passage, *volebat* does not mean *wished* so much as *boasted*, i.e. it is a kind of *verbum declarandi*, implying that Teucer *spoke in boast*; consequently the acc. and inf. construction is virtually indirect discourse. — *que*, enclitic cop. conj. — *ortum*, acc. sing. m. of *ortus*, -a, -um, perf. part. of the deponent verb *orior*, -īrī, *ortus sum*, 4; supply *esse* with *ortum*, = the perf. inf., in agreement with the subj.-acc. *sē*. Teucer, the son of Telamon, traced his descent on the mother's side to Teucer, king of Troy; having been banished from Greece by Telamon, he does not pride himself on his Grecian lineage on the father's side. Telamon married Hesione, the daughter of Laomedon (Priam's father), and so his Trojan relationship extended back to Dardanus, who had married a daughter of Teucer. — *antiquā*, abl. sing. f. of *antiquus*, -a, -um; agrees with *stirpe*. — *Teucrōrum*, gen. plur. of *Teucrī*, m., 2d; poss. gen., limiting *stirpe*. — *ab*, prep. with the abl. (*a* or *ab* before consonants, *ab* before vowels or *h*); gov. *stirpe*, denoting origin. — *stirpe*, abl. sing. of *stirps*, *stirpis*, f., 3d only m. when Vergil speaks of trees or plants); governed by *ab*. — *volēbat*, 3d pers. sing. imperf. ind. act. of *volō*, *velle*, *voluī*, no supine, irreg.; agrees with *hostis*, the subj. of *ferēbat*, to which *volebat* is joined by *que*. Clearly, as Teucer was descended from the Trojan royal line, he cannot be said to *wish* that he was so descended; *volebat*, = *boasted*, and corresponds to the Homeric εὔχεσθαι εἶναι. *Volo* in this sense is a virtual *verbum declarandi*, and is followed by the acc. and inf. (*se ortum esse*); some think that *haberi* should be supplied, = *wished (would have) it believed that*, etc. For the ordinary construction of *volo*, consult A. & G. 331, b; B. 331, IV; G. 532; H. 498, I, and 535, II. For conjugation, A. & G. 138; B. 130; G. 174; H. 293.

LINE 627. *Quārē* (= *quā rē*), rel. adverb, originally the abl. of *rēs*, with the abl. f. of the rel. pron. *quī* in agreement; it is here connective, referring to the reasons for friendship enumerated. — *agite*, 2d pers. plur. imperative mood act. of *agō*, -ere, *ēgi*, *actum*, 3; the subj. is *vos*, contained in the personal ending. An important imperative is often colloquially strengthened by the imperative *age* or *agite* preceding it immediately, often as in this passage without any conjunction to connect the two together, cf. colloquial English, *come, tell me*, and the like. — *ō*, exclamation, with the voc. *iuvenes*; *o* is separated from *iuvenes* by the important word *tecis*, because Dido is in haste to assure

628	suc, cédite, nóstris.	Mé quoque, pér mul, tós,,	Me too, storm-tossed
	approach ye our.	Me also through many	through many woes,
629	simi, lis for, túna la, bóres Iácta, tam hác de, múm		a like fortune hath
	similar a fortune toils tossed this at length		willed at length to
630	volu, ít,, con, sistere, térra.	Nón ig, nára ma, lí,,	settle in this land.
	has willed to settle on land.	Not ignorant of evil	Not ignorant of ill do

the Trojans of *shelter* and protection. — *tectis*, dat. plur. of *tectum*, -i, n. (from *tēgō*, = *I cover*); dat. of the indirect obj. after *succedite*, which as a compound of *sub* may take this case; see the note on *oris*, l. 377. — *iuvēnēs*, voc. plur. of *iuvenis*, -is, m. or f., 3d; the case of address. *Iuvenis*, = a young man, includes persons beyond what we call youth; it probably applied to any age varying from 25 to 45 years of age, after which last a man would be described as *senex*. For age gradations in Latin names, refer to the note on *puer*, l. 267. — *succēdite*, 2d pers. plur. imperative mood act. of *succēdō*, -ere, *successi*, *successum*, 3 (*sub*, = *under*, + *cēdō*, = *I go*); understand the subj. *vos*. *Succedo* governs the dative, and is used in two different senses: (1) *I go under*, e.g. a roof, as here; (2) *I go up to*, i.e. *approach*. — *nostris*, dat. plur. n. of the poss. adj. *noster*, *nostra*, *nostrum*; agrees with *tectis*.

LINE 628. *Mē*, acc. sing. of *ego*; subj.-acc. of the inf. *consistere*, after the verb of *wishing*, *voluit*. For the construction, refer to the notes on *se* and *volebat*, l. 626. — *quoque*, adv. and conj.; *quoque* is not quite so strong in force as *etiam*; *quoque* never is the first word in a sentence, but follows the important word, being usually second, or even third if the second word is emphatic. A. & G. 151, a, and 345, b; B. 347, i; G. 479; H. 554, I, 4. — *per*, prep. with the acc.; gov. *labores*; *per labores iactatam*, = lit. *tossed through troubles*, i.e. (*driven*) *storm-tossed through many troubles*. — *multōs*, acc. plur. m. of *multus*, -a, -um; agrees with *labores*. — *similis*, nom. sing. f. of *similis*, -e, adj., 3d; agrees with *fortuna*. — *fortūna*, gen. *fortūnae*, f., 1st (akin to *fors*); subj. of *voluit*. — *labōrēs*, acc. plur. of *labor*, -ōris, m., 3d; governed by *per*.

LINE 629. *Iactātam*, acc. sing. f. of *iactātus*, -a, -um, perf. part. pass. of *iactō*, -āre, -āvī, -ātum, I (frequentative of *iaciō*); agrees with and enlarges the subj.-acc. *me*. — *hāc*, abl. sing. f. of *hic*, *haec*, *hōc*; agrees with *terrā*. — *dēmum*, adv. of time, modifying *consistere*. *Demum* is said to be a lengthened form of the demonstrative *dem* in *idem*, *tandem*, etc., and related to the Greek particle *δή*. It is used: (1) to emphasize or restrict, e.g. *id demum*, = *precisely that*; (2) often in conjunction with other adverbs, e.g. *nunc demum*, = *now at last*, *tum demum*, = *then at length*; (3) in Suetonius, = *only*, *solely*; (4) in late writers, e.g. Suetonius, = *at last*; (5) in Tacitus, sometimes = *finally*, *in short*. — *voluit*, 3d pers. sing. perf. ind. act. of *volō*, *velle*, *volui*, irreg.; agrees with the subj. *fortuna*. — *consistere*, pres. inf. act. of *consistō*, -ere, *constiti*, *constitum*, 3 (*con* = *cum* + *sistō*); complementary inf. agreeing with the subj.-acc. *me*, after *voluit*; see note on *me*, l. 628. — *terrā*, abl. sing. of *terra*, -ae, f., 1st; abl. of 'the place where,' with *consistere*.

LINE 630. *Nōn*, negative adv., negating *ignara*; *non ignara*, = lit. *not ignorant*, which is an understatement for *well acquainted*. The figure of understatement is called *litotes* or *meiosis*; its most common form is when two negative words are used, as here, one negating the other, so as to make an emphatic affirmation. This is very common in Greek, and indeed in most languages. A. & G. 386, and 209, c; B. 375, i; G. 700; H. 637, VIII. — *ignāra*, nom. sing. f. of the adj. *ignārus*, -a, -um (*in*, = *not*, + *gnarus*, = *knowing*); agrees with *ego* understood as subj. of *disco*. — *malī*, gen. sing. of *malum*, n., 2d (properly n. of the adj. *malus*, -a, -um); objective gen., governed by

I learn to help those in trouble." Thus she speaks, and with the words leads Aeneas within the royal pal- ace and appoints a sacrifice for the gods' temples. Nor is she slow the while to send	mise, rís suc, cúrrere díscó." Síc 631 to the wretched to give help I am learning." Thus memo, rát: „ simul, Aéne, án in, régia, dúcit she speaks: at the same time Aeneas into royal she leads Técta; si, múl di, vúm „ tem, plís 632 the palace; at the same time of the gods in the temples in, dícit ho, nórem. Néec minus, íntere, á „ 633 she appoints a sacrifice. Nor less meanwhile
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ignara; see note and references on *fati*, l. 299. — *miseris*, dat. plur. m. of the adj. *miser*, -a, -um; used substantively, dat. of the indirect obj. after the intransitive *succurrere*, as being a compound of *sub*. — *succurrere*, pres. inf. act. of *succurrō*, -ere, *succurrī*, *succursum*, 3 (*sub*, = under or up to, + *currō*, = I run); complementary inf. after *disco*; this infinitive follows verbs signifying I know how, I learn how, I dare, I am able, and many others. A. & G. 271; B. 326; G. 423; H. 533. — *discō*, 1st pers. sing. pres. ind. act. of *discō*, -ere, *didicī*, no supine, 3 (= lit. to be shown how to do anything, hence to learn; akin to Greek *deik-nai*, = I show); the contained subj. is *ego*; *disco* is more modest than *didicī* (I am learning than I have learnt).

LINE 631. *Sic*, adv. of manner, referring to the speech just completed. — *memorat*, 3d pers. sing. pres. ind. act. of *memorō*, -āre, *āvī*, *ātum*, 1 (*memor*, = mindful); understand *Dido* as the subject; *memorat* is a very suitable word to apply to the personal recollections which *Dido* has been expressing. — *simul*, adv., = at the same time; *simul* has a very strong connective force here, joining *memorat* and *dūcit* very closely together — Vergil means that as she was finishing speaking *Dido* began to lead Aeneas to the palace. — *Aenēan*, acc. sing. of *Aenēas*, -ae, m., 1st (Greek acc. as usual); direct obj. of *dūcit*. — *in*, prep. with the acc. and abl.; gov. the acc. *tecta*. *In* with the acc. = into, i.e. into the interior; *ad* with the acc. = to, i.e. to the borders. — *rēgia*, acc. plur. n. of *regius*, -a, -um; agrees with *tecta*. — *dūcit*, 3d pers. sing. pres. ind. act. of *dūcō*, -ere, *dūxi*, *ductum*, 3; understand *Dido* as subject; the present is *historic*, graphically describing a past occurrence as though it were happening in the present before the reader's eyes. A. & G. 276, d; B. 259, 3; G. 229; H. 467, III.

LINE 632. *Tecta*, acc. plur. of *tectum*, -ī, n., 2d; governed by *in*. — *simul*, adv., repeated rhetorically from *simul* above, = at the same time leads . . . at the same time, etc. — *dīvūm* (contracted for *dīvōrum*), gen. plur. of *dīvus*, -ī, m., 2d; poss. gen., limiting *templis*. — *templis*, dat. plur. of *templum*, -ī, n., 2d; dat. of the indirect object, after *indicit*, as a compound of *in*; cf. l. 45, *scopuloque infixit acuto*; *templis* appears not to be poetical for the sing., as it is limited by the plur. *dīvum*; and it was usual to dedicate a special temple to each of the chief or patron deities. — *indicit*, 3d pers. sing. pres. ind. act. of *indīcō*, -ere, *indīxi*, *indictum*, 3 (*in* + *dicō*); agrees with the subj. *Dido* understood, and joined by *simul* to *dūcit*. — *honōrem*, acc. sing. of *honōs*, -ōris, m., 3d; direct obj. of *indicit*; cf. Aen. III, l. 264, *indicit honores*, where *honores*, = sacrifice, as does *honorem* here. If this sacrifice was a thanksgiving for the safe arrival of Aeneas, Vergil is guilty of an *anachronism*, i.e. mentions a custom regular in his own day which was not observed in the heroic times of which he is writing. The host made a sacrifice and feast in his own house in Homeric days, and invited the newly arrived guest to partake of the banquet.

LINE 633. *Nec* (for *neque*, = and . . . not), negative cop. conj. — *minus*, comparative adv. (positive *parve*; superl. *minime*); *nec minus*, = nor less, i.e. and in like

634	SOCI,IS	ad	, litora	, mittit	Vigin,ti	to the company by the
	for the companions	to	the shore	she sends	twenty	shore twenty bulls,
635	tau,rōs, ,,	mag,nōrum	hor,rēntia	, centum	Tērga	a hundred bristly
	bulls, .	great	bristling	a hundred	backs	backs of huge swine,
	su,ūm, ,,	pin,guēs	cen,tūm	cum	, mātribus,	a hundred fat lambs
	of swine,	fat	a hundred	with	their dams	and their dams be-
636	āgnos, Mūnera	, lētiti,āmque	de,í.			side, the joyous gifts
	lambs, the gifts	and the joy	of the god.			of the wine-god.

manner, a common instance of *litotes*; cf. *haud aliter*, = *not otherwise*. — *interea*, adv. of time; refer to *interea*, l. 124, for derivation. — *sociūs*, dat. plur. of *socius*, -ī, m., 2d; dat. of the indirect obj. (advantage or disadvantage), after *mittit tauros*. A. & G. 235; B. 188, 1; G. 350; H. 384, 1 and 2. — *ad*, prep. with the acc.; gov. *litora*. — *litora*, acc. plur. of *litus*, *litoris*, n., 3d; governed by *ad*. — *mittit*, 3d pers. sing. pres. ind. act. of *mittō*, -ere, *missi*, *missum*, 3; the subj. is *Dido* or a pronoun understood referring to her; *mittit* is joined by *nec* to *indicit*.

LINE 634. *Viginti* (for *bi-gintī*, from *bi* (= *bis*), twice, + *gintī*, = *κοῦτα*, *ten*), indeclinable numeral adj., qualifying *tauros*; *viginti* and *centum* below are really not exact, but large numbers denoting nothing more than that the gift was generous, and illustrating the apparent but illusive exactness of facts and figures in poetry. — *taurōs*, acc. plur. of *taurus*, -ī, m., 2d (Greek *ταῦρος*; cf. Anglo-Saxon (*s*)*teor*, and English (*s*)*teer*); direct obj. of *mittit*. — *magnōrum*, gen. plur. m. of the adj. *magnus*, -a, -um; agrees with *suum*. — *horrentia*, acc. plur. n. of *horrens*, -entis, pres. part. act. of *horreo*, -ēre, -ui, no supine, 2; agrees with *terga* attributively; *horrentia* here = *bristling*, cf. *horrenti*, l. 165. — *centum* (akin to Greek *ἐκατόν*), indeclinable numeral adj., qualifying *terga*; *centum*, = *unnumbered*.

LINE 635. *Terga*, acc. plur. of *tergum*, -ī, n., 2d (with collateral *tergus*, *tergoris*, n., 3d); a direct obj. of *mittit*; observe the absence of a conjunction which should connect *terga* and *tauros*, and of another which should join *agnos* below with *terga* (*asyndeton*). A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I, 1. — *suum*, gen. plur. of *sūs*, *suis*, common gender, 3d (dat. and abl. *sūbus* or *suibus*; cf. Greek *ὅς*); poss. gen., or perhaps gen. of substance or material, limiting *terga*. — *pinguēs*, acc. plur. m. of *pinguis*, -e, adj., 3d; qualifies *agnos*. — *centum*, numeral adj. indecl.; qualifies *agnos*. — *cum*, prep. with the abl.; gov. *mātribus*. — *mātribus*, abl. plur. of *māter*, *mātris*, f., 3d; governed by *cum*. — *agnōs*, acc. plur. of *agnus*, -ī, m., 2d (akin to the Greek *ἄγνος*); a direct object of *mittit*; observe the *asyndeton*. The bulls, swine, sheep, and lambs constituted the *food* for the feast; the other very important feature of a banquet, viz. the *wine*, is referred to in the next line.

LINE 636. *Mūnera*, acc. plur. of *mūnus*, *mūneris*, n., 3d; a direct obj. of *mittit*; *munera* is described by *dei*, and *munera laetitiamque dei*, = *the gifts and gladness of the god*, i.e. *the joyous gifts of the god* (Bacchus), by the figure known as *hendiadys*. A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. Observe that none of the objects of *mittit* are connected by a conjunction; the *asyndeton* is rather harsh. Those who read *dū* or *dī* (instead of *dei*) regard *munera* as acc. in apposition with *tauros*, *terga*, and *agnos*, and render *munera laetitiamque dū* (or *die*) = *the joyous gifts for the day*. — *laetitiam*, acc. sing. of *laetitia*, -ae, f., 1st (*laetus*, = *glad*); joined by *que* to *mūnera*. This word is very natural if it has reference to wine; cf. l. 734, *laetitiae Bacchus dator*. — *que*, enclitic cop. conj., closely connecting the two nouns *munera* and *laetitiam*, which represent one idea. — *dei*, gen. sing. of *deus*, m., 2d; poss. gen., limiting *munera*. There

But the house is being set out within in the magnificence of royal state, and midway in the palace they make ready a banquet. There are coverlets cunningly wrought

At domus , interi,ór , re,gáli , spléndida , 637
 But the house interior royal magnificent
 lúxu Instrui,túr, medi,isque pa,ránt , 638
 with splendor is being equipped, and middle they prepare
 con,vívia , tectis: Árte la,bóra,té 639
 banquets in the palace: with skill worked (there are)

are various different readings for *dei*, but *dei* is preferable for two reasons: (1) that most of the MSS. read *dei*; this is the external evidence; (2) that mention of wine is necessary to make the banquet complete and in character with heroic feasts. It is supported by the fact that the noun *laetitia* is elsewhere in Vergil associated with *Bacchus*; nor does the objection that *dei* is vague and does not indicate any particular god hold ground, for, in *Aen. IX*, 336, *multoque iacebat Membra deo victus, deo* can only = *Baccho*. Conington reads *dei*, and the sole objection is the harsh *asyndeton*. Of other readings, the chief are: (A) *dii*, an old contracted form of the gen. *diē* (*diēs* = a day); the sentence then = (*bulls and lambs*) *gladsome gifts for the day, or gifts for the festal day*. Aulus Gellius, in the 2d century, supports *dii*, stating that an ignorant copyist, not acquainted with this gen., changed it to *dei*. *Dii* is not found anywhere else, but a few such genitives are known, e.g. *progenii* (from *progenies*) in Pacuvius; *dii* also escapes the objection of *asyndeton*, for *munera* is acc. in apposition to *agnos*, etc., but mention of wine is omitted. (B) *diē*, another form of the gen. *diēi*, cf. *Georgics*, I, 208, *diē somnigae*; this gen. has in its favor that it may have originated both *dii* and *dei*, and if it is accepted the sentence must be rendered as in (A). (C) Instead of *laetitiamque dei* (*dii* or *diē*), Peerlkamp suggests *laticemque Lyaei*, = *the wine of Lyaeus*; cf. l. 686, *laticemque Lyaeum*. For the hemistich, cf. l. 534, *Hic cursus fuit*.

LINE 637. *At*, adversative conj., while connecting this sentence with the preceding one, draws the attention away from the *socii* and their banquet to Aeneas himself and the preparations for his reception. — *domus*, gen. *domūs*, f., 4th (for decl., etc., see *domos*, l. 140); nom. sing., subj. of *instruitur*; *domus* = *regia tecta*, l. 631, i.e. the palace of Dido. — *interior*, nom. sing. f. of the comparative adj. *interior*, -ius, gen. *interiōris*, 3d (no positive; superl. *intimus*; formed from adv. and prep. *intrā*; cf. *superior* from *supra*); agrees partitively with *domus*; *domus interior* = the *atrium* or large hall of the palace. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE 1. — *rēgālī*, abl. sing. m. of the 3d decl. adj. *rēgālīs*, -e (from *rēx*, *rēgis*); agrees with *luxu*. — *spléndida*, nom. sing. f. of the adj. *splendidus*, -a, -um (from *splendeō*, = *I shine*, hence (1) *bright*, (2) *magnificent*); agrees with *domus*, and may be taken as an adverbial attribute with *instruitur*, or as enlarging *domus* in the phrase *splendida regali luxu*. — *lūxū*, abl. sing. of *lūxus*, -ūs, m., 4th; abl. of manner, with *instruitur*, = *is splendidly set out with royal state*.

LINE 638. *Instruitur*, 3d pers. sing. pres. ind. pass. of *instruō*, -ere, *instrūxī*, *instructum*, 3 (*in* + *struō*); agrees with the subj. *domus*. — *mediis*, abl. plur. n. of *medius*, -a, -um, adj.; agrees with *tectis*, and is a partitive attribute, i.e. denotes the central part of the hall. — *que*, enclitic cop. conj., connecting its own with the preceding sentence. — *parant*, 3d pers. plur. pres. ind. act. of *parō*, -āre, *āvī*, *ātum*, 1; understand *ministri*, = *servants* or some such noun as subject. — *convivia*, acc. plur. of *convivium*, -i, n., 2d (*con* = *cum*, with, + *vivō*, = *I live*, hence *a living together*, and so *a banquet*); direct obj. of *parant*. — *tectis*, abl. plur. of *tectum*, -i, n., 2d; abl. of 'the place where,' with *parant*. A. & G. 258, 4, f, g; B. 228; G. 385; H. 425.

LINE 639. *Arte*, abl. sing. of *ars*, *artis*, f., 3d (etymology doubtful); abl. of manner, with *laboratae*. — *laboratae*, nom. plur. f. of *labōrātus*, -a, -um, perf. part. pass. of

640	ves, tēs „ os, tróque su, pérbo, Íngens, árgen, tûm	and of proud purple, massive silver upon
	coverlets and of purple proud, huge silver-plate	the tables, and graven
641	men, sís, „ cae, látaque in , áuro Fórtia , fácta	in gold the brave deeds of ancestral
	on the tables, and engraved in gold brave the deeds	heroes, a long line of
642	pa, trûm, „ seri, és lon, gíssima , rérum, Pér	exploits traced
	of ancestors, a sequence very long of events, through	through many a man
	tot , dúcta vi, rós „ an, tíqua ab or, ígine ,	from the early begin-
	so many traced heroes ancient from the origin	ning of the race.

labôrô, -âre, -âvî, -âtum, I (from *labor*); agrees with *vestes*; *laboratae* does not = *laboratae sunt*, the perf. pass., but is purely participial, describing *vestes*. Take the sentence thus: *Sunt vestes arte laboratae ostroque superbo, = there are coverlets skilfully wrought and of proud purple.* — *vestês, nom. plur. of vestis, -is, f., 3d* (akin to Greek ἐσθῆς, where the initial digamma has disappeared); subj. of *sunt* understood; understand *stragulae* with *vestes*, = *clothes for covering, i.e. coverlets.* — *ostrô, abl. sing. of ostrum, -i, n., 2d* (Greek ὀστρεον = *a shell-fish, oyster*); abl. of quality, describing *vestes*. The Phoenicians obtained their purple from a small species of shell-fish. — *que, enclitic cop. conj., joining arte laboratae and ostro superbo.* — *superbô, abl. sing. n. of superbus, -a, -um*; agrees with *ostro*; the adj. = *regio*, for purple was the badge of royalty, and also favored by the nobles at Rome.

LINE 640. *Ingens, nom. sing. n. of the adj. ingens, -entis, 3d*; qualifies *argentum*. — *argentum, gen. argenti, n., 2d* (akin to Greek ἀργύρος); nom. sing., subj. of *erat* understood. The indicative mood of *sunt* is often omitted in cases when it is easily supplied or suggested by the context. A. & G. 206, c, 2; B. 166, 3; G. 209; H. 368, 3. — *mensis, abl. plur. of mensa, -ae, f., 1st*; abl. of 'the place where.' — *caelâta, nom. plur. n. of caelatus, -a, -um, perf. part. pass. of caelo, -âre, -âvî, -âtum, I* (from *caelum, = a graver, hence to work with a caelum, i.e. to work in relief, to engrave*); agrees with and describes *facta*. — *que, enclitic cop. conj.* — *in, prep. with the acc. and abl.; gov. aurô.* — *aurô, abl. sing. of aurum, -i, n., 2d*; governed by *in*. Drinking vessels of gold and silver, with scenes and figures worked in relief upon them, were highly prized by wealthy Romans, and so Vergil skilfully suggests Dido's wealth and the magnificence of her court by representing her as the owner of *massive silver* and *carved gold*.

LINE 641. *Fortia, nom. plur. n. of the adj. fortis, -e, 3d*; agrees with *facta*. — *facta, nom. plur. of factum, -i, n., 2d*; subj. of *sunt* understood. — *patrum, gen. plur. of pater, patris, m., 3d*; subjective gen., limiting *facta*. — *series, gen. seriei, f., 5th* (from *serô, = I join, hence a joining, i.e. a series*); nom. sing., in apposition with *facta*. — *longissima, nom. sing. f. of the superl. adj. longissimus, -a, -um* (positive, *longus*; comparative *longior*); agrees with *series*. — *rêrum, gen. plur. of res, rei, f., 5th*; partitive gen. (in such instances often called *genitivus generis*), limiting *series*. This genitive is used when there is sometimes little or no partitive conception.

LINE 642. *Per, prep. with the acc.; gov. virôs.* — *tot, indeclinable numeral adj.; qualifies virôs; tot = permultos.* — *ducta, nom. sing. f. of ductus, -a, -um, perf. part. pass. of ducô, -ere, duxi, ductum, 3*; agrees with and enlarges *series*. — *virôs, acc. plur. of vir, viri, m., 2d*; governed by *per*. — *antiquâ, abl. sing. f. of antiquus, -a, -um*; agrees with *origine*. — *ab, prep. with the abl.; gov. origine, denoting source.* — *origine, abl. sing. of origô, -inis, f., 3d* (from *orior, = I rise*); governed by the preposition *ab*. — *gentis, gen. sing. of gens, f., 3d*; poss. gen., limiting *origine*.

Aeneas—for a father's love allowed not his mind to rest—sends Achates speeding to the ships, to bear the news to Ascanius and bring him to the city; in	géntis. Aéne,ás — neque e,ním patri,ús ,, 643 of the race. Aeneas — (and) not for paternal con,sistere , méntem Pássus a,mór — ,, rapí,dum 644 to rest his mind did allow love — swift ád na,vés prae,mittit A,châten, Áscani,ó 645 to the ships sends on Achates, to Ascanius ferat , hæc, ,, ip,súmque ad , móenia , let him tell these things, and him himself to the city-walls
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LINE 643. *Aenēās*, nom. sing.; subj. of *praemittit*. — *neque*, negative cop. conj., connecting the parenthetic clause *neque . . . amor* with the main clause *Aeneas praemittit*. — *enim*, causal conj., here as often introducing an explanatory parenthesis; *neque enim* corresponds exactly to the Greek *καὶ γὰρ οὐ*. — *patrius*, nom. sing. m. of the adj. *patrius*, -a, -um (*pater*); agrees with *amor*. — *consistere*, pres. inf. act. of *consistō*, -ere, *constiti*, *constitum*, 3 (*cum* + *sistō*); objective complementary inf. dependent on *passus* (*est*); *consistere* = lit. *to halt*, and in reference to the mind = *to rest*. — *mentem*, acc. sing. of *mēns*, *mentis*, f., 3d; direct obj. of *passus* (*est*); *mentem* is here properly used (instead of *animus*, = the mind, in its emotional aspect), for Aeneas was *thinking* about Ascanius and was anxious to have him in the city.

LINE 644. *Passus*, nom. sing. m. of perf. part. of *pator*, *patī*, *passus sum*, 3 dependent; *passus* agrees with *amor*, and with *est* supplied = the 3d pers. sing. perf. indicative. — *amor*, gen. *amōris*, m., 3d (*amō*); nom. sing., subj. of *passus* (*est*). *Amor* is personified in l. 689, and = *Cupidō*. — *rapidum*, acc. sing. m. of the adj. *rapidus*, -a, -um (from *rapīō*); agrees with *Achates*, but must be rendered as = *rapidē*. Adjectives are frequently used as adverbial attributes, but *rapidum*, the adj., is preferable to the adverb here, because *rapide* would not make it clear whether the haste is displayed by Aeneas in sending or by Achates who is sent. — *ad*, prep. with the acc.; gov. *naves*. — *nāvēs*, acc. plur. of *nāvis*, -is, f., 3d; governed by *ad*. — *praemittit*, 3d pers. sing. pres. ind. act. of *praemittō*, -ere, *praemisi*, *praemissum*, 3 (*prae*, = *before*, + *mittō*, = *I send*); agrees with the subj. *Aeneas*. — *Achātēn*, acc. sing. of *Achātēs*, -ae or -ī, m., 1st and 3d decl.; direct obj. of *praemittit*; the ending in -en is preferred by Vergil to -em in Greek nouns, just as -an is preferred to -am, e.g. *Aenean*. A. & G. 37, PERSES; B. 22, COMETES; G. 65, ANCHISES; H. 50, PYRITES.

LINE 645. *Ascaniō*, dat. sing. of *Ascanius*, -ī, m., 2d; dat. of the indirect obj. after *ferat*, = *report*, or *dativus commodi* if *ferat* be rendered *carry news*. Ascanius, the son of Aeneas and Creūsa, is variously spoken of by this name and the name Iulus. — *ferat*, 3d pers. sing. pres. subjunct. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; agrees with a nom. sing. pron. as subj. referring to *Achates*. *Ferat* is not a subjunctive of purpose with *ut* or *quī* omitted, but is an oblique jussive subjunctive representing the actual command of Aeneas (*fer haec Ascanio* = *report these things to Ascanius*) in a kind of virtual *oratio obliqua*, i.e. as a quotation. For commands in indirect discourse, consult A. & G. 339; B. 316; G. 652; H. 523, III. — *haec*, acc. plur. n. of the demonstr. pron. *hic*, *haec*, *hōc*; direct obj. of *ferat*; *haec* = the glad news of Dido's warm welcome. — *ipsum*, acc. sing. m. of *ipse*, -a, -um; intensifies *illum* understood, referring to Ascanius. — *que*, enclitic cop. conj. — *ad*, prep. with the acc.; gov. *moenia*. — *moenia*, acc. plur. of *moenia*, -ium, n., 3d (no sing.); governed by *ad*; *moenia* = the city-walls, i.e. the city itself. — *dūcat*, 3d pers. sing. pres. subjunct. act. of *dūcō*, -ere, *dūxī*, *ductum*, 3; joined by *que* to *ferat*, and in exactly the same grammatical construction.

646	dúcat.	Ōmnis	in	Áscani,	ó	„	ca,	rí	stat		Áscanius all the loving
	let him lead.	All	on	Áscanius			dear		depends		father's care is centred.
647	cúra	pa,réntis.	Mūnera	, prætere,	a,	„	Ília,	cís			Presents there-
	the care of the father.		Gifts	besides,			of Troy				to, saved from the
648	e,répta	ru,ínis,	Férre	iu,bét,	„	pal,	lám				wreckage of Ilium, he
	snatched from the ruins,	to bring	he orders,			a robe					bids him bring, a robe
649	sig,nís	au,róque	ri,géntem,	Ét							stiffly embroidered
	with figures	and with gold	stiff,	and							with figures of gold,
	cir,cúmtex,túm	„	croce,ó	ve,lámen	a,cántho,						and a veil woven on
	woven round	yellow	a veil	with the	acanthus,						yellow acanthus,

LINE 646. *Ōmnis*, nom. sing. f. of the adj. *omnis*, -e; agrees with *cúra*. — *in*, prep. with the acc. and abl.; gov. the abl. *Áscanio*. — *Áscanio*, abl. sing. of *Áscanius*, -i, m., 2d; governed by *in*. — *cári*, gen. sing. m. of *cárus*, -a, -um, adj. (akin to Sanskrit root KAM, = to love); agrees with *parentis*; *cari* is active in its signification here = loving, rather than the more common passive = loved, dear. — *stat*, 3d pers. sing. pres. ind. act. of *stō*, -āre, *stetī*, *statum*, 1; agrees with the subj. *cúra*; *stat* = stands firm, i.e. is fixed in, *Áscanius*. — *cúra*, gen. *cúrae*, f., 1st; nom. sing. subj. of *stat*. — *parentis*, gen. sing. of *parēns*, m. and f., 3d; poss. gen., limiting *cúra*; *parentis* = *patris*, i.e. *Aeneae*.

LINE 647. *Mūnera*, acc. plur. of *mūnus*, *mūneris*, n., 3d; direct. obj. of *ferre*. — *praetereā*, adverb; *praeterea* is compounded of *praeter* and *ea*, cf. *postea*, *antea*; *ea* is considered by some an abl. whose connection in one word with the prep. dates from the time when *praeter*, *ante*, etc., could be used with the abl., but Corssen thinks *ea* is the neut. acc. plur. of *is*, *ea*, *id*. — *Iliacis*, abl. plur. f. of *Iliacus*, -a, -um; agrees with *ruínis*. — *érepta*, acc. plur. n. of *éreptus*, -a, -um, perf. part. pass. of *éripō*, -ere, -ui, *éreptum*, 3 (*ē*, = out of, + *rapō*, = I snatch); agrees with and enlarges the obj. *mūnera*. — *ruínis*, abl. plur. of *ruína*, -ae, f., 1st (*ruō* = I fall down); abl. of separation, after *érepta* compounded with *e*. In prose the preposition is usually repeated with the noun, e.g. *e ruínis érepta*, *ab urbe abire*, etc., but in poetry (and in figurative phrases in prose) the simple ablative alone is very common; see the note on *animo*, l. 26.

LINE 648. *Ferre*, pres. inf. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; objective complementary inf. after *iubet*; *ferre* = to bring, i.e. from the ships as presents for Dido. — *iubet*, 3d pers. sing. pres. ind. act. of *iubeō*, -ēre, *iussī*, *iussum*, 2; understand *Aeneas* as subj., and *Achaten* (from l. 644) as object; the pres. *iubet* is historic. *Iubeō* regularly governs the acc. of the person, and is followed by the inf. mood; *imperō* governs the dat. of the person, and is followed by *ut* (negative *ne*) with the subjunctive. — *pallam*, acc. sing. of *palla*, -ae, f., 1st; acc. in apposition with *mūnera*. The *palla* was a long dress or robe, worn by women and high officials; it consisted of a wide piece of cloth, which was wrapped round the body, over the *tunica*, and reached from the shoulders to the feet; at the shoulder it was fastened by a *fibula* or brooch. — *signis*, abl. plur. of *signum*, -i, n., 2d (here = embroidered figures); abl. of the instrument with *rigentem*; cf. Aen. V, 267, *cymbia . . . aspera signis* = drinking cups embossed with figures. — *aurō*, abl. sing. of *aurum*, -i, n., 2d; abl. of the instrument, with *rigentem*, and joined by *que* to *signis*. *Signis auroque* is an instance of *hendiadys*, = *signis aureis* = with figures of gold; cf. the stock example *pateris libamus et auro*. A. & G. 385; B. 374, 4; G. 698; H. 636, III, 2. — *rigentem*, acc. sing. f. of *rigens*, -entis, pres. part. act. of *rigeō*, -ēre, -ui, no supine, 2 (akin to Greek *ρύγνω*); agrees with *pallam*.

LINE 649. *Ét*, cop. conj. — *circumtextum*, acc. sing. n. of *circumtextus*, -a, -um,

deckings of Argive ὄρνα, túς Ar, gívae Hēle, náē ; „ quos , ílla 650
 Helen, which she had ornaments Argive of Helen; which she
 borne off, her mother My, cénis, Pérgama , cūm pete, rét „ 651
 Leda's wondrous gift, from Mycenae, Pergamos when she sought
 from Mycenae (what

adj. (*circum*, = *around*, + *texō*, = *I weave*, hence *woven round, bordered*); agrees with *velamen*. — *croceō*, abl. sing. m. of *croceus*, -a, -um, adj. (from *crocus*, = *saffron*, hence *saffron-hued, yellow*); agrees with *acantho*. — *velāmen*, acc. sing. of *velāmen*, -inis, n., 3d (from *velō*, = *I veil, cover*); acc. in apposition with *munera*, and joined by *et* above to *pallam*. The *pallu* and *velamen* are gifts highly appropriate for a woman. — *acanthō*, abl. sing. of *acanthus*, -i, m., 2d (Greek *ἀκανθός*); abl. of the means or instrument with *circumtextum*. The *acanthus* or *bear's foot* had a leaf which bore some resemblance to the claw of a bear, and this plant is said to have given to the eminent sculptor Callimachus the first idea of the elaborate and intricate work of the Corinthian capital for pillars of temples and other buildings.

LINE 650. *Ornatūs*, acc. plur. of *ornātus*, -ūs, m., 4th (from *ornō*, = *I adorn*); acc. in appos. to *pallam* and *velamen*; the sense is quite clear, for *munera* is described specifically by *pallam* and *velamen*, and they in turn are described as *ornatus Hellenae*. — *Argivae*, gen. sing. f. of *Argivus*, -a, -um, adj. (from noun *Argi*, -ōrum, m., 2d, = *Argos*; cf. *Argivū* = *the Argives (Greeks)*); agrees with *Hellenae*. Vergil is not strictly accurate in saying that Helen was an Argive or native of Argos. Her husband was Menelaus, the king of Sparta, and it was from Sparta that Helen was abducted by Paris. However, Homer calls her Ἀργεῖν Ἑλένην, which = *Grecian Helen*, just as Ἀργεῖοι stands for *the Greeks*. Again Vergil makes her leave *Mycenae* (*Mycenis* below); this is because Argos and Mycenae were not very far distant, and the poets loosely represent Agamemnon and Menelaus as ruling in Argos or Mycenae, e.g. Aeschylus makes them both kings of Argos, whereas in Homer Agamemnon is king of Mycenae, Menelaus of Sparta. — *Helēnae*, gen. sing. of *Helēna*, f., 1st (Ἑλένη); poss. gen., limiting *ornatus*. Helen was the daughter of Jupiter and Leda, and the sister of Castor, Pollux, and Clytemnaestra (wife of Agamemnon); she married Menelaus, whom she chose out of many suitors, and her flight with Paris to Troy caused the Trojan War. — *quōs*, acc. plur. of the rel. pron. *quī, quae, quod*; agrees with the antecedent *ornatus*, and is direct obj. of *extulerat*. — *illa*, nom. sing. f. of the demonstr. pron. *ille, illa, illud*; refers emphatically to Helen, and is subj. of *extulerat*. — *Mycēnis*, abl. plur. of *Mycēnae*, -ārum, f., 1st plur.; abl. of 'place whence,' after *extulerat*. A. & G. 258, a, NOTE 3; B. 229, 1, c; G. 391, NOTE; H. 412, 2. Mycenae was a city of Argolis, over which Agamemnon was king. Excavations have been made there in recent years, and many valuable finds made, especially the famous lion-gates.

LINE 651. *Pérgama*, acc. plur. of *Pérgama*, -ōrum, n., 2d plur. (Πέργαμα); direct obj. of *peteret*; *Pérgama* = *Troiam*. — *cum*, temporal conj., followed by the imperfect subjunctive *peteret*, describing the time of action in the past by the circumstances. *Cum* = *when* generally takes the imperf. and pluperf. subjunctive, and the indicative of other tenses. See note on *cum*, l. 36. — *peteret*, 3d pers. sing. imperf. subjunct. act. of *petō*, -ere, *petivī* or *petiī*, *petitum*, 3; the subj. is a nom. f. sing. pron. referring to Helen. Observe that the final syllable should strictly be short, as the next word begins with a vowel; however, the *ictus* falls on this syllable, and the *caesural* pause follows it, and Vergil lengthens it. *Peterēt* appears to be also the old quantity of the word, and Vergil's fondness for antiquarian words, etc., further accounts for the long syllable here.

652	in, cónces, sósque and unlawful	hyme, náeos, marriage,	Éxtule, rát, had carried away,	time she was seeking
	ma, tris	Le, dæ	" mi, rábile	Pergamos and an un-
	her mother	of Leda	wonderful	hallowed marriage);
653	Prætere, á	scep, trum,	" Ílio, né	thereto the sceptre
	besides	the sceptre,	Ilíone	which Ilíone, eldest
654	gesserat	ólim,	Máxima	of Priam's daughters,
	had carried	once,	eldest	had aforetime borne,
			náta, rúm	of the daughters

For *diastole*, consult A. & G. 359, f; B. 367, 2; G. 721; H. 608, V. — *inconcessōs*, acc. plur. m. of *inconcessus*, -a, -um, adj. (from *in*, = *not*, + *concessus*, = *allowed*, perf. part. pass. of *concedō*); agrees with *hymenaeos*; *inconcessos* refers to the elopement with Paris. — *que*, enclitic cop. conj. — *hymenaeōs*, acc. plur. of *hymenaeus*, -i, m., 2d (Greek Ἵμεναῖος = *Hymen*, the god of marriage, hence *marriage*, *nuptials*); a direct obj. of *peteret*, joined by *que* to *Pergama*. Vergil never uses a quadrisyllable to complete a *hexameter*, though it is common in Greek, except in proper names or words that are really Greek words Latinized; e.g. *hyacinthus*, *hymenaeus*. A *hexameter* should close: (1) with a dissyllable, preceded by a word of at least 3 syllables; (2) a trisyllable, preceded by a word of at least 2 syllables.

LINE 652. *Extulerat*, 3d pers. sing. pluperf. ind. act. of *efferrō*, *efferre*, *extulī*, *ēlātum*, irreg. (*ēx*, = *out of*, + *ferō*, = *I carry*); agrees with the subj. *illa* in the rel. clause introduced by *quos*. — *mātris*, gen. sing. of *māter*, f., 3d; gen. in appos. with *Ledae*. — *Lēdæ*, gen. sing. of *Lēda*, f., 1st (Λήδη); subjective gen. = *gift (presented by = of) Leda*. Leda was the wife of Tyndareus, and the mother of Helen by Jupiter. — *mirābile*, acc. sing. n. of the adj. *mirābilis*, -e, 3d (from *miror*, = *I wonder at*); agrees with *donum*. — *dōnum*, acc. sing. of *dōnum*, -i, n., 2d (akin to *dō*, = *I give*); acc. in appos. with and describing *ornatus*, l. 650.

LINE 653. *Praetereā*, adverb; see *praeterea*, l. 647. — *scēptrum*, acc. sing. of *scēptrum*, -i, n., 2d (Greek σκήπτρον); joined by *praeterea* to *velamen* (l. 649), and an acc. in apposition to *munera*, l. 647. — *Ilionē*, gen. *Ilionēs*, f., 1st decl. Greek noun (Ἰλιόνη); nom. sing., subj. of *gesserat* in the rel. clause introduced by *quod*. Ilíone was the eldest daughter of the Trojan king Priam, and married Polymnestor, king of Thrace. For declension, consult A. & G. 37; B. 22; each like *EPITOME*; G. 65, *PENELOPE*; H. 50, *EPITOME*. — *quod*, acc. sing. n. of the rel. pron. *quī*, *quae*, *quod*; agrees with the antecedent *sceptrum*, and is the direct obj. of *gesserat*. — *gesserat*, 3d pers. sing. pluperf. ind. act. of *gerō*, -ere, *gessī*, *gestum*, 3; agrees with the subj. *Ilíone*. — *ólim* (for *oll-im*, from *olle*, an old form of the demonstr. pron. *ille*), adv. of time, modifying *gesserat*. *Olim* here refers to past time, = *once*, *formerly*; sometimes it has reference to the future, = *one day*, *in time to come*.

LINE 654. *māxima*, nom. sing. f. of *māximus*, -a, -um, adj.; qualifies *Ilíone*; *maxima* here = *maxima natu*, the eldest. *Maximus* is the superl. of the adj. *magmus*; comparative, *maior*. For its use in reference to age, cf. *minimus* (i.e. *nati*), the superl. of *parvus*. — *nātārum*, gen. plur. of *nāta*, -ae, f., 1st (originally f. of *nātus*, -a, -um, perf. part. of *nascor*); partitive gen., after *maxima*. A. & G. 216, 2; B. 201, 1; G. 372; H. 397, 3. — *Priamī*, gen. sing. of *Priamus*, m., 2d; poss. gen., limiting *natarum*. — *collō*, dat. sing. of *collum*, -i, n., 2d; this dat. is not a dat. of purpose, but a dat. of the indirect obj. (of the person or thing affected) such as frequently accompanies a dat. of purpose; thus *collo* is a dat. like *collo* in the following *monile* (*ut*

and a circlet of pearls for the neck, and a double diadem of gold and jewels. Hasting upon this errand Achaes shaped his course towards the ships. But Cytherea turns over	Pria,mí, " col,lóque mo,níle Báca,tum, ét 655 of Priam, and for the neck a necklace beaded, and dupli,cém " gem,mís au,róque co,rónam. double with jewels and with gold a crown. Hæc cele,ráns, iter ád na,vés " 656 These things hastening, his way to the ships ten,débat A,châtes. Át Cythe,réa no,vás 657 was directing Achates. But Cytherea new
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ornamento sit) collo. A. & G. 233; B. 191; G. 356; H. 390. — **que**, enclitic cop. conj. — **monile**, acc. sing. of *monile*, -is, n., 3d; acc., joined by *que* to *sceptrum*, in appos. with *munera*, l. 647.

LINE 655. **Bacatum**, acc. sing. n. of *bacatus*, -a, -um, adj. (from *baca*, = a berry); agrees with *monile*; *monile bacatum* = a necklace studded with pearls, or if not pearls, some jewels shaped like berries. — **et**, cop. conj. — **duplicem**, acc. sing. f. of *duplex*, -icis, adj., 3d (from *duo*, = two, + *plícō*, = I fold, hence two-fold, double); agrees with *coronam*. — **gemmis**, abl. plur. of *gemma*, -ae, f., 1st; abl. of the means, or perhaps abl. of manner, describing *duplicem*. *Gemma* = (1) a jewel; (2) the eye, or bud of a plant. — **aurō**, abl. sing. of *aurum*, -i, n., 2d; abl. like *gemmis*, to which it is joined by *que*. *Duplicem gemmis auroque coronam* = a double circlet of jewels and gold, which can only mean that the crown consisted of two rings, one of gold, the other of jewels. — **que**, enclitic cop. conj. — **coronam**, acc. sing. of *corōna*, -ae, f., 1st; acc. in appos. with *munera*, and joined by *et* above to *monile*.

LINE 656. **Haec**, acc. plur. n. of the demonstr. adj. *hæc*, *haec*, *hōc*; direct obj. of *celerans*; *haec celerans* = hurrying these things, i.e. hastening to perform these commands. — **celerans**, nom. sing. m. of the pres. part. act. of *celerō*, -āre, -āvī, -ātum, I (*celer* = swift); agrees with and enlarges the subj. *Achates*. — **iter**, acc. sing. of *iter*, *itineris*, n., 3d (from *eō*, = I go, through the root *i*); direct obj. of *tendebat*. — **ad**, prep. with the acc.; gov. *nāvēs*. — **nāvēs**, acc. plur. of *nāvis*, -is, f., 3d; governed by the preposition *ad*. — **tendebat**, 3d pers. sing. imperf. ind. act. of *tendō*, -ere, *tendī*, *tensum* or *tentum*, 3; agrees with the subj. *Achates*. — **Achātēs**, gen. *Achatae*, m., 1st decl. Greek; nom. sing., subj. of *tendebat*.

LINE 657. **At**, adversative conj., introducing not an objection (as it often does), but an important interference with the smooth course of events, as already described. A. & G. 156, b; B. 343, 1; G. 485; H. 554, 3. — **Cytheræa**, gen. *Cytheræae*, f., 1st (originally f. of the adj. *Cytheræus*, -a, -um, = the goddess of *Cythera*, from the noun *Cythêra*, -ōrum, n., 2d); nom. sing., subj. of *versat*. *Venus* is called *Cytherea* because it was on the island of *Cythera* that she first put foot after emerging from the sea, and because she was especially honored there. The poets are very free with regard to the quantity of vowels in proper names; thus the first *e* in *Cytherea* should strictly be long, as it is in the noun *Cythêra*, cf. *Sýchæus* and *Sýchæus*, etc. The second *e* is properly long, because it represents a diphthong in the Greek adjective. — **novās**, acc. plur. of the adj. *novus*, -a, -um; agrees with *artes*. — **artēs**, acc. plur. of *ars*, *artis*, f., 3d; direct obj. of *versat*. — **nova**, acc. plur. n. of the adj. *novus*; agrees with *consilia*. The *asyndeton* and the repetition of the same adjective are rhetorical. — **pectore**, abl. sing. of *pectus*, *pectoris*, n., 3d; abl. of 'the place where.' — **versat**, 3d pers. sing. pres. ind. act. of *versō*, -āre, -āvī, -ātum, I (intensive form of *vertō*); agrees with the subj. *Cytherea*;

658	ar,tés, „ nova , pectore , versat Cónsili,a, út	in her heart new devices, new in her breast turns over schemes, how
659	faci,ém „ mu,tátus et , óra Cu,pído Pró	how Cupid changed in form changed and in face Cupid instead of
	dul,ci Áscani,ó veni,át, „ do,nisque	come in the room of sweet Ascanius may come, and with gifts
660	fu,réntem Íncen,dát re,gínam, „ at,que	with his gifts fire the frenzied set aflame the queen, and queen to frenzy and

versat = turns over, and is extended by *pectore* = in the mind, but often is used absolutely = *ponders* + acc. of the thing.

LINE 658. *Consilia*, acc. plur. of *consilium*, -i, n., 2d; direct obj. of *versat*. — *ut*, final conj., denoting the purpose expressed in the noun *consilia*. — *faciem*, acc. sing. of *faciēs*, -iei, f., 5th; acc. of specification, with the past part. *mutatus*, = changed in shape; *faciem mutatus* = *facie mutata*, abl. abs. For this acc., refer to the note on *oculos*, l. 228. Synonyms: *facies* = the face, which does not change and through which one person is distinguished from another; it is often, as in this instance, used by metonymy to denote the whole form; *vultus* = the face or countenance, expressive of feeling and emotion. — *mutatus*, nom. sing. m. of the perf. part. pass. of *mutō*, -āre, *mutā*, -ātum, I (akin to *moveō*); agrees with and enlarges *Cupido*, subj. in the final clause introduced by *ut*. *Mutatus* may be taken as *medial* = changing his shape, but perhaps is strictly passive; both these participles are very common in Greek with the acc. following. Refer to the note on *suffusa*, l. 228, and consult A. & G. 240, c; B. 180; G. 338; H. 378. — *et*, cop. conj. — *ora*, acc. plur. of *os*, *oris*, n., 3d; synecdochical acc. of specification, with *mutatus*, like *faciem*, to which it is joined by *et*; the plural *ora* is a poetical variation for the sing. *os*. *Os* = (1) the mouth; (2) as here, the face, as distinguished from *faciem* (= the form). — *Cupido*, gen. *Cupidinis*, m., 3d (from *cupiō* = I desire, = Love, Desire, personified); nom. sing., subj. of *veniat*. Cupid (*Cupido* or *Amor*) was the son of Venus and the god of love.

LINE 659. *Prō*, prep. with the abl.; gov. *Ascanio*. A. & G. 153; B. 142; G. 417; H. 434, I. — *dulci*, abl. sing. m. of the adj. *dulcis*, -e, 3d; agrees with *Ascanio*. — *Ascaniō*, abl. sing. of *Ascanius*, -i, m., 2d; governed by the prep. *pro*. — *veniat*, 3d pers. sing. pres. subjunct. act. of *veniō*, -ire, *veni*, *ventum*, 4 irreg.; agrees with the subj. *Cupido*; *veniat* is subjunct. because it expresses purpose after *ut*. A. & G. 317; B. 282; G. 545; H. 497. — *dōnis*, abl. plur. of *dōnum*, -i, n., 2d; abl. of the means or instrument, with *incendat*. — *que*, enclitic cop. conj. — *furentem*, acc. sing. f. of *furens*, -entis, pres. part. act. of *furō*, -ere, -uī, no supine, 3; agrees with *reginam*, but modifies the predicate *incendat*, = fire the queen to frenzy (i.e. so that she may be frenzied). This use of an adjective or participle is known as *prolepsis*. A. & G. 385; B. 374, 5; G. 325, *predicative attribution*; H. 636, IV, 3.

LINE 660. *Incendat*, 3d pers. sing. pres. subjunct. act. of *incendō*, -ere, *incenā*, *incensum*, 3 (for *incandō*, from *in*, = into, + root *can*, akin to Greek *kalo*, = to burn); agrees with the subj. *Cupido* in the final clause, and is joined by *que* above to *veniat*. — *reginam*, acc. sing. of *regina*, -ae, f., 1st; direct obj. of *incendat*. — *atque*, cop. conj., introducing a clause explaining *incendat*. — *ossibus*, dat. plur. of *os*, *ossis*, n., 3d (akin to Greek *ὀστέον*); dat. of the indirect obj. after *implicit*, which is a compound of *in*; cf. l. 45, *scopuloque infixit acuto*. — *implicitet*, 3d pers. sing. pres. subjunct. act. of *implicō*, -āre, -āvi or -uī, -ātum or -itum, I (*in*, = in, + *plīcō*, = I fold, hence I enfold);

twine the fire about her bones. Truly she fears the doubtful house, the double- tongued Tyrians; cruel Juno chafes her, and towards nightfall her care sweeps back. Therefore with these	óssibus , implicet , ígnem ; Quippe do,múm 661 <i>to her bones apply the fire ; because the house</i> timet , ámbigu,ám , Tyri,ósque bi,lingues. <i>she fears treacherous and the Tyrians double-tongued.</i> Ūrit a,tróx Iu,no, , ét sub , nóctem , 662 <i>Chafes (her) harsh Juno, and towards night</i> cúra re,cúrsat. Érgo his , álige,rúm 663 <i>care rushes back. Therefore these winged</i>
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joined by *atque* to *incendat*, and in the same grammatical construction. — *ígnem*, acc. sing. of *ígnis*, -is, m., 3d; direct obj. of *implicit*. The flame of love is a very familiar metaphor, and it is said to devour the bones, because in the marrow of the bones is said to be the seat of emotions; cf. the metaphor of *marrow freezing* under the influence of acute fear.

LINE 661. *Quippe*, conj., conveying and emphasizing a reason for something. *Quippe* (a compound of *quí*, an old locative or abl. of the rel. pronoun, and the suffix *pte*) was originally used in interrogations, but its interrogative disappeared early. It is often used with the rel. pron. added, e.g. *quippe qui* (*since he . . .*), in explanations. — *domum*, acc. sing. of *domus*, -ūs, f., 4th; direct obj. of *timet*. — *timet*, 3d pers. sing. pres. ind. act. of *timeō*, -ēre, -uī, no supine, 2; the subj. is a pron. (*illa*) understood, referring back to *Cytherea*, l. 657; the present is the graphic *historic*, and in sequence *incendat*, etc., above in the final clauses are present. — *ambiguum*, acc. sing. f. of the adj. *ambiguus*, -a, -um (from *ambigō*, = *I go round about*, hence *I doubt*); agrees with *domum*; *ambiguum* = *doubtful*, because the house might or might not be genuinely friendly. — *Tyriōs*, acc. plur. m. of the adj. *Tyrius*, -a, -um; substantival, a direct obj. of *timet*, joined by *que* to *domum*; the m. *Tyrii*, -ōrum, is used as a noun. — *que*, enclitic cop. conj. — *bilinguēs*, acc. plur. m. of the adj. *bilinguis*, -e (from *bī* = *bis*, twice, + *lingua*, = *a tongue*); qualifies *Tyriōs*. *Bilingues* = *double-tongued*, i.e. treacherous; cf. *double-faced*. This metaphor is perhaps derived from the notion that the snake had two tongues. Vergil may be thinking of the treachery of Pygmalion, but more probably, by an *anachronism*, he ascribes to Venus that distrust of the Carthaginians which was entertained by Romans of later days; *Punica fides* was a proverb for treachery among Romans.

LINE 662. *Ūrit*, 3d pers. sing. pres. ind. act. of *ūrō*, -ere, *ussī*, *ustum*, 3; agrees with the subj. *Iuno*; understand *illam*, i.e. *Venerem*, as object. *Urere* does not mean *to burn* only, but may be used of various kinds of physical discomfort, e.g. *to gall* and the like; *urit* here = *troubles*, *chafes*, of mental worry, for the subj. *Iuno* really = (*the thought of*) *Juno*. — *atrōx*, gen. *atrōcis*, 3d adj. of one termination; nom. sing. f., agreeing with *Iuno*. — *Iūnō*, gen. *Iūnōnis*, f., 3d; nom. sing., subj. of *urit*. Observe that the real pause follows *Iuno*; hence the *caesural* mark is better placed here than after *et*. — *et*, cop. conj. — *sub*, prep. with the acc. and abl.; gov. *noctum*. *Sub* + the acc. in reference to time = *towards*. A. & G. 153; B. 143; G. 418; H. 435. — *noctem*, acc. sing. of *nōx*, *noctis*, f., 3d; governed by *sub*. — *cúra*, gen. *curae*, f., 1st; nom. sing., subj. of *recursat*. — *recursat*, 3d pers. sing. pres. ind. act. of *recurso*, -āre, no perf., no supine, 1 intrans. (intensive of *recurro*, *re*, = *back*, + *curro*); agrees with the subj. *cúra*. Venus was anxious about Juno's schemes, fearing that if the Carthaginians were really hospitable Juno might make them otherwise, or fearing that Juno prompted Dido to welcome Aeneas with an ulterior motive.

LINE 663. *Érgō* (*ergō* only rarely in Ovid, and in late Latin poets), adverb, introducing an inference from previous facts or statements, or, as here, a decision prompted

664	dic, tís	"	af, fátur	A, mórem :	" Náte,	words she addressed		
	<i>with words</i>		<i>she addresses</i>	<i>Amor (= Cupid) :</i>	<i>" Son,</i>	<i>the winged Love-god:</i>		
	me, é	vi, rēs,	"	mea ,	mágna po, téntia ,	" Son, who alone art		
	<i>my</i>	<i>strength,</i>	<i>my</i>	<i>great</i>	<i>power</i>	<i>my strength and my</i>		
						<i>great dominion; son,</i>		
665	sólus,	Náte,	pa, trís	sum, mí	"	qui ,	téla	who scornest the su-
	<i>alone,</i>	<i>son,</i>	<i>of the father</i>	<i>supreme</i>		<i>who</i>	<i>the darts</i>	<i>preme father's Ty-</i>

by that inference. *Ergo* is used sometimes like *causā, gratiā*, etc., with the genitive case, = *on account of, in consequence of*; it is also found (1) in questions continuing a train of thought, e.g. *ubi ergo* = *when then?*; (2) with the imperative or hortatory subjunctive, e.g. *dic ergo* = *so tell, tell now*. — *hīs*, abl. plur. n. of *hic, haec, hōc*; agrees with *dictis*. — *āligerum*, acc. sing. m. of *āliger, -a, -um, ad*. (from *ala*, = *a wing*, + *gerō*, = *I bear*, hence *winged*); qualifies *Amorem*. The possession of wings was ascribed to Cupid by the ancients, though not to the gods in general. — *dictīs*, abl. plur. of *dictum, -i, n.*, 2d; abl. of the instrument, with *affatur*. — *affātūr* (*adfātūr*), 3d pers. sing. pres. ind. of the deponent verb *affor* (*adfor*), -*ārī, -ātus sum*, 1 (*ad* + obsolete *for* of *fārī* = *to speak*); understand *Venus* as the subject. — *Amōrem*, acc. sing. of *Amor, -ōris, m.*, 3d (*amō*); direct obj. of *affatur*; *Amorem* (*Love* personified) = *Cupidinem*.

LINE 664. *Nāte*, voc. sing. m. of *nātus, -a, -um*, perf. part. of the deponent verb *nascor, -i, nātus sum*, 3; *nate* is the m. used substantively, and is the case of the person addressed. A. & G. 113, f; B. no reference; G. 437; H. 441. — *meae*, nom. plur. f. of the poss. adj. of the 1st personal pron. sing. *meus, mea, meum*; agrees with *vires*. — *virēs*, voc. plur. of *virēs, -ium, f.*, 3d = *strength* (the sing. *vis*, acc. *vim*, abl. *vī*, = *violence*); voc. in apposition with *nate*. A. & G. 184; B. 169; G. 320, ff; H. 359, NOTE 2. *Meae vires* = *thou without whom I would be powerless*; an abstract noun is frequently used in poetry as a descriptive appositive of a proper name or a concrete substantive; cf. the use of *deliciae* as an appositive in the elegiac poets, and the following lines from a familiar hymn, *O God, our strength in ages past*. — *mea*, nom. sing. f. of *meus*; agrees with *potentia*. — *magna*, nom. sing. f. of the adj. *magnum, -a, -um*; agrees with *potentia*. — *potentia*, gen. *potentiae, f.*, 1st (from *potens*, = *powerful*); nom. sing., in apposition with *sōlus*, which see below. Synonyms: *potentia* has been defined in *eo, quod possumus*, i.e. *power*, in reference to ability to do something; *potestas* = *power, in eo quod licet*, i.e. in reference to permission or authority; thus *potestas* is regularly used of *legitimate power*, and *potentia* frequently = *lawless power*. — *sōlus*, nom. sing. m. of the adj. *solus, -a, -um* (gen. *sōlitus*, dat. *sōlī*); nom., used instead of the voc., in apposition with *nate*. It has been said that *sōlus* has no vocative, but in the grammars it is generally given or implied by the absence of any statement to the contrary; Priscian has denied that there is no vocative. Here *sōlus* = *O tu solus*, and *mea . . . solus* is best rendered by a rel. clause, e.g. *O thou who art alone my great might*. If it were not evident from the context that *sōlus* must be taken with *potentia*, it would be simple to regard *mea magna potentia* as vocatives, and take *sōlus* with *qui*, (= *qui solus . . . temnis*). For the use of the nominative instead of the vocative case in apposition, cf. Aen. VIII, 77, and consult A. & G. 241, a; B. 171, 2; G. 321, NOTE 1; H. 369, 2. This use of the nom. for the voc. is a strange kind of attraction, and occurs chiefly when the nom. is in apposition with the subject of an imperative, e.g. *audi tu, populus Albanus*, = *hear, O thou Alban people*.

LINE 665. *Nāte*, voc. sing. m. of *nātus, -a, -um* (see above); the case of address. *Nate* is repeated for emphasis and effect; this figure is called *anaphora*, viz. the repetition of the same word at the beginning of different clauses. — *patris*, gen. sing. of

phoian bolts, to thee	Ty,phoía ,	témnis,	Ád te ,	cónfugi,o,	ét 666
I flee and bending	Typhoian	dost despise to thee	I flee,	and	
supplicate thy divinity.	sup,pléx „	tua ,	númina ,	póscō.	Fráter 667
How Aeneas, thy brother, is driven o'er	suppliant	thy	divinity	entreat.	Brother
the deep about every	ut ,	Aéne,ás „	pela,gó	tuus ,	ómnia
coast through the hate	how	Aeneas	over the sea	thy	all
of angry Juno thou	circum	Lítora ,	iácte,túr „	odi,is	Iu,nónis 668
	around	shores	is being tossed	by the hate	of Juno

pater, m., 3d; poss. gen., limiting *tela*; *patris* here = *Iovis*. The father of Cupid was Jupiter; but some describe Cupid as the son of Mars and Venus, and others of Mercury and Venus. Here *patris summi* = the most mighty sire or the sire on high, i.e. the father of men and gods; cf. *pater omnipotens*. — *summi*, gen. sing. m. of *summus*, -a, -um, superl. adj.; agrees with *patris*. — *qui*, nom. sing. m. of the rel. pron.; agrees with the antecedent *nate*, and is subj. of *temnis*. — *tēla*, acc. plur. n. of *tēlum*, -ī, n., 2d; direct obj. of *temnis*. — *Typhōia*, acc. plur. n. of *Typhōius*, -a, -um, adj. (= of or pertaining to Typhoeus; Greek Τυφωεύς, = one sending forth smoke); agrees with *tēla*; *Typhōia tēla*, = weapons, i.e. bolts which slew Typhoeus. Typhoeus was the son of Tartarus and Terra, and was a fearful giant with 100 heads. He set out to punish the gods for the destruction of his brother-giants, the Titans (who vainly invaded Olympus); the gods changed to different animals to escape him, e.g. Venus became a fish, Jupiter a ram, but finally Jupiter slew him with a thunderbolt and buried him under Mount Aetna in Sicily. — *temnis*, 2d pers. sing. pres. ind. act. of *temnō*, -ere, *tempsī*, no supine, 3; agrees with the subj. *qui*, and is 2d pers. because the voc. *nate* = *tu nate*. Love is often described as supreme, and the vanquisher of gods and mortals.

LINE 666. *Ad*, prep. with the acc.; gov. *te*. — *tē*, acc. sing. of the 2d personal pron. *tū* (plur. *vōs*); governed by *ad*. — *confugiō*, 1st pers. sing. pres. ind. act. of *confugiō*, -ere, *confūgī*, *confugitum*, 3 (*con* = *cum* + *fugiō*); the subj. implied by the personal ending is *ego*. The metaphor conveyed by the words *confugio* and *supplex* is taken from the custom of divine supplication among mortal men. — *et*, cop. conj. — *supplēx*, nom. sing. f. of the adj. *supplēx*, -icis, 3d; agrees with *ego* understood as subj. of *posco*; refer to the note on *supplex*, l. 49. — *tua*, acc. plur. n. of the poss. adj. *tuus*, -a, -um; agrees with *numina*. — *nūmina*, acc. plur. n. of *nūmen*, *nūminis*, n., 3d (from *nuō*, = *I nod*); direct obj. of *poscō*. — *poscō*, 1st pers. sing. pres. ind. act. of *poscō*, -ere, *poposcī*, no supine, 3; the contained subj. is *ego*; *posco* is joined by *et* to *confugio*.

LINE 667. *Fráter*, gen. *frātris*, m., 3d; nom. sing., in appos. with *Aeneas*. — *ut*, adv. and conj. (old form *utī*); here = *how*, introducing an indirect exclamation. For the various uses of *ut*, as an adverb, and as a temporal, final, and consecutive conjunction, refer to the note on *ut*, l. 306. — *Aenēās*, nom. sing.; subj. of *iactetur* in the subordinate clause introduced by *ut*. — *pelagō*, abl. sing. of *pelagus*, -ī, n., 2d; abl. of 'the place over which,' a special kind of locative ablative. For synonyms, refer to the note on *aequore*, l. 29. A. & G. 39, b, and 258, 4, f, g; B. 26, 2, and 228; G. 34, EXCEPTIONS, and 385; H. 51, 7, and 425. — *tuus*, nom. sing. m. of the poss. adj. of the 2d personal pron.; agrees with *frater*. — *omnia*, acc. plur. n. of the adj. *omnis*, -e, 3d; agrees with *litora*. — *circum*, prep. with the acc.; gov. *litora*.

LINE 668. *Litora*, acc. plur. of *litus*, *litoris*, n., 3d; governed by *circum*. — *iactētūr*, 3d pers. sing. pres. subjunct. pass. of *iactō*, -āre, -āvī, -ātum, 1; agrees with the subj. *Aeneas* in the indirect exclamation; the verb is subjunctive because *ut* introduces

669 a, cérbæ	Nóta	ti, bí;	ét	nos, tró	„	knowest well, and cft
angry	(are things) known to thee;	and	our			hast thou sorrowed
670 dolu, ísti	, sápe	do, lóre.	Hunc	Phoe, níssa		with our sorrow. Him
thou hast grieved often	with grief.	Him	Phoenician			Phoenician Dido
te, nét	Di, dó,	„	blan, dísqe	mo, rátur		holds, and stays him
holds	Dido,	and smooth	delays (him)			with smooth words;

an indirect exclamation. Many of the grammars only mention indirect questions, but in several cases the direct speech would be an exclamation and not a question. The present tense *iactetur* is in sequence with the present tense in the main clause, *nota* (*sunt*). A. & G. 334; B. 300; G. 467; H. 528, 2, and 529, I. For tense-sequence, consult A. & G. 286; B. 267, 268; G. 509; H. 491. Observe that the final syllable *ur* is lengthened, partly because it is accented and partly because of the strong *caesura* after it; cf. *peterēt*, l. 651, and see the note and references. The original quantity appears to have been short, so *iactetur* is not an archaism. Many MSS. read *iacteturque*, but this is meaningless and obviously wrong. — *odiis*, abl. plur. of *odium*, -ī, n., 2d; abl. of cause, explaining *iactetur*. A. & G. 245, and 2, b; B. 219; G. 408, and NOTE 2; H. 416. The plural, instead of the singular, is merely poetic. — *Iūnōnis*, gen. sing. of *Iūnō*, f., 3d; subjective poss. gen., limiting *odiis*. — *acerbae*, gen. sing. f. of the adj. *acerbus*, -a, -um; qualifies *Iunonis*. *Acerbus* = *bitter*, *sour*, both literally and figuratively, hence *violent*, *hostile*. Some MSS. read *iniquae* (*unfriendly*, hence *hostile*), but most editors reject it.

LINE 669. *Nōta*, nom. plur. n. of *nōtus*, -a, -um, adj. (properly perf. part. pass. of *noscō*, = *I know*); agrees with the substantival clause *ut Aeneas . . . iactetur* as subj., *nota* being the complement of *sunt* understood. We should have expected *notum est*, for the plural in such cases is very rare; it is copied from the Greek, where the neuter plur. of an adjective is often used in phrases like *it is well known*, *it is impossible*, etc., e.g. *ἀδύνατά ἐστιν*. — *tibi*, dat. sing. of *tū*; dat. of the agent, with *nota* (*sunt*); this dat. is explained as a poss. dat. due to the presence of a part of *sum* expressed or understood; refer to the note on *mihi*, l. 326. Observe that the final syllable of *tibi* is long here; it is often short, for the final syllable of *mihi*, *tibi*, *sibi*, *ubi*, etc., are called common. A. & G. 348, 6; B. 363, 3; G. 707, 4, EXCEPTION 4; H. 581, I. — *et*, cop. conj. — *nos-trō*, abl. sing. of the poss. adj. *noster*, *nostra*, *nostrum*; agrees with *dolore*. *Nostrō* = *meo*, cf. the use of 'we' in royal declarations and commands. — *doluistī*, 2d pers. sing. perf. ind. act. of *doleō*, -ēre, -uī, no supine, 2; the subj. *tu* is contained in the verb. — *saepe* (comparative *saepius*; superl. *saepissime*), adv. = *often*, with *doluistī*. — *dolōre*, abl. sing. of *dolor*, -ōris, m., 3d (from *doleō*); abl. of cause, with *doluistī*.

LINE 670. *Hunc*, acc. sing. m. of the demonstr. pron. *hic*, *haec*, *hōc*; direct obj. of *tenet*; *hunc* refers to Aeneas. As the first word in the sentence it is very emphatic. — *Phoenissa*, nom. sing. f. of the adj. *Phoenissus*, -a, -um (collateral forms *Phoeniceus*, -a, -um, and *Phoenicius*, -a, -um; Greek *Φοινισσα*); agrees with *Dido*. — *tenet*, 3d pers. sing. pres. ind. act. of *tenēō*, -ēre, -uī, *tenum*, 2; agrees with the subj. *Dido*. The verbs *tenet* and *moratur* imply that Dido not merely gives Aeneas the hospitality which he requested, but purposely *detains* him, with the object (as Venus thinks) of doing him some mischief at Juno's bidding. As Juno was the patron deity of the new settlement (see l. 446), Venus had some reason to fear. — *Didō*, gen. *Didōnis* and *Dididis*, f., 3d; nom. sing., subj. of *tenet*. — *blandis*, abl. plur. f. of the adj. *blandus*, -a, -um; agrees with *vocibus*. — *que*, enclitic cop. conj. — *morātur*, 3d pers. sing. pres. ind. of the deponent verb *moror*, -ārī, -ātus *sum*, 1 (*mora* = *delay*); agrees with the subj. *Dido*, and is joined by *que* to *tenet*. *Moror* is used both transitively and intransitively.

and I shrink from the thought how Juno's welcome is to issue; at this crisis in his fortunes she will not be idle. Wherefore I have in mind to forestall the queen by craft and wrap her

Vócibus ; , ét vere,ór, " quo , sé 671
with words; and I fear whither themselves
Iu,nónia , vértant Hóspiti,a; haúd tan,tó " 672
Juno's are to turn hospitalities; not so great
ces,sábit , cárdine , rérum. Quócir,cá 673
she will be idle at a crisis of affairs. Wherefore
cape,re ánte do,lís " et , cingere ,
to take (her) before with craft and to surround

LINE 671. *Vócibus*, abl. plur. of *vōx*, *vōcis*, f., 3d; abl. of the instrument, with *mora-tur*. — *et*, cop. conj., connecting its own with the preceding sentence. — *vereor*, 1st pers. sing. pres. ind. of the deponent verb *vereor*, -*eri*, *veritus sum*, 2; the subj. is *ego* contained in the verb. — *quō*, adverbial abl. of the rel. *quī*, = *whither*, here introducing the indirect subjunct. *vertant*. *Quō* = (1) interrog. *whither?* for what reason? (2) relative, for which reason, wherefore; *quo* is used rather than *ut* in final clauses, where the emphatic word is an adverb or adjective in the comparative degree, e.g. *quo celerius hoc faceret, Romam venit*, = *in order to accomplish this more quickly he came to Rome*. — *sē*, acc. plur. of the reflexive pron., acc. and abl. *sē* (*sēsē*), dat. *sibi*, gen. *sui*, no nom. or voc.; direct obj. of *vertant*; *se* refers back to the subj. *hospitia*. — *Iūnōnia*, nom. plur. n. of the adj. *Iūnōnius*, -a, -um (= of or belonging to *Iūnō*); qualifies *hospitia*. *Venus*, in describing the welcome given to the Trojans as *Juno's*, clearly shows how perilous she thought was the position of her son Aeneas. — *vertant*, 3d pers. plur. pres. subjunct. act. of *vertō*, -ere, *verti*, *versum*, 3, agrees with the subj. *hospitia*. *Vertant* may be considered simply an ordinary subjunctive, required in the indirect question introduced by *quo*, = *I fear how Juno's welcome will turn out*; but more probably it is the deliberative subjunctive in an indirect clause after *quo*, = *I fear how Juno's welcome is to turn out*, i.e. the direct would be the deliberative subjunctive *quo se vertant?* = *how is (the welcome) to turn out?* A. & G. 268; B. 277; G. 265; H. 484, V.

LINE 672. *Hospitia*, nom. plur. of *hospitium*, -i, n., 2d (from *hospes*, -itis, = a host, hence *hospitality*, shown by a host); subj. of *vertant*. — *haud*, negative adv., limiting *tanto*. *Haud* negatives adjectives or adverbs, rarely verbs (except a very few, e.g. *haud scio an, haud ignoro*, in Cicero); *non* negatives verbs, and also adjectives and adverbs. — *tantō*, abl. sing. m. of the demonstr. adj. *tantus*, -a, -um (correlative *quantus*; cf. *tot* . . . *quot*, etc.); agrees with *cardine*, and is emphatic. — *cessābit*, 3d pers. sing. fut. ind. act. of *cessō*, -āre, -āvī, -ātum, 1 (for *cedo*, intensive of *cēdō*, = *I yield*); understand the subj. *Iūnō*, from the adj. *Iunonia* in the sentence above. — *cardine*, abl. sing. of *cardō*, -inis, m., 3d; a figurative abl. of 'time when.' A. & G. 256; B. 230; G. 393; H. 429. *Cardō*, = lit. the pivot, which was used to fasten a door, also = the socket in which the pivot turned, the word being usually rendered freely as *hinge*; hence it is used by metonymy in the sense of *crisis*, *hinge* of events, *turning-point*. — *rērum*, gen. plur. of *rēs*, *rei*, f., 5th; poss. gen., limiting *cardine*. *Res* is a vague word, = *thing*, *affair*, *circumstance*, and is very widely used in Latin, especially in connection with other words, e.g. *res publica*, = lit. the public affair (*welfare*), hence *commonwealth*, *state*.

LINE 673. *Quōcirā* (*quō* + *cirā*), adv., = *wherefore*, for which reasons, summing up arguments already given and leading up to a conclusion. *Quōcirā* is derived from *quō*, the abl. of *qui*, and the prep. *cirā*, = *round*, *round about*, and originally the two words were probably separate, becoming united in process of time as they acquired together a special meaning; cf. *antea*, etc. — *capere*, pres. inf. act. of *capio*, -ere, *cēpi*, *captum*, 3; *prolative* inf., dependent on *meditor*; governs *reginam*. *Capere* . . . *ante*

674	flāmina	Rēgi,nām	medi,tór,	„ ne ,	quó se ,	round with flame, lest
	with flame	the queen	I design,	lest	any herself	through some deity
675	nūmine	, mūtet ;	Séd	mag ,	no	she change, but that
	by god	she may change ; but (in order that)		great		rather she may be kept
	Aēne ,æ	„ me ,cūm	tene ,átur	a ,móre.		on my side by mighty
	of Aeneas	with me	she may be possessed	by love.		love for Aeneas.

= *anticapere*, = *to take beforehand*; the metaphor is taken from operations in besieging an enemy's stronghold. — *ante*, adv., with *capere*. *Ante* in prose is a preposition, but in poetry it is also occasionally used as an adverb, = *anteā*. — *dolis*, abl. plur. of *dolus*, -ī, m., 2d (Greek δόλος); abl. of the means or instrument, extending *capere*. — *et*, cop. conj. — *cingere*, pres. inf. act. of *cingō*, -ere, *cinxi*, *cinctum*, 3; *prolative* inf., joined by *et* to *capere*, and dependent on *meditor*; gov. *reginam*. *Cingere flamma* is another military metaphor, for a besieged town was often surrounded by fires to prevent escape; cf. Aen. X, 119, *moenia cingere flammis*. — *flammā*, abl. sing. of *flamma*, -ae, f., 1st (akin to *flāgrō*, and Greek φλέγω); abl. of the means or instrument, extending *cingere*. *Flamma* goes with *cingere* in the metaphor, but it has special reference to the *flame* of love, love being the *dolū* by which Dido was to be stormed.

LINE 674. *Rēginam*, acc. sing. of *rēgina*, -ae, f., 1st; direct obj. of *capere* and of *cingere*. — *meditor*, 1st pers. sing. pres. ind. of the deponent verb *meditor*, -ārī, -ātus *sum*; the implied subj. is *ego*, i.e. Venus. *Meditor*, = (1) *I ponder, I reflect upon*, hence as the result of reflection; (2) *I purpose, I prepare*. — *nē*, negative final conj., = *lest, in order that not*; it is followed by the subjunctive in purpose clauses, as *mutet* below. For the other uses of *ne*, refer to the note on *ne*, l. 299. A. & G. 331, f; B. 296, 2; G. 550; H. 498, III. — *quō*, abl. sing. n. of the indef. pron. and adj. *quis, quae, quid*; agrees with *numine*. *Quis* is rarely used except with *ne* and *sē*. — *sē*, acc. sing. of the reflexive pron.; direct obj. of *mutet*; *se* refers to the subj. of *mutet*, viz. Dido. — *nūmine*, abl. sing. of *nūmen, nūminis*, n., 3d; abl. of cause, extending *mutet*; the vague *quo numine* refers to Juno. — *mūtet*, 3d pers. sing. pres. subjunct. act. of *mīlō*, -āre, -āvī, -ātum, 1; the subj. is a pron. understood (*illa*), referring to *reginam* above. *Sē mutare* or *mutarī* practically = *intransitive verbs*.

LINE 675. *Sed*, adversative conj., joining *mutet* in one final clause to *teneatur* in the other; see note on *sed*, l. 515. — *magnō*, abl. sing. m. of the adj. *magnus*, -a, -um; agrees with *amore*. — *Aenēae*, gen. sing. of *Aenēās*, m., 1st decl. Greek; objective gen., dependent on *amore*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. *Amore Aeneae*, = *love for Aeneas*; only the context can in some cases decide whether a genitive is subjective or objective; as far as the grammar is concerned, *Aeneae* might be subjective, = *the love of* (i.e. *felt by*) *Aeneas*, but the sense proves that it must be objective here. — *mēcum* (*mē + cum*), *mē* is the abl. sing. of the 1st personal pron. *ego*; governed by *cum*. *Cum* is a prep. with the abl.; gov. *me*. A. & G. 153; B. 142; G. 417, 4; H. 434. For the enclitic use of *cum*, refer to the note on *cum*, l. 37. *Mecum* probably = *like me*; but some render *with me*, i.e. *on my side*, supposing that Aeneas could not be loved by Dido in the same sense that he was loved by his mother. — *teneatur*, 3d pers. sing. pres. subjunct. pass. of *teneō*, -ēre, -uī, *tentum*, 2; the subj. is a pron. understood referring to Dido; *teneatur* is joined by *sed* to *mutet*, but *ut* must be understood with it from *ne* in l. 674, = *in order that . . . she may not change, but in order that she may be held, etc.* The subjunctive mood is due to the final (purpose) nature of the clause; see note on *ne* above. — *amóre*, abl. sing. of *amor*, -ōris, m., 3d; abl. of manner, modified by *magnō*, and hence dispensing with the prep. *cum*.

Now hear our thought	Quá	face, re	íd	pos, sí, s, ,,	nos, trám	676
how thou may'st avail	By what means to do		that thou may'st be able,		our	
to do this. The young	nunc	, áccipe	, mén-tem :	Régius ,	677	
prince, my special	now	receive (= hear)	mind :	royal		
care, makes ready at	áccí, tú	, ca, rí	geni, tóris	ad	úr-berem	
his dear father's	at the summons	dear	of his sire	to	the city	
summons to go to	Sídoni, ám	puer	, íre pa, rá, t, ,,	mea	, 678	
the Sidonian city,	Sidonian	the boy	to go is preparing,	my		

LINE 676. *Quā*, adv. = *how* (originally abl. fem. sing. of the rel. *quī*) ; introduces the indirect question after *accipe mentem*. — *facere*, pres. inf. act. of *faciō*, -ere, *fēcī*, *factum*, 3 (*fīō* is used as the passive) ; *prolative* inf., completing the predication with *possis*. — *íd*, acc. sing. n. of the demonstr. pron. *is*, *ea*, *id* (gen. *ēius*, dat. *ei*, abl. *eō*, *eā*, *eō*) ; direct obj. of *facere* ; *íd* refers to the motives explained in ll. 674, 675, viz. (1) that Dido should not be changed by Juno ; (2) that she should love Aeneas like Venus. — *possis*, 2d pers. sing. pres. subjunct. of *possum*, *posse*, *potuī*, no supine, irreg. ; the subj. *tu* is contained in the verb ; the mood is subjunctive, because *possis* is a subordinate verb, standing in the clause of the indirect question introduced by *quā*. A. & G. 334 ; B. 300 ; G. 467 ; H. 528, 2, and 529, I. — *nostram*, acc. sing. f. of the poss. adj. *noster*, *nostra*, *nostrum* ; agrees with *mentem* ; *nostram* = *meam*, cf. *nostro* and note, l. 669. — *nunc*, adv. of time. — *accipe*, 2d pers. sing. imperative mood act. of *accipiō*, -ere, *accēpī*, *acceptum*, 3 (*ad* + *capiō*) ; the subj. *tu* is implied by the ending of the verb. — *mentem*, acc. sing. of *mens*, *mentis*, f., 3d ; direct obj. of *accipe*. *Mens*, = *mind*, as the seat of the intellect, but sometimes = *thought* ; cf. the similar use of *mind* in the English phrase, *to speak one's mind*.

LINE 677. *Régius*, nom. sing. m. of the adj. *régius*, -a, -um (from *rēx*, *rēgis*) ; agrees with *puer* ; *regius puer*, = *Ascanius*, the son of Aeneas (cf. l. 544, *rex erat Aeneas nobis*). — *accítū*, abl. sing. of *accitus*, -ūs, m., 4th (*ad* + *citō*) ; abl. of cause, extending *parat ire*. *Accitu* and other similar ablatives of cause, e.g. *iussu*, *rogatu*, etc., are adverbial. A. & G. 245 ; B. 219 ; G. 408 ; H. 416. — *cārī*, gen. sing. of the adj. *cārus*, -a, -um (see *cari*, l. 646) ; agrees with *genitoris*. — *genitōris*, gen. sing. of *genitor*, m., 3d (from *genō*, old form of *gignō*) ; subjective gen., limiting *accitu* ; *accitu genitoris*, = *at the summoning of his sire* (i.e. his sire having summoned him). Venus refers to the dispatch of Achates to the ships, to bring Iulus to the city and presents for Dido. — *ad*, prep. with the acc. ; gov. *urbem*. — *urbem*, acc. sing. of *urbs*, *urbis*, f., 3d ; governed by the preposition *ad*.

LINE 678. *Sídoniam*, acc. sing. f. of the adj. *Sídonius*, -a, -um (= *of or belonging to Sidon*, *Sídonian*, from the noun *Sídon*, -ōnis or -ōnis, f., 3d) ; agrees with *urbem*. Carthage is called the *Sídonian city*, because Dido and her subjects came from Tyre, which was a colony of Sidon. — *puer*, gen. *puerī*, m., 2d ; nom. sing., subj. of *parat*. See *puer*, l. 267, for the limit of age which it denotes. — *íre*, pres. inf. act. of *eō*, *íre*, *ivī* or *īi*, *itum*, irreg. ; *prolative* or *complementary* inf. after *parat*. — *parat*, 3d pers. ind. act. of *pārō*, -āre, -āvi, -ātum, 1 ; agrees with the subj. *puer*. — *mea*, nom. sing. f. of the poss. adj. *meus*, -a, -um ; agrees with *cūra*. — *māximā*, nom. sing. f. of the superl. adj. *māximus*, -a, -um (superl. of *magnus* ; comparative *māior*). — *cūra*, gen. *cūrae*, f., 1st ; nom. sing., in apposition with *puer*. Venus displays her particular affection for the young Iulus by taking him with her out of harm's way to Idalia, in Cyprus, her own special haunt.

679	máxima	, cúra,	Dóna	fe,réns,	"	pela,go	bearing gifts, relics
	greatest	care,	gifts	bearing,		to the sea	of the sea and the
680	ét	flam,mis	res,tántia	,	Tróia:e	Húnc	flames of Troy; him,
	and to the flames	remaining over		of Troy:		him	lulled to slumber, I
	ego	, sópi,túm	som,nó	"	super	, álta	shall hide away on
	I	lulled	with sleep		over	high	
681	Cy,théra	Aút	super	, Ídali,úm	"	sa,cráta	high Cythera or in Ida-
	Cythera	or	over	Idalium		consecrated	lium in my hallowed

LINE 679. *Dóna*, acc. plur. of *dōnum*, -ī, n., 2d; direct obj. of *ferens*. The *dona* are specified in lines 647-655. — *feréns*, nom. sing. m. of the pres. part. act. of *ferō*, *ferre*, *tulī*, *lātum*, irreg.; agrees with and enlarges the subj. *puer*. — *pelagō*, dat. sing. of *pelagus*, -ī, n., 2d; a dat. of relation, denoting a person or object from whom (or which) something has been taken, and in reference to whom (or which) the remainder may be said to be left over. The most authoritative commentators regard *pelago* as such a dative, like the dative with *superstes*, *superesse*, and the like. A. & G. 229; B. 188, 1 and 2, d; G. 347, 2 (for *superesse*), and 5; H. 385, 4, 2. In prose we should expect *de pelago*, and some consider *pelago* and *flammi*s as ablatives of separation with the preposition omitted. — *et*, cop. conj. — *flammi*s, dat. plur. of *flamma*, -ae, f., 1st; a dat. of relation, like *pelago*, to which it is joined by *et*. — *restantia*, acc. plur. n. of *restāns*, -antis, pres. part. act. of *restō*, -āre, *restitū*, no supine, 1 (*re*, = back, i.e. behind, + *stō*, = I stand, hence I stand behind, remain over); agrees with *dona*. *Re* has a separative force in this word. — *Tróia:e*, gen. sing. of *Trōia*, f., 1st; poss. gen., limiting *flammi*s.

LINE 680. *Hunc*, acc. sing. m. of the demonstr. pron. *hic*, *haec*, *hōc*; direct obj. of *recondam*; *hunc* refers to Ascanius. — *ego*, nom. sing.; subj. of *recondam*. Observe that *ego* is emphatic; the close position of *hunc* and *ego* marks the particular care which Venus intends to take of Ascanius. — *sōpītum*, acc. sing. m. of *sōpītus*, -a, -um, perf. part. pass. of *sōpiō*, -īre, -īvī or -iī, -itum, 4; agrees with and enlarges the obj. *hunc*. The noun *sōpor* is generally used for *deep sleep*, but etymologically there is no difference in meaning between *somnus* and *sopor*, for *somnus* = *sopnus*; from the same root is the Greek noun for *sleep*, ὕπνος. *Sopitum* is a predicate participle, and *sopitum recondam* takes the place of two coördinate clauses, *sopiam et recondam*. A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. — *somnō*, abl. sing. of *somnus*, -ī, m., 2d (= *sopnus*; akin to *sōpor*); abl. of manner or abl. of the means with *sopitum*. — *super*, prep. with the acc. and abl.; gov. the acc. *Cythera*. *Super* with the abl. denotes *rest above*, with the acc. *motion over*; here the implied notion of *carrying in recondam* accounts for the acc. with *super*. A. & G. 153, and 260; B. 143; G. 418, 4; H. 435. — *alta*, acc. plur. n. of the adj. *altus*, -a, -um; qualifies *Cythera*. — *Cythēra*, gen. *Cythērōrum*, n., 2d (Greek Κίθηρα); acc. plur., governed by *super*. *Cythera* (Cerigo) is an island rising high out of the Aegean Sea to the south of Laconia.

LINE 681. *Aut*, disjunctive conj., connecting *super Cythera* and *super Idalium*, each alternative excluding the other; refer to the note on *aut*, l. 183. — *super*, prep.; gov. the acc. *Idalium*; *super* here and in the line above means little more than *on high to*. — *Idalium*, acc. sing. of *Idalium*, -ī, n., 2d (collateral 1st decl. form *Idalia*, -ae, f.); governed by *super*. *Idalium* was the name of a city and grove in Cyprus sacred to Venus. — *sācrātā*, abl. sing. f. of *sācrātus*, -a, -um, perf. part. pass. of *sācrō*, -āre, -āvī, -ātum, 1 (from *sacer*, *sācra*, *sācrum*, adj., = *sacred*); agrees with *sede*. *Sacratu*s, = (1) *consecrated*, *hallowed*, as here; (2) in bad sense, *accursed*. — *sēde*, abl. sing. of

abode, that he may	séde	re,cóndam,	Né	qua , scíre	682
know nought of	in my abode	I will hide,	lest	anyhow to know of	
the trick nor inter-	do,lós ,	medi,úsve	oc,cúrrere ,	póssit.	
pose therein. Do	the tricks	or midway	to intervene	he may be able.	
thou for one single	Tú faci,em	ílli,ús	"	noc,tém non ,	683
night feign his form,	Thou the form	of him	for night	not	

sēdēs, -is, f., 3d; abl. of 'the place where,' with *recondam*. — *recondam*, 1st pers. sing. fut. ind. act. of *recondō*, -ere, *recondidi*, *reconditum*, 3 (*re*, = back, + *condō*, = I hide, hence I hide away); the subj. *ego* is implied by the personal ending.

LINE 682. *Nē*, negative final conj., taking the subjunct. *possit*; refer to the note on *ne*, l. 674. — *quā*, adverbial abl. sing. f. of the rel. *quī*, or perhaps of the indefinite *quis*; *ne qua*, = lest in any way. — *scíre*, pres. inf. act. of *sciō*, -īre, *sciō* or *sciī*, *sciūtum*, 4; prolative inf., with *possit*. Synonyms: *scire*, = to know facts or truths as objects of conviction, e.g. *sciō (neg. nesciō) quis sit*, = I know who he is; *noscere*, = to know things or persons as the objects of perception, e.g. *novi hominem*, = I know the man. — *dolōs*, acc. plur. of *dolus*, -ī, m., 2d; direct obj. of *scire*. — *medius*, nom. sing. m. of the adj. *medius*, -a, -um; agrees with the subj. of *possit* (viz. *ille* understood, referring to Ascanius), but really modifies the inf. *occurrere* like an adverb (e.g. *obviam*). A. & G. 191; B. 239; G. 325, REM. 6; H. 443. — *ve* (shortened form of *vel*, which is probably an imperative of *volo*), enclitic disjunctive conj., usually offering a choice between two alternatives, but here with scarcely any more force than a copulative conjunction. See the note on *ve*, l. 9, where *sive, ve, aut* are compared. — *occurrere*, pres. inf. act. of *occurrō*, -ere, *occurri*, *occursum*, 3 (*ob* + *currō*), prolative inf., with *possit*; *medius occurrere*, = to run in the way between, i.e. to interfere. — *possit*, 3d pers. sing. pres. subjunct. act. of *possum*, *posse*, *potuī*, no supine, irreg.; the subj. is a pron. (*ille*) understood, referring to Ascanius. A. & G. 137, b; B. 126; G. 119; H. 290. The subjunctive is due to the purpose denoted by *ne*, and the tense is present in primary sequence after the principal future *recondam*. A. & G. 286; B. 267, 268; G. 509; H. 491.

LINE 683. *Tū*, nom. sing. of the 2d personal pron.; subj. of *facile*. The nominative of the personal pronouns is not found in Latin except when emphasis or contrast is aimed at; here *tu* is very emphatic, and also stands in contrast with the first word of l. 680, *hunc*, and with *illius* below. — *faciem*, acc. sing. of *faciēs*, -iēs, f., 5th; direct obj. of *facile*; as in l. 658, *faciem* refers to the whole form, for the face is referred to below in *indue vultus*. — *illius*, gen. sing. m. of the demonstr. pron. *ille*, *illa*, *illud*; poss. gen., limiting *faciem*; *illius* = *Ascani*. The genitive singular in -ius usually has the *i* long, except *alterius*, which is always short; in poetry, however, metrical needs require the *i* short. A. & G. 347, a, EXCEPTION; B. 362, 1, a; G. 706, EXCEPTION 4; H. 577, I, 3 (3). — *noctem*, acc. sing. of *nōx*, *noctis*, f., 3d (Greek *νύξ*); acc. of duration of time, answering a possible question, *how long*? A. & G. 256; B. 181; G. 336; H. 379. — *nōn*, negative adv., limiting *amplius*. — *amplius*, adv. in the comparative degree (positive, *ampliter*, superl. *amplissime*; from the adj. *amplus*, -a, -um); modifies *unam*; *non amplius noctem unam*, = not more (than) one night. A. & G. 92; B. 76, 2, and 77, 1; G. 93; H. 306. *Amplius*, = more, further, in reference to time, number, and sometimes distance. Synonyms: *amplius*, as above; *potius*, = more, rather, of preference; *magis*, = more, in regard to action or quality; *plus*, = more, of number or degree. Comparison is usually expressed by a comparative adj. or adv. followed by *quam*, or by the abl. case without *quam*; but *plus*, *amplius*, *minus*, and *longius*, without *quam*, frequently modify a word of measure or number (no matter what its case may be) without affecting its case

684	ámplius ,	únam	Fálle	do,lo,	ét	no,tós	and wear, thyself a
	more (than)	one	feign	by guile, and well-known			boy, the boy's familiar
	pue,rí	"	puer	,	índue	, vúltus :	face, so that when
	of the boy	"	a boy		put on	the countenance :	with full-filled joy,
685	Út	cum ,	té	gremi,o	"	accípi,ét	amid the royal ban-
	in order that when		thee	in her bosom		shall receive	quet and the flow of
686	lae,tíssima ,	Dído	Réga,lés	in,tér	men,sás	"	wine, Dido shall take
	most joyful	Dido	royal	amid the tables (= feast)			thee to her bosom,

in any way; e.g. *plus trecenti interfecti sunt*, = *more than three hundred were killed* (the case being that of the subj. of the sentence, with *plus* as a kind of appositive, e.g. *three hundred, (and) more, were killed*). A. & G. 247, c; B. 217, 3; G. 296, REM. 4; H. 417, I, NOTE 2. — *únam*, acc. sing. f. of the numeral adj. *unus*, -a, -um (gen. *únus*, dat. *únī*); agrees with *noctem*.

LINE 684. *Falle*, 2d pers. sing. imperative mood act. of *fallō*, -ere, *fefellī*, *falsum*, 3; agrees with the subj. *tu*; *falle dolo*, = lit. *trick by guile, counterfeit*. *Fallere*, = (1) *to deceive, to dupe*; (2) *to beguile, to make to pass unnoticed*, e.g. *time, trouble, etc.*; (3) impersonally, *fallit*, = *it escapes notice*, with the acc., e.g. *me fallit*, = *it escapes my notice*. *Falle* here, in the sense of *imitate*, is unexampled; but most editors so render it. Deuticke, to escape the difficulty, takes *noctem* . . . *dolo* as a parenthesis, and reads *tu faciem illius . . . et notos pueri puer indue vultus* as the principal sentence, in which *faciem* is (like *vultus*) a direct object of *indue*. However, such a parenthesis is very harsh, and poets are never very stringent in regard to the accurate use of words. — *dolō*, abl. sing. of *dolus*, -ī, m., 2d; abl. of manner, with *falle*. — *et*, cop. conj. — *nōtōs*, acc. plur. m. of the adj. *nōtus*, -a, -um; agrees with *vultus*. — *puerī*, gen. sing. of *puer*, m., 2d; poss. gen., limiting *vultus*. — *puer*, nom. sing.; in apposition with *tu* understood as subj. of *indue*. — *indue*, 2d pers. sing. imperative mood act. of *induo*, -ere, *induit*, *indūtum*, 3 (Greek *ἐνδύω*); understand *tu* as subj.; *indue* is joined by *et* to *falle*. *Induo*, = *I put on*, is opposed to *exuo*, = *I put off*. — *vultūs*, acc. plur. of *vultus*, -ūs, m., 4th; direct obj. of *indue*; the plur. *vultus*, instead of the sing. *vultum*, is a poetic variation.

LINE 685. *Ut*, final conj.; it is separated from the verb of purpose *inspires* by the temporal clauses introduced by *cum*, l. 685 and l. 687. — *cum*, temporal conj., with the future simple *accipiet*. *Cum* temporal takes the imperfect and pluperfect subjunctive, but the indicative in other tenses. A. & G. 325; B. 288, 289; G. 580-585; H. 521. — *tē*, acc. sing. of *tū*; direct obj. of *accipiet*. — *gremiō*, abl. sing. of *gremium*, -ī, n., 2d; abl. of 'the place where,' extending *accipiet* adverbially. — *accipiet*, 3d pers. sing. fut. ind. act. of *accipio*, -ere, *accipī*, *acceptum*, 3 (*ad + capio*); agrees with the subj. *Dido*. The future tense is properly used of an act in the future; the English 'when she receives' is grammatically loose, referring to the future. — *laetissima*, nom. sing. f. of the adj. *laetissimus*, -a, -um (superl. of *laetus*, -a, -um); agrees with *Dido*, and is probably an adverbial attribute, = *in her exceeding joy*. — *Didō*, nom. sing.; subj. of *accipiet* in the clause introduced by *cum*.

LINE 686. *Régālēs*, acc. plur. f. of the adj. *régālis*, -e, 3d (*rēx*, *rēgis*); agrees with *mensas*. — *inter*, prep. with the acc.; gov. *mensas*. — *mensās*, acc. plur. of *mensa*, -ae, f., 1st; governed by *inter*. *Mensa*, = lit. *a table*, and as the tables were small and often carried away as each course was ended, *mensa* comes itself to = *a course*; thus *regales inter mensas*, = *at the royal banquet*, and modifies *accipiet* with the adverbial force

shall clasp thee in	lati,cémque	Ly,áeum,	Cúm	dabit ,	687
embrace and print	and wine	Lyaeon,	when	she shall give	
sweet kisses on thee,	ámplex,ús	„	at,que	óscula ,	dúlcia ,
thou may'st breathe	embraces	and	kisses	sweet	
within her the secret	figet,	Óccul,tum	ínspi,rés	ig,ném, „	688
flame and instil thy	shall imprint,	hidden	thou may'st inspire	a fire,	
poison unawares."	fal,lásque	ve,néno."	Páret	A,mór	689
The Love-god obeys	and deceive her	with poison."	Obeys	Love	

of a phrase denoting time or place. — **laticem**, acc. sing. of *latēx*, *laticis*, m., 3d (= lit. *a liquid*, hence *wine*); governed by *inter*, and joined by *que* to *mensas*. — **que**, enclitic cop. conj. — **Lyaeum**, acc. sing. m. of the adj. *Lyaeus*, -a, -um (= of or belonging to *Lyaeus*, i.e. *Bacchus*; cf. the Greek *Λυαῖος* = lit. *the Releaser*, from *λύω* = *I release*, i.e. *from care*, etc.); agrees with *laticem*. *Lyaeus* is properly a substantive, and *laticem Lyaeum* = *laticem Lyaci*. The poets often use a noun as an adjective; cf. *Aen.* VI, 877, *Romula . . . tellus = tellus Romuli*.

LINE 687. **Cum**, temporal conj., taking the future simple *dabit*; see *cum* above. — **dabit**, 3d pers. sing. fut. ind. act. of *dō*, *dare*, *dedī*, *datum*, 1; agrees with a pron. understood as subj., referring to *Dido*. — **amplēxūs**, acc. plur. of *amplēxus*, -ūs, m., 4th (from *amplector* = *I embrace*); direct obj. of *dabit*; *dare amplexus* is a periphrasis for *amplecti* used absolutely, and with it may be compared many other periphrastic combinations, e.g. *dare laxas habenas*, = *to loosen the reins*. — **atque**, cop. conj., joining a third member to the series and emphasizing it; the first action is *cum gremio accipiet*, the second *cum dabit amplexus*, and the third (*cum*) *oscula figet* represents the complete abandonment of Juno to joy. — **oscula**, acc. plur. of *osculum*, -ī, n., 2d; direct obj. of *figet*; *osculum*, being a diminutive of *ōs*, *ōris*, = lit. *a little mouth*, but is nearly always used with the meaning *a kiss*. — **dúlcia**, acc. plur. n. of the adj. *dulcis*, -e, 3d; qualifies *oscula*. — **figet**, 3d pers. sing. fut. ind. act. of *figō*, -ere, *fixi*, *fixum*, 3; joined by *atque* to *dabit*, and in agreement with the same subject.

LINE 688. **Occultum**, acc. sing. m. of *occultus*, -a, -um, perf. part. pass. of *occulō*, -ere, -uī, *occultum*, 3 (*ob* + root *CUL*, akin to *cēlō*, hence *I cover over, conceal*); attributive part., agreeing with *ignem*. — **inspirēs**, 2d pers. sing. pres. subjunct. act. of *inspiro*, -āre, -āvi, -ātum, 1 (*in*, = *into*, + *spiro*, = *I breathe*); the subj. *tu* is contained in the verb, and refers to *Cupid*. *Inspirare* is regularly used of divine inspiration; and 'the divine afflatus' of the poets is the *breathing in* of the poetic spirit by the muses. — **ignem**, acc. sing. of *ignis*, -is, m., 3d; direct obj. of *inspires*; the metaphor of the *secret flame* of love is familiar in our own poetry. — **fallās**, 2d pers. sing. pres. subjunct. act. of *fallō*, -ere, *sefellī*, *falsum*, 3; joined by *que* to *inspires*, and in agreement with the same subject. *Fallo* is regularly used of various kinds of *unseen* action; here *fallas* hardly = *decipias* (*deceive*), but rather *take unawares*. — **que**, enclitic cop. conj. — **venēnō**, abl. sing. of *venēnum*, -ī, n., 2d; abl. of the means or instrument, extending *fallas*; *poison* is metaphorically used for *love*, because they both often work insidiously, and sometimes (as in *Dido's* case) fatally.

LINE 689. **Pāret**, 3d pers. sing. pres. ind. act. of *pāreō*, -ēre, -uī, -itum, 2; agrees with the subj. *Amor*. — **Amor**, gen. *Amōris*, m., 3d (personified, = *Cupidō*); nom. sing., subj. of *paret*. — **dictis**, dat. plur. of *dictum*, -ī, n., 2d (properly perf. part. pass. n. sing. of *dīcō*); dat. of the indirect obj. after *paret*. Many special verbs, e.g. *invidéo*, *parco*, *credo*, *persuadeo*, *pareo*, etc., govern the dative case. A. & G. 227; B. 187, II;

dic, tís	"	ca, ré	gene, trícis,	et	,	álas	his dear mother's be-
the words		dear	of his mother,	and		his wings	hests, lays aside his
690 Éxuit,	,	ét gres, sú	"	gau, déns	in, cédit		wings, and walks ex-
puts off,		and with the step		rejoicing	walks		ulting with Iulus'
691 I, úli.	Át	Venus	,	Áscani, ó	"	placi, dām	step. But Venus
of Iulus. But		Venus		to Ascanius		gentle	sheds the dew of
692 per	,	mémbra	qui, étem	Írrigat,	,	ét	peaceful sleep upon
through		his limbs	slumber	diffuses,		and	Ascanius' limbs, and

G. 346, and REM. 2; H. 385, I and II. — *cārae*, gen. sing. f. of the adj. *cārus*, -a, -um; agrees with *genetricis*. — *genetricis*, gen. sing. of *genetrīx*, f., 3d (from *genō*, old form of *gigno*; cf. the corresponding m. *genitor*); poss. gen., limiting *dictis*; *genetricis* = *Veneris*. — *et*, cop. conj. — *ālās*, acc. plur. of *ala*, -ae, f., 1st; direct obj. of *exuit*.

LINE 690. *Ēxuit*, 3d pers. sing. pres. ind. act. of *ēxuō*, -ere, *ēxui*, *ēxūtum*, 3 (the opposite of *induo*); agrees with a pron. understood as subj. referring to *Amor*; *exuit* is joined by *et* to *paret*. — *et*, cop. conj. — *gressū*, abl. sing. of *gressus*, -ūs, m., 4th (from *gradior*, -i, *gressus sum*, 3); abl. of manner, describing *incēdit*. When the ablative of the noun expressing manner is not modified, it should be preceded by the preposition *cum*; but in poetry the preposition is frequently omitted. A. & G. 248, at the end; B. 220; G. 399, NOTE 2; H. 419, III. *Gressu* is here emphatic, signifying that Cupid is now *walking* (not *flying*) and that the wings have been laid aside for the occasion. — *gaudēns*, nom. sing. m. of the pres. part. of the semi-deponent verb *gaudeō*, -ēre, *gavīsus sum*, 2; agrees with *Amor* (understood from above) as the subj. of *incēdit*. The picture of Cupid is the conventional one of a boy *exulting* in the mischievous but doubtless entertaining work of inflaming mortal men and women with love. — *incēdit*, 3d pers. sing. pres. ind. act. of *incēdō*, -ere, *incēssi*, *incēssum*, 3 (*in* + *cēdō*); understand *Amor* from above as subject; *incēdit* is joined by *et* to *exuit*. The present tense is *historic* (as also in *paret* and *exuit* above), representing past action more graphically and rapidly than a past tense would. *Incēdit* expresses *graceful* or *majestic motion*. — *Iūli*, gen. sing. of *Iūlus*, m., 2d; poss. gen., limiting *gressu*.

LINE 691. *At*, adversative conj., here drawing the attention away to a short digression connected with the plot of Venus. — *Venus*, gen. *Veneris*, f., 3d; nom. sing., subj. of *irrigat*. — *Ascaniō*, dat. sing. of *Ascanius*, -i, m., 2d; dat. of the indirect obj. after *irrigat*, which is a compound of *in*. A. & G. 228; B. 187, III; G. 347; H. 386. Observe the poetic skill of Vergil in bringing into close juxtaposition in the verse Venus, the plotter, and Ascanius, the object of the plot. — *placidam*, acc. sing. f. of the adj. *placidus*, -a, -um (from *placeō*); agrees with *quietem*. — *per*, prep. with the acc.; gov. *membra*. — *membra*, acc. plur. of *membrum*, -i, n., 2d; governed by the preposition *per*. — *quietem*, acc. sing. of *quies*, -ētis, f., 3d (akin to Greek *keî-mai* = *I lie down*); direct obj. of *irrigat*.

LINE 692. *Irrigat* (*inrigat*), 3d pers. sing. pres. ind. act. of *irrigō*, -āre, -āvī, -ātum, 1 (*in*, + *rigō* = *I moisten*); agrees with the subj. *Venus*; the present is *historic*. The metaphor of being *bathed* or *drowned* in sleep is seen to be common to both English and Latin; sleep is supposed to creep over a person as silently and steadily as water advances in channels over the land. The phrase Vergil uses here is Lucretian, for Lucretius has, *somnus per membra quietem irrigat*. Mr. Page compares another but not dissimilar metaphor in Keble's 'Evening Hymn'; "When the soft *deus* of kindly sleep My

fondled on her bosom	fo,túm	gremi,ó	„	dea	, tollit	in	,
raises him by power	(him) fondled	in her bosom		she	a goddess	bears	
divine to the lofty	áltos	Ídali,é	lu,cós,	„	ubi	, móllis	693
groves of Idalia, where	to high	of Idalia	the groves		where	soft	
soft amaracus cradles	a,máracus	, illum	Flóribus	, ét	dul,ci	694	
him with flowers and	the marjoram	him	with flowers		and	sweet	
the sweet breath of	áspi,ráns	„	com,pléctitur	, úmbra.			
its fragrant shade.	breathing upon (him)		enfolds		with shade.		

weary eyelids gently steep.” — *et*, cop. conj. — *fōtum*, acc. sing. m. of *fōtus*, -a, -um, perf. part. pass. of *foveō*, -ēre, *fōvi*, *fōtum*, 2; predicate part., agreeing with *eum* understood (from *Ascanio*) as the direct obj. of *tollit*; *fotum tollit* = *eum fovet et tollit*. A. & G. 292, REM.; B. 337, 2; G. 437; H. 549, 5. *Fotum* expresses a notion of *nursing*; perhaps it is best rendered *fondled*. — *gremiō*, abl. sing. of *gremium*, -i, n., 2d; abl. of ‘the place where.’ — *dea*, gen. *deae*, f., 1st; nom. sing., in apposition with *Venus* understood from above as the subj. of *tollit*. Some take *dea* as the subj. of *tollit*, but the word would be needless and inartistic after *Venus* mentioned above; clearly it has a special force here and = *by her divine power*. — *tollit*, 3d. pers. sing. pres. ind. act. of *tollō*, -ere, *sustuli*, *sublātum*, 3 (the perf. and supine are borrowed from *sufferō*); understand *Venus* as subject; *tollit* is joined by *et* to *irrigat*, and is a *historic present*. — *in*, prep. with the acc. and abl.; gov. the acc. *lucos*. — *áltōs*, acc. plur. m. of the adj. *altus*, -a, -um; agrees with *lucos*. *Altus* = *high*, as viewed from below; *deep*, as viewed from above.

LINE 693. *Ídaliae*, gen. sing. of *Ídalia*, f., 1st (also *Ídaliūm*, -i, n., 2d); poss. gen., limiting *lucos*. Refer to the note on *Idaliūm*, l. 681. — *lūcōs*, acc. plur. of *lūcus*, -i, m., 2d; governed by *in*. *Lucus* = a *grove*, especially one set apart for the worship of some deity. — *ubi*, adverb of place, = *where*. *Ubi* has several uses: (1) interrog., of place = *where?*, of time, *when?*; (2) relative adv. = *where, in which place*, often with a preceding demonstrative adv. *ibi*; it often refers to persons or things, = *with* or *by whom, which* (cf. *unde* in the sense *a quo*). (2) *Ubi* is further used as a particle in temporal clauses = *when*, and its syntax is similar to that of *postquam*, and *simul ac*. — *móllis*, nom. sing., m. or f., of the adj. *mollis*, -e, 3d; qualifies *amaracus*. — *amāracus*, gen. *amāraci*, m. or f., 2d (Greek ἀμάρακος); nom. sing., subj. of *complectitur*. — *illum*, acc. sing. m. of the demonstr. pron. *ille, illa, illud*; direct obj. of *complectitur*.

LINE 694. *Flóribus*, abl. plur. of *flōs, flōris*, m., 3d; abl. of the instrument, with *complectitur*. A. & G. 248, c; B. 218; G. 401; H. 420. — *et*, cop. conj. — *dulci*, abl. sing. f. of the adj. *dulcis*, -e, 3d; qualifies *umbra*. — *aspirāns* (*aspirāns*), nom. sing., m. or f., of the pres. part. act. of *aspirō* (*aspirō*), -āre, -āvī, -ātum, 1 (*ad*, = *upon*, + *spirō*, = *I breathe*); agrees with *amaracus*. The hive = *the marjoram cradles him with flowers and the fragrance of its sweet shade* (lit. and *breathing upon him with sweet shade*). We should have expected *et* to connect another instrumental ablative with *floribus*, but Vergil's love of variety leads him to use a participial clause instead, *umbra* being an ablative of manner with *aspirans* and not (as some take it) an ablative of the instrument with *complectitur*. — *complectitur*, 3d pers. sing. pres. ind. of the deponent verb *complector*, -i, *complexus sum*, 3 (*cum*, + *plectō*, = *I entwine*, hence medial *I entwine myself with, embrace*); agrees with the subj. *amaracus*. — *umbrā*, abl. sing. of *umbra*, -ae, f., 1st; abl. of manner, with *aspirans*.

695	Iámque	i, bāt	dic, tō	pa, réns,	"	et,	And now joyously
	And now	was going	to the word	obedient		and	going in Achates'
696	dōna	Cu, pīdo	Rēgia,	pórta, bāt	Tyri, ís,	"	guidance Cupid, obedi-
	the gifts	Cupid	royal	was carrying for	the Tyrians,		ent to her word,
697	duce	, lētus	A, cháte.	Cūm	venit,	,	went and bore the
	(as) guide	rejoicing	with Achates.	When	he comes,		royal presents for the
	aúlæ, ís	" iam	, sé	re, gīna	su, pērbis		Tyrians. As he draws
	amid tapestries	already	herself	the queen	proud		near, the queen has
							already taken her seat

LINE 695. **Iam**, adverb of time, used connectively as often in the *Aeneid*; it resumes the narrative where the side-description of Venus hiding the real Ascanius interrupted it. — **que**, enclitic cop. conj., connecting its own sentence with what has preceded. — **ibat**, 3d pers. sing. imperf. ind. act. of *eō, ire, iui* or *ii, itum*, irreg.; agrees with the subj. *Cupido*; the imperfect tense is used in continued description. — **dictō**, dat. sing. of *dictum*, -i, n., 2d (or the dat. sing. n. of *dictus*, -a, -um, perf. part. pass. of *dicō, ere, dixi, dictum*, 3, = lit. *the thing told*, i.e. *what he was ordered*); dat. of the indirect obj. governed by *parens* (for case, see note on *dictis*, l. 689 above). — **pārēns**, nom. sing. m. of the pres. part. act. of *pārēō, -ere, -ui, -itum*, 2; agrees with and enlarges the subj. *Cupido*. — **et**, cop. conj. — **dōna**, acc. plur. of *dōnum*, -i, n., 2d; direct obj. of *portabat*. The gifts are those which Aeneas had instructed Achates to bring when he brought Ascanius to the city; the disguised god, true to his assumed character, omits no detail which Ascanius would have observed. — **Cupīdō**, gen. *Cupidinis*, m., 3d (personified; from *cupīō* = *I desire*); nom. sing., subj. of *ibat* and *portabat*. *Cupido* is subj. of *ibat*, but for metrical reasons stands in the sentence with *portabat*.

LINE 696. **Rēgia**, acc. plur. n. of the adj. *rēgius*, -a, -um; agrees with *dona*. — **portābat**, 3d pers. sing. imperf. ind. act. of *portō, -āre, -āvī, -ātum*, 1; agrees with the subj. *Cupido*; *portabat* is joined by *et* to *ibat*, and the two verbs = *ibat portans*, which further accounts for the position of *Cupido* in the sentence. — **Tyriís**, dat. plur. of *Tyrii*, -ōrum, m., 2d (substantival m. plur. of the adj. *Tyrius*, -a, -um); dat. of the indirect obj., denoting the persons interested or affected by the phrase *dona portabat*. — **duce**, abl. sing. of *dūx, ducis*, common gender, 3d (from *dūcō* = *I lead*); either in appos. with *Achate* as an abl. of cause, with *laetus*, or in the abl. abs. construction with *Achate*. In either case the sense is practically the same, *rejoicing in the leadership of Achates*. The most common form of the *ablative absolute* is when a noun or pronoun is modified by a participle in agreement; but the noun is frequently modified by an adjective or by another noun in the same case, and if there were a present participle of *sum*, that participle would be in the ablative as a copula. A. & G. 255; B. 227; G. 409, 410; H. 431. — **laetus**, nom. sing. m. of the adj. *laetus*, -a, -um; agrees with *Cupido*. — **Achātē**, abl. sing. of *Achātēs*, gen. *Achal-ae* or -i, m. (cf. *Achate*, l. 312); either an abl. of cause, with *laetus*, or abl. abs. with *duce*.

LINE 697. **Cum**, temporal conj., followed by the graphic *historic* present, *venit*. Refer to the note on *cum*, l. 36. — **venit**, 3d pers. sing. pres. ind. act. of *veniō, -ire, vēnī, ventum*, 4 irreg.; understand *Cupido* as subject. — **aúlæis**, abl. plur. of *aulaeum*, -i, n., 2d (Greek *αὐλαία*); this abl. is called the *abl. of attendant circumstances*, chiefly used in locative connections, and an extension of the locative ablative. *Aulaeae* are the tapestries hung in a hall (*aula*, Greek *αὐλή*), and not the tapestries on the couches. — **iam**, adv. of time, really the antecedent of *cum*, as *iam* (= *tum*) *regina se composuit* . . . *cum venit*. — **sē**, acc. sing. of the reflexive pron. *se*, gen. *suī*; direct obj. of *composuit*. — **rēgina**, nom. sing.; subj. of *composuit*; *regina* of course = *Dido*. — **superbis**, abl

on a golden couch	Aúrea	,	cómposu,ít	spón,dá, „ 698
amid proud awnings	golden		has settled	on a couch,
and sat with the guests	medi,ámque	lo,cávit :	Iám	pater „ 699
around her. Now	and in the middle	has set (herself) :	now	father
father Aeneas and	Aéne,ás, „ et ,	iám	Tro,iána	iu,véntus
now the Trojan youth	Aeneas	and	now Trojan	the youth
gather together and	Cónveni,únt,	,	stra,tóque	su,pér 700
	assemble,		and strewn	upon

plur. of the adj. *superbus*, -a, -um, agrees with *aulaeis*. *Superbus* = *proud* is properly an epithet of persons, but is often used with things which belong to and illustrate the power of royal or noble personages.

LINE 698. *Auréa*, abl. sing. f. of the adj. *aureus*, -a, -um; agrees with *sponda*. *Aurea* is here a dissyllable, for *ēā* by synizesis becomes *ēā*; cf. l. 726, *aurēis*. A. & G. 347, c; B. 367, 1; G. 727; H. 608, III. — *composuit*, 3d pers. sing. perf. ind. act. of *compōnō*, -ere, *composui*, *compositum*, 3 (*cum* + *pōnō*); agrees with the subj. *regina*. — *spondā*, abl. sing. of *sponda*, -ae, f., 1st; abl. of 'the place where,' with *composuit*. A. & G. 258, 4, f, g; B. 228; G. 385; H. 425. — *mediam*, acc. sing. f. of the adj. *medius*, -a, -um; agrees with *se* understood from the preceding clause as obj. of *locavit*. Some refine upon this passage and describe Dido as seated in the centre of the *triclinium*, between Aeneas and Ascanius; but probably *mediam* simply = *in the midst* of the assembled guests. — *que*, enclitic cop. conj. — *locāvit*, 3d pers. sing. perf. ind. act. of *locō*, -āre, -āvī, -ātum, 1 (*locus* = a place); joined by *que* to *composuit* and in agreement with the same subject.

LINE 699. *Iam*, adv. of time; *iam* above and *iam* here are emphatic, and indicate the actual state of affairs at the time of Cupid's arrival; *now the queen has seated herself . . . now Aeneas and the Trojans are assembling*. — *pater*, gen. *patris*, m., 3d; nom. sing., in apposition with *Aeneas*. — *Aenēās*, nom. sing., one of the subjects of *conveniunt*. — *et*, cop. conj. — *iam*, adv. of time; see note above. — *Trōiāna*, nom. sing. f. of the adj. *Trōiānus*, -a, -um; agrees with *iuventus*. — *iuventus*, gen. *iuventutis*, f., 3d; nom. sing., a subj. of *conveniunt*; *iuventus*, which is strictly an abstract = *youth* (the state of a *iuvēnis*), is here collective and = *iuvenes*.

LINE 700. *Conveniunt*, 3d pers. plur. pres. ind. act. of *conveniō*, -īre, *convēnī*, *convenitum*, 4 (*con* = *cum*, *together*, + *veniō*, = *I come*); agrees with the composite subj., *Aeneas* and *iuventus*. — *strātō*, abl. sing. n. of *strātus*, -a, -um, perf. part. pass. of *sternō*, -ere, *strāvī*, *strātum*, 3 (akin to the Greek *στροπέριον*); agrees with *ostro*. *Strato* = *spread*, i.e. spread upon the couches. — *que*, enclitic cop. conj. — *super*, prep. with the acc. and abl.; gov. the abl. *ostro*. Some take *super* as an adverb, modifying *strato* = *spread over*, i.e. he couches; but *ostro* by itself is an awkward ablative, and to take *ostro strato* as an ablative absolute would be very harsh. — *discumbitur*, 3d pers. sing. pres. ind. pass. of *discumbō*, -ere, *discubui*, *discubitum*, 3 (*dis*, expressing laxness, + *cumbō*, = *I lie down*, hence *I recline*); used impersonally, = lit. *it is lain down*, i.e. *they lie down or recline*; cf. *itur* = *it is gone* (some one goes), and *pugnatum est* = *it was fought* (fighting was going on). The passive of intransitive verbs is frequently used impersonally, and the passive of verbs which govern the dative case can be used in no other way, e.g. *parcitur mihi* = *I am spared*. A. & G. 146, c; B. 256, 3; G. 208, 2; H. 301, 1. Some take *discumbitur* to mean *they take each his place*, supposing that *dis* marks the separa-

701	dis,cúmbitur they recline (lit. it is reclined)	, on the purple.	óstro. Give	Dánt upon the strewn purple.	the guests recline
	famu,lí men-servants for the hands	mani,bús water,	lym,phás, and bread	„ Cere,rémque and serve out bread	from baskets, and
702	ca,nístris in baskets	Éxpedi,únt, prepare,	„ ton,sisque and shorn	fe,rúnt carry	bring napkins with
703	man,télia napkins	, villis. with wool.	Quínqua,gínta Fifty (there are)	in,tús within	close-shorn pile. Within are fifty maid-

tion of the guests as they take their couches. But *discumbere* is the regular word for to recline, and is found in passages in reference to a single person only. The ancient Romans did not sit down to eat, but reclined at length on a couch with a raised border, on which one elbow was rested. For the *triclinium* (dining couches arranged in the form of three sides of a square), refer to Smith's or some other good dictionary of antiquities, or to Becker's *Gallus*. — *ostrô*, abl. sing. of *ostrum*, -i, n., 2d; governed by *super*. *Ostro* refers to the purple *stragulae vestes* or coverlets which were laid over the couches. Those who take *aulaeis* above as referring to the tapestries of the couches identify *aulaeis* and *ostro*; but the words almost certainly refer to different things; see note on *aulaeis*, l. 697.

LINE 701. *Dant*, 3d pers. plur. pres. ind. act. of *dô*, *dare*, *dedi*, *datum*, i; agrees with the subj. *famuli*. — *famuli*, nom. plur. of *famulus*, -i, m., 2d (collateral f. noun *famula*, -ae, 1st); subj. of *dant*. — *manibus*, dat. plur. of *manus*, -ûs, f., 4th; a dat. of purpose, like *tecto*, l. 425. — *lymphās*, acc. plur. of *lymphā*, -ae, f., 1st (*nymphā* and *lymphā* are really the same word); direct obj. of *dant*. — *Cererem*, acc. sing. of *Cerēs*, *Cereris*, f., 3d; direct obj. of *expediunt*; *Cererem* is used by the figure *metonymy* for *panem* = bread, as *Ceres* was the goddess of agriculture. A. & G. 386; B. no reference; G. no reference; H. 637, III. — *que*, enclitic cop. conj. — *canistris*, abl. plur. of *canistra*, -ôrum, n., 2d (Greek *κάνιστρα*); abl. of manner, with *expediunt*. The singular of *canistra* is not used in classical Latin; *canistra* = a basket, woven with reeds.

LINE 702. *Expediunt*, 3d pers. plur. pres. ind. act. of *expediô*, -ire, -ivî or -iî, -itum, 4 (*ex*, = from, + *pēs*, = the foot, = to extricate, originally the foot from a snare); joined by *que* to *dant*, and in agreement with the same subject. — *tonsīs*, abl. plur. m. of *tonsus*, -a, -um, perf. part. pass. of *tondeô*, -ere, *tondî*, *tonsum*, 2; agrees with *villis*; *tonsīs villis* = with shorn nap, i.e. soft and smooth napkins. — *que*, enclitic cop. conj. — *ferunt*, 3d pers. plur. pres. ind. act. of *ferô*, *ferre*, *tulî*, *lâtum*, irreg.; joined by *que* to *expediunt*, and in agreement with the same subj., viz. *famuli*. — *mantēlia*, acc. plur. of *mantēle*, -is, n., 3d (connected with *manus*, the hand); direct obj. of *ferunt*. — *villis*, abl. plur. of *villus*, -i, m., 2d; abl. of quality, describing *mantēlia*. A. & G. 251; B. 224; G. 400; H. 419, II. *Villus* is etymologically related to the Greek *οἶλος* and *ἐπιον* (at one time *feriôn*, with the *digamma*), and to the English *wool*.

LINE 703. *Quinquāgintā* (*quinque*, + *gintā*, = *κοῦρα*, *ten*, hence *five tens*), indeclinable numeral adj., qualifying *famulae*. — *intus* (akin to Greek *ἐντός*), adv., = within, i.e. in an inner room or kitchen. — *famulae*, nom. plur. of *famula*, -ae, f., 1st; subj. of *sunt* understood. The duties of the *famuli* or men-servants are in the immediate neighborhood of the guests; those of the *famulae* or women-servants are in the kitchen, in cooking the various foods and arranging them in such a way that the *famuli* may receive them and set them before the banqueters. — *quibus*, dat. plur. f.

servants, whose care it is to array in long line the food-store and to kindle the hearth with flames.	famuláe, " quibus , órdine , lóngo maid-servants, to whom in line long Cúra pe,núm strue,re ét flam,mís ,, 704 (it is) the care food to arrange and with flames
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of the rel. pron. *qui, quae, quod*; agrees with the antecedent *famulae*, and is the dat. of the possessor after *est* understood with *cura* (*quibus cura est struere*, etc.). A. & G. 231; B. 190; G. 349; H. 387. For the omission of the copula, refer to the note on *irae*, l. 11. — *ordine*, abl. sing. of *ordō, -inis*, m., 3d; abl. of manner, with *struere*. — *longō*, abl. sing. m. of the adj. *longus, -a, -um*; agrees with *ordine*; *ordine longo struere* = *to array in long line*, a very natural, if prosaic, description of the preparations in the kitchen. There is another reading *longam* which several editors adopt. The arguments in favor of each are as follows: (A) *Longo*. This is the reading of all the MSS., except the Palatine MS., and it should be read unless the evidence against it is convincing. The phrase is quite Vergilian, and occurs in several different places; moreover, the sense is perfectly clear. (B) *Longam*. Gellius (A.D. 150, about) mentions this reading, as well as *longo*, and the most ancient grammarian Charisius supports it. Moreover, the poet Ausonius appears to have this line in mind (with *longam* read), as the pentameter "*cui non LONGA PENUS, huic quoque prompta fames*" seems to show. The main objection against *longam* is the strange meaning which it acquires, viz. *struere longam penum* = *to arrange provisions for a long time* (to last a long time), or perhaps *provisions in long succession*. If the MSS. were not almost unanimous in reading *longo*, the law of textual criticism that a difficult reading is more likely to be right than an easy one might be urged in favor of *longam*: on the whole, it is safer to read *longo*.

LINE 704. *Cúra*, gen. *curae*, f., 1st; nom. sing., predicative with *est* understood; *cura est* agrees with the subject-inf. *struere*; the predicative dat. *curae* would be more idiomatic. — *penum*, acc. sing. of *penus*, gen. *-ūs* or *-ī*, m. and f. (with collateral forms *penum, -ī*, n. and *penus*, -oris, n.); direct obj. of *struere*. *Penus* is used of a plentiful supply of provisions, and from this word *Penates* is most probably derived: they are the gods of the household, and particularly the larder (*penus*). — *struere*, pres. inf. act. of *struō, -ere, strūxī, structum*, 3; subj.-inf. of *cura* (*est*). For the use of the inf. as a verbal noun, both subject and object, consult A. & G. 270; B. 326–328; G. 280; H. 532, and 538. *Struere* does not = *to pile up*, as some suppose (who add "in the store-house"), for this would be out of place here where a special feast is being described; it = *to arrange*, referring to the arraying of the different courses on the *fercula* or trays (so Servius, quoted by Mr. Page, defines *struere*). — *et*, cop. conj. — *flammis*, abl. plur. of *flamma, -ae*, f., 1st; abl. of the means or instrument, with *adolere*. — *adolere*, pres. inf. act. of *adoleō, -ere, -uī, adultum*, 2 (kindred inceptive form *adolescō*; both from *ad +* root *OL* = *to grow*, hence *I make to grow*); a subj.-inf., joined by *et* to *struere*, and a subj. of *cura* (*est*). *Adolere Penates* = *to make the hearths blaze*, for *famulae* would scarcely have *to sacrifice to the household gods*; *Penates* may poetically = *hearths*, as their images were kept near the hearth, and elsewhere *Penates* is used poetically as an equivalent for *domos*, l. 527. *Adolere* is used in various curious ways: e.g. *adolere verbenas* = *to BURN branches*, *adolere honores* = *to OFFER sacrifices*. Of its two regular meanings, (1) *to make to grow*, *to increase* (cf. *adolescens*), (2) *to honor, to magnify*, i.e. the gods, only the first is possible here, for it is expected of cooks to build up big fires but not to offer sacrifices in the name of the master of the house. — *penātes*, gen. *penātium*, m. plur., 3d (from *penus* = *provisions*); direct obj. of *adolere*; *penates* here stands for the *hearth-fire*, over which the household gods watched, as also over the whole house.

705	ado, lère to magnify	pe, nâtes; the penates; (there are)	Céntum a hundred	ali, é, , others,	There are an hundred other handmaidens
706	toti, démque and as many	pa, rès equal	ae, tâte in age	mi, nîstri, pages,	Qui who
	dapi, bûs with viands	men, sâs the tables	one, rént, are to load,	, et, and	the board with viands
707	pócula , the cups	pónant. are to set.	Néc non , Nor not	ét Tyri, í , also the Tyrians	and set out the cups. And the Tyrians too

LINE 705. *Centum*, indecl. numeral adj., qualifying *aliae*. — *aliae*, nom. plur. f. of *alius*, -a, -ud (gen. *alius*, dat. *alii*); substantial, or agreeing with *famulae* understood, subj. of *sunt* to be supplied. — *totidem* (*tot* + the pronominal suffix *dem*), indecl. numeral adj. = *just so many*, qualifying *ministri*. — *que*, enclitic cop. conj. — *parès*, nom. plur. m. of the adj. *pâr*, gen. *paris*, 3d (gen. plur. usually *parium*). *Par* is found with the gen. and dat. cases, like *similis*, etc.; in Vergil it is used with the inf., and in the best prose is followed by *atque*, *ac*, or *quam*, e.g. *parem numerum ac* = *a like number as* *Par* is also used in phrases, e.g. *par est* = *it is fit*, or *suitable that* Occasionally *par* is a substantive, = *an equal*, *a fellow*, *a match*, etc. Synonyms: *similis* = *like*, expressing resemblance; *aequalis* = *equal*, mutually and absolutely; *par* = *like*, *equal*, in mutual and proportionate congruity. Thus two gloves may be *similes*, e.g. in color, but not for that reason *pares*; they may also be *aequales*, e.g. of the same size, but not *pares*; when they are *similes* in color and make, and *aequales* in size, then they are *pares*. — *aetate*, abl. sing. of *aetâs*, -âtis, f., 3d; abl. of specification, denoting in what respect the *ministri* are *pares*. A. & G. 253; B. 226; G. 397; H. 424. — *ministri*, nom. plur. of *minister*, *ministri*, m., 2d; subj. of *sunt* which must be supplied.

LINE 706. *Qui*, nom. plur. m. of the rel. pron. *qui*, *quae*, *quod*; subj. of *onerent*; *qui* here = *ut ei*, introducing a final or purpose clause, and so followed by the subjunctive *onerent* and *ponant*. For final clauses introduced by *qui* or *ut*, consult A. & G. 317; B. 282; G. 545; H. 497. — *dapibus*, abl. plur. of *daps*, *dapis*, f., 3d (usually in the plural); abl. of the means or instrument with *onerent*. The construction might have been acc. and dat. (reversed from dat. and acc. as here), e.g. *dapes mensis onerent*. A. & G. 225, d; B. 187, I, a; G. 348; H. 384, 2, and footnote 1. — *mensâs*, acc. plur. of *mensa*, -ae, f., 1st; direct obj. of *onerent*. — *onerent*, 3d pers. pres. plur. subjunct. act. of *onerô*, -âre, -âvi, -âtum, 1 (from *onus*, *oneris*, n., 3d = *a burden*); agrees with the subj. *qui*; the subjunctive mood expresses intention or purpose after *qui*. — *et*, cop. conj. — *pócula*, acc. plur. of *póculum*, -i, n., 2d (rarely syncopated, *podum*); direct obj. of *ponant*. — *pónant*, 3d pers. plur. pres. subjunct. act. of *pônô*, -ere, *posui*, *positum*, 3; joined by *et* to *onerent*, and in precisely the same grammatical construction. The best MSS. read *onerent* and *ponant*; but a few have *onerant* and *ponunt*, the present indicative. The indicative, describing the actual scene, is not so good as the subjunctive which defines the duties; the feast would be already set out when the guests arrived.

LINE 707. *nec* (shortened form of *neque* = *and* . . . *not*), negative cop. conj., connecting the sentence in which it stands with what has preceded. *Nec non* = *nor not* (*and not not*) is strongly asseverative, for two negatives make an emphatic affirmative. — *nôn*, neg. adv., going closely with *nec*. — *et*, conj., here = *etiam*, *also*; the Trojan guests have been mentioned, and here *et Tyrii* = *the Tyrians* also claim the poet's attention. — *Tyrii*, gen. *Tyriôrum*, m., 2d; nom. plur. subj. of *convenere*. — *per*, prep. with the acc.; gov. *limina*. — *lîmina*, acc. plur. of *limen*, *liminis*, n., 3d (for *lig-men* from *ligô* = *I fasten*); governed by *per*; *per limina* = *over the threshold*, i.e. into the *atrium* or hall, where the feast would have to be held owing to the large

came thronging o'er the festal threshold to the gathering, reclin- ing at the bidding on embroidered couches. They mar- vel at Aeneas' gifts, marvel at Iulus, at the god's glowing	per across	límína the threshold	lâeta festal	fre, quéntes thronging	
	Cónve, nére,	to, rís	ius, sí	dis, cúmbere	708
	came together, on the couches	invited		to recline	
	píctis.	Míran, túr	do, na	Aéne, é; ,	709
	embroidered. They marvel at	the gifts		of Aeneas;	
	mi, rántur	I, úlum,	Flágran, tésque	de, í	710
	they marvel at	Iulus,	and burning	of the god	

number of guests. — *laeta*, acc. plur. n. of *laetus*, -a, -um, adj.; agrees with *limina*; the attribute of the guests is transferred to the house where the banquet is given; cf. *crudeles aras*. A. & G. 385; B. no reference; G. 693; H. 636, IV. — *frequētes*, nom. plur. m. of *frequēns*, -entis, adj. 3d; agrees with *Tyrii*; *frequētes* = thronging, in large numbers, cf. *frequens senatus* = the crowded Senate. *Frequens* is sometimes an adverbial attribute, and = often, e.g. *frequens ibam* = I used to go frequently.

LINE 708. *Convenēre*, 3d pers. plur. perf. ind. act. of *conveniō*, -īre, *convēnī*, *convēnium*, 4 (*con* = cum, together, + *veniō*, I come); agrees with the subj. *Tyrii*. Of the two 3d pers. plur. perf. ind. act. endings, -ērunt and -ēre, the former is met more often in prose, while the latter, a popular form, is much favored by poets for metrical reasons. — *toris*, abl. plur. of *torus*, -ī, m., 2d; abl. of 'the place where,' with *discumbere*. — *iussi*, nom. plur. m. of *iussus*, -a, -um, perf. part. pass. of *iubēō*, -ēre, *iussi*, *iussum*, 2; agrees with and enlarges the subj. *Tyrii*; *iussi* = invited. — *discumbere*, pres. inf. act. of *discumbō*, -ere, *discubui*, *discubitum*, 3 (*dis*, = freely, loosely, + *cumbō*, = I lie); prolativ or complementari inf., completing the predication of *iussi*. — *pictis*, abl. plur. m. of *pictus*, -a, -um, perf. part. pass. of *pingō*, -ere, *pinxi*, *pictum*, 3; agrees with *toris*; *pictis acū* (painted or represented pictorially with a needle, i.e. embroidered) would be the complete phrase; cf. *loga picta*.

LINE 709. *Mirantur*, 3d pers. plur. pres. ind. of the deponent verb *miror*, -ārī, -ātus sum, 1; understand *Tyrii*, from the preceding sentence, as the subject. — *dōna*, acc. plur. of *dōnum*, -ī, n., 2d; direct obj. of *mirantur*. — *Aenēae*, gen. sing. of *Aenēās*; subjective poss. gen., limiting *dōna*; *dōna Aenēae* = the presents given by Aeneas (not to Aeneas, which would be objective possessive). — *mirantur*, 3d pers. plur. pres. ind. (see above); understand *Tyrii* as subject. Observe the *asyndeton*; the absence of the conjunction and the rhetorical repetition of *mirantur* well express the admiring wonder with which the Tyrians viewed Aeneas' gifts and the glorified beauty of Iulus (personated by Cupid). A. & G. 208, b; B. 346; G. 473, REM.; H. 636, I. For the *anaphora*, refer to the note and references on *hic*, l. 17. — *Iūlum*, acc. sing. of *Iūlus*, -ī, m., 2d; direct obj. of *mirantur*.

LINE 710. *Flāgrantēs*, acc. plur. of *flāgrāns*, -antis, pres. part. act. of *flāgrō*, -āre, -āvī, -ātum, 1 (akin to Greek φλέγω); agrees attributively with *vultus*. *Flāgrantēs* is a very suitable epithet to apply to the features of the god of love, and the verb *flagro* is constantly used in the poets with the sense of burning with love. — *que*, enclitic cop. conj.; *que . . . que* = both . . . and. For *que . . . que*, *et . . . et*, *et . . . que*, and *que . . . et* refer to the note on *et*, l. 63, and to the references on *et*, l. 3. — *dei*, gen. sing. of *deus*, m., 2d; poss. gen., limiting *vultus*. *Dei* is very skillfully introduced, reminding us that *Iulium* and *dei* are the same person, viz. Cupid masquerading as the son of Aeneas. — *vultūs*, acc. plur. of *vultus*, -ūs, m., 4th; direct obj. of *mirantur*. The *que* appended to *flāgrantēs* does not = and (as if connecting *Iulium* and *vultus*)

vul,tús,	"	simu,látaque	,	vérba,	face and feigned
the countenance,		and feigned		(his) words,	words, at the robe
711 Pállam,que	ét	pie,túm	croce,ó	"	ve,lámen
and the robe	and	embroidered	yellow		the veil
712 a,cántho.	Præcipu,e	ínfe,líx,	,	pes,ti	embroidered with the
with acanthus.	Especially	unhappy,		to ruin	yellow acanthus. In
713 de,vóta	fu,túrae,	Éxple,rí	men,tém	"	chief the hapless
doomed	future,	to satisfy	her soul		Phoenician, doomed
					to future ruin, cannot
					sate her soul and

but = both; thus *flagrantes* . . . *verba* is a particular description of *Iulium*, and *pallam* . . . *acantho* is a particular reference to *dona*. *Vultus* = the countenance, as the means of expressing thought or emotion; the divinity of Cupid was possibly partly discernible in the expression. — *simulāta*, acc. plur. of *simulātus*, -a, -um, perf. part. pass. of *simulō*, -āre, -āvī, -ātum, 1; agrees with *verba*; *simulata verba* = feigned words, i.e. feigned to be the utterances of the real *Iulus*. — *que*, enclitic cop. conj. — *verba*, acc. plur. of *verbum*, -ī, n., 2d; joined closely by *que* just above to *vultus*.

LINE 711. *Pallam*, acc. sing. of *palla*, -ae, f., 1st; joined by *que* enclitic to *vultus*; refer to l. 648, *pallam signis auroque rigentem*. — *que*, enclitic cop. the correlative of *que* appended to *flagrantes*; *que* . . . *que* corresponds here to the Greek τε . . . καί. — *et*, cop. conj. — *pictum*, acc. sing. n. of *pictus*, -a, -um (see *pictis*, l. 708); agrees with *velamen*; *pictum* = *pictum acu*, embroidered. — *croceō*, abl. sing. m. of the adj. *croceus*, -a, -um; agrees with *acantho*. — *vēlāmen*, acc. sing. of *vēlāmen*, -inis, n., 3d (from *vēlō* = *I cover*, *I veil*); one of the direct objects of *mirantur*, and joined by *et* to *pallam*. — *acanthō*, abl. sing. of *acanthus*, -ī, m., 2d (Greek θάκκος = thorn-flower); abl. of manner, with *pictum*.

LINE 712. *Praecipuē*, adv., formed from the adj. *praecipuus*, -a, -um. — *infēlix*, nom. sing. f. of the adj. *infēlix*, -icis, 3d (*in*, = *not*, + *fēlix*, = actively propitious, passively as here *fortunate*); qualifies *Phoenissa*; *infelix* and *devota pesti*, while being attributes of Dido, also refer to *nequit expleri mentem*, etc. — *pesti*, dat. sing. of *pestis*, -is, f., 3d (akin to *perdō* = *I destroy*; hence (1) *plague*, or infectious disease; (2) *ruin*, *destruction*); dat. of the indirect obj., after *devota*. *Pesti* refers to the destruction of Dido, who killed herself on a funeral pyre when Aeneas sailed away from Carthage. — *dēvōta*, nom. sing. f. of *dēvōtus*, -a, -um, perf. part. pass. of *dēvoveō*, -ēre, *dēvovī*, *dēvōtum*, 2 (*dē*, = *from*, + *voveō*, = *I vow*, hence *I transfer by a vow* something from myself to someone else, *I devote*); agrees with *Phoenissa*. — *futūrae*, dat. sing. f. of *futūrus*, -a, -um, fut. part. of *sum*, *esse*, *fuī*; agrees with *pesti*. For the death of Dido, refer to Aen. IV, ll. 650-666.

LINE 713. *Explērī*, pres. inf. pass. of *explēō*, -ēre, -ēvī, -ētum, 2 (*ēx*, intensive, + *plēō*, = *I fill*, hence *I fill up*, *I sate*); prolativ. inf. depending on *nequit*. Some few render *cannot be sated as to her soul* (acc. of respect), but *expleri* is undoubtedly medial and a good example of a Latin imitation of the Greek middle voice, if not of an obsolete middle voice in Latin itself; *expleri mentem* = *to sate her soul*, or *to have her soul sated*. — *mentem*, acc. sing. of *mens*, *mentis*, f., 3d; direct obj. of the medial inf. *explerī*, and not an acc. of respect. — *nequit*, 3d pers. sing. pres. ind. act. of *nequeō*, -īre, *nequīvī* or *īī*, *nequitum*, irreg. and intrans. (*ne*, = *not*, + *queō*, = *I am able*); agrees with the subj. *Phoenissa*. The present tense of *nequeo* is as follows: *nequeo*, *nonquis*, *nequit*, *nequimus*, *nequitis*, *nequeunt*; the pres. subjunct. is *nequeam*, etc.; the imperfect is *nequibam*, etc.; the future is missing except *nequibunt*. *Nequeo* and *queo* are rarely

burns afire with gazing and is moved in like degree by the boy and his gifts. He, when he had hung in Aeneas' arms and about his neck and had filled to the full his false father's	nequit, <i>is unable,</i> Phœnis, <i>sa,</i> <i>the Phœnician (Dido),</i> do, <i>nisque</i> <i>and by the gifts</i> cōplex, <i>u</i> <i>in the embrace of</i> Et mag, <i>nūm</i> <i>and great</i>	ârdes, <i>citque</i> <i>and glows</i> ét pari, <i>tér</i> <i>and equally</i> mo, <i>vétur.</i> <i>is moved.</i> Aéne, <i>æ</i> <i>of Aeneas</i> fal, <i>si</i> <i>false</i>	tu, <i>éndo</i> <i>with gazing</i> pue, <i>ró</i> <i>by the boy</i> Ille <i>He</i> col, <i>loque</i> <i>and on the neck</i> imple, <i>vít</i> <i>has fulfilled</i> ,, geni, <i>tóris</i> <i>of his sire</i>	714 715 716
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used except in the present, and *queo* is not used at all by Caesar. A. & G. 144, g; B. 137, i; G. 170, a, b; H. 296. — *ardescit*, 3d pers. sing. pres. ind. act. of *ardescō*, -ere, *arsi*, no supine, 3 (inceptive or inchoative form of *ardeō*); joined by *que* to *nequit*, and in agreement with the same subj. *Phœnissa*. For inceptives, consult A. & G. 167, a; B. 155, i; G. 133, V; H. 337. — *que*, enclitic cop. conj. — *tuendō*, abl. of *tuen-dum*, gen. -i, dat. and abl. -ō (no nom.), the gerundive of *tueor*, -ēri, *tuitus* or *tītus* sum, 2; abl. of cause, or rather an abl. of the attendant circumstances (= *dum tuitur*), with *ardescit*. The inf. may stand as subj. or obj. of a sentence; its other cases are supplied by the gerund; e.g. acc. *propensus ad legendum*; gen. *ars amandi*; dat. *operam quaerendo dabo*; abl. *discimus legendo*. A. & G. 295; B. 338; G. 425, ff, esp. 431; H. 541, 542.

LINE 714. *Phœnissa*, gen. *Phœnissae*, f. adj. and, as here, substantive, 1st (Greek *Φοινίσσα*; from *Phœnix*, -icis, m., 3d, = a *Phœnician*, *Φοινῆς*); nom. sing., subj. of *nequit* and *ardescit*; *Phœnissa* = the *Phœnician* woman, i.e. Dido. — *et*, cop. conj. — *pariter* (from *par* = equal), adverb of time or degree, modifying *movetur*. — *puerō*, abl. sing. of *puer*, -i, m., 2d; abl. of cause, with *movetur*. A. & G. 245; B. 219; G. 408; H. 416. — *dōnis*, abl. plur. of *dōnum*, -i, n., 2d; abl. of cause, joined by *que* to *puero*. — *que*, enclitic cop. conj. — *movetur*, 3d pers. sing. pres. ind. pass. of *moveō*, -ēre, *mōvī*, *mōtum*, 2; joined by *et* above to *ardescit*, and in agreement with the same subj. *Phœnissa*.

LINE 715. *Ille*, nom. sing. m. of the demonstr. pron. *ille*, *illa*, *illud*; subj. of *petit*; *ille* is emphatic, and refers to the supposed Iulus, as for him, he, etc. — *ubi*, temporal conj., followed by the perf. ind. *pendit*. *Ubi* takes the perfect and *historic* present in the indicative; less commonly it is followed by the imperfect or pluperfect indicative (occasionally but rarely subjunctive). The mood of the verb largely depends on whether the particle itself marks the time of the main clause or whether the time of the main clause is described by the details. A. & G. 323-334; B. 287; G. 561, ff; H. 518. — *complēxū*, abl. sing. of *complexus*, -ūs, m., 4th (*complexor*); a loose locative abl., with *pendit*; *complexu* = in the embrace of Aeneas, i.e. in his arms. — *Aenēae*, gen. sing. of *Aenēas*, m., 1st decl. Greek; subjective poss. gen., limiting both *complexu* and *collo*. — *collō*, abl. sing. of *collum*, -i, n., 2d; abl. of 'the place where,' with *pendit*. *Complexu* and *collo* are poetical ablatives of 'place where' and would be impossible in prose. A. & G. 258, 4, f, g; B. 228; G. 385; H. 425. — *que*, enclitic cop. conj. — *pendit*, 3d pers. sing. perf. ind. act. of *pendeō*, -ēre, *pendī*, no supine, 2; the subj. is a pron. understood referring to *Iulus* (*Cupido*).

LINE 716. *Et*, cop. conj., joining two ideas of equal importance. — *magnum*, acc. sing. m. of the adj. *magnus*, -a, -um; qualifies *amorem*. — *falsī*, gen. sing. m. of the adj. *falsus*, -a, -um (from *fallō* = I deceive); agrees with *genitoris*; *falsi genitoris* = of

717	a, mórem,	Régi, nám	petit.	Hæc	ocu, lis,	love, proceeds to the
	the love,	the queen	seeks.	She	with her eyes,	queen. She clings to
718	haec	péctore	tóto	Hæret;	et	him with her eyes,
	she	with her heart	whole	clings;	and	with all her heart, and
	inter, dúm	gremi, ó	fovet,	ínscia,	Dído	anon caresses him at
	at times	on her bosom	fondles (him),	unaware	Dído	her bosom, nothing
						knowing, poor Dido!

his false (*pretended*) father, i.e. *genitoris qui fallebatur*. If *falsi* be regarded as the adjective and not the participle, it should really be used of Cupid, but Vergil means that, as the son was *false*, the relationship between the false son and the father was also *false*. — *implevit*, 3d pers. perf. ind. act. of *impleō*, -ēre, -ēvi, -ētum, 2 (*in*, = *into*, + *pleō*, = *I fill*, hence *I satisfy*); joined by *et* to *pendit*, and in agreement with the same subj.; *pendit* and *implevit* are perfects dependent on *ubi*. — *genitōris*, gen. sing. of *genitor*, m., 3d; pos. gen., limiting *amorem*. — *amōrem*, acc. sing. of *amor*, *amōris*, m., 3d; direct obj. of *implevit*; *implevit amorem* = *satisfied his father's affection*, i.e. the active tokens of affection.

LINE 717. *Rēginam*, acc. sing. of *rēgīna*, -ae, f., 1st; direct obj. of *petit*. Cupid loses very little time in commencing what he and Venus had designed; cf. l. 720. — *petit*, 3d pers. sing. pres. ind. act. of *petō*, -ere, *petīvī* or -ī, *petitum*, 3; agrees with the subj. *ille*. The present tense here and in the verbs following is *historic*; as the perfect, used to describe single acts, and the imperfect, used to describe continued acts, would be monotonous, Vergil makes very free use of the *historic* present, which brings the action before the reader's mind vividly, as if it were taking place as he reads. — *Haec*, nom. sing. f. of the demonstr. pron. *hic*, *haec*, *hōc*; subj. of *haeret*. Observe the *anaphora*, i.e. the rhetorical repetition of *haec* below; we may express this by the same figure in English thus, *with her eyes, with her whole heart she clings*. *Anaphora* is very expressive of emotion; the repeated word frequently takes the place of an ordinary, commonplace conjunction, whereby much of the effect would be lost, e.g. *haec oculis et pectore toto haeret*. A. & G. 344, f; B. 350, 11, b; G. 636, NOTE 4, and 682; H. 636, III, 3. — *oculis*, abl. plur. of *oculus*, -ī, m., 2d; a free and poetic abl. of the means, with *haeret*. — *haec*, nom. sing. f.; repeated by *anaphora* from *haec* above. — *pectore*, abl. sing. of *pectus*, *pectoris*, n., 3d; abl. of the means, like *oculis* above. — *tōtō*, abl. sing. n. of the adj. *tōtus*, -a, -um (gen. *tōtius*, dat. *tōtī*); agrees with *pectore*.

LINE 718. *Haeret*, 3d. pers. sing. pres. ind. act. of *haereō*, -ēre, *haesī*, *haesum*, 2; agrees with the subj. *haec*. — *et*, cop. conj. — *interdum* (perhaps *inter* + *dum* = *diuum*, old acc. of *dies*, hence at intervals in a day, i.e. occasionally), adv., modifying *fovet*. — *gremiō*, abl. sing. of *gremium*, -ī, n., 2d; locative abl., with *fovet*. Some editors enter on an amusing discussion of *gremio fovet* = *fondles o (in) her bosom*; one side urges that Ascanius was rather an old boy to fondle in such an affectionate way, and so thinks there must be a reference to Dido's near position to Ascanius at the *triclinium*; the other side sensibly urges that the scene is a poetical one, and that Vergil gives his imagination wings. — *fovet*, 3d pers. sing. pres. ind. act. of *foveō*, -ēre, *fovi*, *foctum*, 2; joined by *que* to *haeret*, and in agreement with the same subject. — *ínscia*, nom. sing. f. of the adj. *ínscius*, -a, -um (*in*, = *not*, + *sciō*, = *I know*); agrees with *Dido*. — *Dído*, nom. sing.; in appos. with the subj. *haec*. *Inscia Dido*, placed as it is in the sentence, is pathetic: we might imitate it thus, and *fondles him in her bosom, nothing knowing, hapless Dido, how great*, etc.

how great a god is	Insī, dát	quan, tús	"	mise, ráé	719
settling deep in her	is settling	how great	within her unhappy (self)		
soul. But he, mind-	deus !	Át memor	ille	Mátris	720
ful of his Acidalian	a god !	But mindful	he of his mother		
mother's wish, begins	A, cídali, áe	" pau, látīm	abo, lére	Sy, cháeum	
by slow feints to drive	Acidalian	little by little to make fade	Sychaeus		
Sychaeus out and	Incipit,	ét vi, vó	" ten, tát	prae, vértēre	721
works to surprise with	begins,	and living	strives	to anticipate	

LINE 719. **Insīdat**, 3d pers. sing. pres. subjunct. act. of *insīdō*, -ere, *insēdē*, *insessum*, 3 (*in* + *sīdō*; *insīdēō* from *in* and *sēdēō*); agrees with the subj. *deus*; *insīdat* is subjunctive in the indirect exclamation introduced by the relative adj. *quantus*. The direct would obviously be exclamatory (*how powerful a god*, etc.), not interrog. (*how powerful is the god who*, etc.?). Refer to the note and references on *sit*, l. 454. There is another but not so authoritative reading *insideat*, from *insideō*. — **quantus**, nom. sing. m. of the rel. adj. *quantus*, -a, -um (*tantus* is the corresponding demonstr. adj.); agrees with *deus*, and introduces the indirect exclamation dependent on *inscia*. — **miseræ**, dat. sing. f. of the adj. *miser*, -a, -um; agrees with *sibi*, which must be supplied; *miseræ sibi* is the dat. of the indirect obj. governed by *insīdat* (a compound of *in*). — **deus**, nom. sing.; subj. of *insīdat*. — **At**, adversative conj., often used to bring in an objection in an argument; so here *at* introduces the aspect in which Cupid views the matter, as opposed to the human view which Vergil has just mentioned so pathetically. — **memor**, gen. *memoris*, adj. 3d of one termination; nom. sing. m., agreeing with *ille*. — **ille**, nom. sing.; subj. of *incipit*; *ille* is emphatic, and contrasts the heartless god of love with the ill-fated and affectionate queen.

LINE 720. **Mātris**, gen. sing. of *mater*, f., 3d (Greek *μήτηρ*); objective gen., dependent on *memor*. A. & G. 218, a; B. 204, 1; G. 374; H. 399, 1, 2. — **Acīdaliae**, gen. sing. of the adj. *Acīdalius*, -a, -um (*of or belonging to (the fountain) Acīdalius* or *Acīdalia* in Boeotia); agrees with *matris*. Venus is called *Acīdalian*, because she and the Graces used to bathe in the Acidalian fountain in Boeotia. — **paulātīm** (from *paulus*, = *little*), adv., modifying *abolere*. — **abolēre**, pres. inf. act. of *aboleō*, -ere, -ēvī or -uī, -itum, 2 (*ab*, = *away*, denoting reversal, + root *OL*, = *to grow*, hence *to cause to fade*; *prolative* inf., completing the meaning of *incipit*. *Abolere* is the opposite of *adolere* (= *to make to grow*); observe that the opposition is obtained by means of the prepositions in the composition. — **Sychaeum**, acc. sing. of *Sychaeus*, -ī, m., 2d; direct obj. of *abolere*; *abolere Sychaeum* = *to obliterate* (Dido's memory of) *Sychaeus*. It will be remembered that Sychaeus, whom Pygmalion slew, had been the husband of Dido. Vergil treats the quantities of vowels in proper names freely; thus the *y* in *Sychaeus* is usually short (as here), but in l. 343 it is long.

LINE 721. **Incipit**, 3d pers. sing. pres. ind. act. of *incipiō*, -ere, *incēpī*, *inceptum*, 3 (*in*, = *in*, + *capīō*, = *I take*, hence *I take in hand, I begin*); agrees with the subj. *ille*. — **et**, cop. conj. — **vīvō**, abl. sing. m. of the adj. *vīvus*, -a, -um; agrees with *amore*. The phrase *vivo amore* (*with a living love*) is another instance of Vergil's use of an adjective strictly only applicable to persons (or animate beings) as an attribute of a thing or abstract word; cf. *crudeles aras*. The meaning is that Cupid intends Dido to love the *live* Aeneas, instead of the *dead* Sychaeus. — **tentat** (*temptat*), 3d pers. sing. pres. ind. act. of *tentiō* (*templō*), -āre, -āvī, -ātum, 1; joined by *et* to *incipit* and in agreement with the same subject. — **praevertēre**, pres. inf. act. of *praevertō*, -ere, *praeverti*, *praeversum*, 3 (*prae* + *vertō*); *prolative* inf., dependent on *tentat*; *praevertēre* = *to surprise*

722	a,móre	Iám	pri,dém	resi,dés	ani,mós	,"	a life-full love her with love already for a long time inactive her mind
723	de,suétaque	,	córdá.	Póstquam	,	príma	long-calm spirit and heart long-unused.
	and unaccustomed	her heart.		After	(there was) first		At the feast's first
	qui,és	epu,lis,	,"	men,sæque	re,mótæ,		lull, when the boards were cleared, they set
	the lull	to the feast,		and the tables	were removed,		
724	Cráte,rás	mag,nós	statu,únt,	,"	et	,	out the great mixing- bowls and crown the
	mixing-bowls	great	they place,		and	the wine	

or to anticipate Dido, before (*prae*) she notices the design or before her old passion for Sychaeus is awakened. — *amóre*, abl. sing. of *amor*, -*oris*, m., 3d; abl. of the means, with *praevertere*.

LINE 722. *Iam*, adv. of time, strengthened by *pridem*, and modifying *resides* and *desueta*. — *pridem* (*pri*, as in *pri-or*, *pri-mus*, + the demonstr. suffix *dem*), adv. = a long time ago. *Iam pridem* = for a long time since, and is often employed like *iam dudum* (*iamdudum*) with the present and imperfect, denoting that the action begun in the past has been continued to the present or to the time indicated by the imperfect. For *iamdudum* (or *iam pridem*) with the present tense, refer to the note and references on *gero*, l. 48; for its use with the imperfect, to the note on *iamdudum*, l. 580. — *residēs*, acc. plur. m. of the adj. (*reses*), *residis*, 3d of one termination (from *resideō*, = I remain behind, hence I am inactive; nom. sing. *reses* is very rare); agrees with *animos*. — *animōs*, acc. plur. of *animus*, -*i*, m., 2d; direct obj. of *praevertere*; the plural is poetic (for *animus*; cf. l. 710, *vultus* for *vultum*). — *dēsuetā*, acc. plur. n. of *dēsuetus*, -*a*, -*um*, perf. part. pass. of *dēsuescō*, -*ere*, *dēsuevī*, *dēsuetum*, 3 (*dē*, = from, + *suescō*, = I accustom, hence I disaccustom); agrees with *corda*. *Desueta* is a trisyllable, the *ue* being treated as a diphthong in poetry. — *que*, enclitic cop. conj. — *corda*, acc. plur. of *cor*, *cordis*, n., 3d (akin to Greek *κῆρ* and *καρδία*); a direct obj. of *praevertere*, joined by *que* to *animos*; the plural is poetic.

LINE 723. *Postquam*, temporal conj., followed either by the historic present *est* or the perfect *fuit* understood. *Postquam* is often found separated as two words *post . . . quam*, cf. *prius . . . quam*, etc. For the syntax of *postquam*, see the references under *ubi*, l. 715. — *príma*, nom. sing. f. of the superl. adj. *primus*, -*a*, -*um* (from *prae*; no positive; comparative, *prior*, -*us*); agrees with *quies*. — *quies*, gen. *quietis*, f., 3d; nom. sing., subj. of *fuit* or *est* (historic pres.) understood. *Quies* refers to the pause in the banquet, after the feasting was done and before the regular *symposium* (wine-drinking) commenced. It was the custom to prolong a banquet by drinking wine, in the course of which music was played and dances danced, and various amusements (e.g. conundrums and the wine game of *kottabos*) indulged in. Consult a dictionary of antiquities (*symposium*) or Becker's 'Charicles.' — *epulís*, dat. plur. of *epulae*, -*arum*, f., 1st; poss. dat., after *est* or *fuit* understood. — *mensae*, nom. plur. of *mensa*, -*ae*, f., 1st; subj. of *remotæ sunt*; *mensae* = the small tables on which each course was brought in; these tables were removed with each course, hence *mensae* often = *courses*. — *que*, enclitic cop. conj., joining *quies fuit* and *mensae remotæ sunt*. — *remótæ*, nom. plur. f. of *remotus*, -*a*, -*um*, perf. part. pass. of *removeō*, -*ēre*, *removī*, *remotum*, 2 (*re*, = back, + *moveō*, = I move); supply *sunt*, = the 3d pers. plur. perf. ind. pass. agreeing with the subj. *mensae*.

LINE 724. *Crātērās*, acc. plur. of *crāter*, -*ēris*, m., 3d (Greek *κρατήρ*, = a mixing-bowl, from *κεράννυμι*, = I mix); direct obj. of *statuunt*. — *magnōs*, acc. plur. m.; agrees with *crateras*. — *statuunt*, 3d pers. plur. pres. ind. act. of *statuō*, -*ere*, -*ui*, -*ūtum*, 3; understand *ministri* (see ll. 705-706) as subject. — *et*, cop. conj. — *vína*,

wine. The noise of the folk grows loud in the palace and they raise their echo- ing voices amid the hall. Lamps new- lighted hang from gilded network of	co,rónant. they crown.	Fít Is made	strepi,tús a din	tec,tís, ,, 725 in the palace,
	vo,cémque and their voice through	per , spacious	vo,lútant they roll	Átria ; , 726 halls;
	dépen,dént hang down	lych,ní lamps	laque,áribus , from the chainwork	aúreis golden

acc. plur. of *vīnum*, -ī, n., 2d (Greek *oĩnos*, originally *foĩnos*); direct obj. of *coronant*. — *corōnant*, 3d pers. plur. pres. ind. act. of *coronō*, -āre, -āvī, -ātum, I (*corōna*, f., 1st = a garland, wreath); joined by *et* to *statuunt*. *Vina coronant* is explained in two different ways: (1) *wreathe the wine-cups*, i.e. *coronis* = *with garlands*. This was a common Roman custom at banquets, cf. Aen. III, 525, *magnum cratera coronā induit implevitque mero*. (2) *crown the cups with wine* (lit. *the wine-cups*), or *fill the cups to the brim*, literally *wreathing them with the wine* that overflowed. This is the meaning of the Homeric phrase *κητήρας ἐπεστέψαντο ποτοῖο* (Iliad I, 470, and other places in the Iliad and Odyssey). Vergil doubtless had Homer's phrase in mind, but in all probability varied it to suit Roman customs; thus (1) is to be preferred.

LINE 725. *Fít*, 3d pers. sing. pres. ind. of *fīō*, *fieri*, *faciū sum*, irreg. (used as pass. of *faciō*); agrees with the subj. *streptitus*. Some MSS. read *it*, 3d pers. sing. pres. ind. of *eō*, *ire*, *ivī*, or *īi*, *itum*, irreg. — *streptitus*, gen. *streptītūs*, m., 4th (from *strephō* = *I make a noise*); nom. sing., subj. of *fit*. *Streptitus* = *the din* and shouting of the revelers. — *tectīs*, abl. plur. of *tectum*, -ī, n., 2d; abl. of 'the place where.' — *vōcem*, acc. sing. of *vōx*, *vōcis*, f., 3d; direct obj. of *volutant*. *Vox* = (1) *voice*, (2) *speech*, (3) *a word or a name*; here *vocem* = *voces*. — *que*, enclitic cop. conj., joining its own to the preceding sentence. — *per*, prep. with the acc.; gov. *atria*. — *ampla*, acc. plur. n. of *amplus*, -a, -um; agrees with *atria*. — *volūtant*, 3d pers. plur. pres. ind. act. of *volūtō*, -āre, -āvī, -ātum, I (for *volvō*, frequentative of *volvō* = *I roll*; cf. *canō* and *cantō*, *clamo* and *clamito*); agrees with *illī* (i.e. the guests) understood as subject. *Volutant* well expresses the rolling and reverberation of sound in a lofty hall.

LINE 726. *Átria*, acc. plur. of *ātrium*, -ī, n., 2d (*āter*); governed by *per*. The *atrium* or hall of a Roman house was a large room into which one passed after entering through the vestibule; round it were kept in cupboards the waxen images of famous ancestors. — *dēpendent*, 3d pers. plur. pres. ind. act. of *dēpendeō*, -ēre, no perf., no supine, 2 (*dē* = *down from*, + *pendeō*, = *I hang*); agrees with the subj. *lychni*. — *lýchni*, nom. plur. of *lychnus*, -ī, m., 2d (Greek *λυχνός*); subj. of *dependent*. The *lychni* in a Roman house were often beautiful and very costly works of art. — *laque-āribus*, abl. plur. of *laqueāre*, -is, n., 3d (collateral form *laquear*, -āris, n., 3d); abl. of 'place from which,' governed by *de* compounded with *pendeo* (*dependent*); in prose the prep. *de* would be repeated with the ablative. There is a spelling *lacuāribus*, from the noun *lacuāre*, -is, etc. It is apparent from a comment made by Servius on Aen. VIII, 25 (*laquearia*), that the form *laquear* is derived from *laqueus* (= a noose or net) and so means *chain* or *net-work*, while *lacuāre* (*lacunar*) is derived from *lacus* and refers to something hollowed out, viz., *sunk-panel work*. The noun *lacunar* (= *ceiling*) is also derived from *lacus*. The ceilings of fine houses were usually made with a framework of crossed beams, and the panels in the hollows between the beams were often richly carved or painted. — *aureis*, abl. plur. n. of the adj. *aureus*, -a, -um; agrees with *laquearibus*. Notice that *aureis* is a dissyllable, as *eis* is compressed by *synizesis* into a single syllable. A. & G. 347, c; B. 367, i; G. 727; H. 608, III.

727	Incens, si, ét noc, tém „ flam, mis fu, nália ,	chains and the flames
	lighted, and the night by their flames torches	of torches overmaster
728	víncunt. Híc re, gína gra, vém „ gem, mis	the night. Hereat the
	conquer. Here (= then) the queen heavy with jewels	queen called for a
729	au, róque po, póscit Ímple, vítque me, ró	heavy jewelled cup of
	and with gold called for and filled with pure wine	gold and filled it with
	pate, ráam, „ quam , Bélus et , ómnes	pure wine — a cup
	a bowl, which Belus and all (descended)	which Belus and all

LINE 727. *Incensí*, nom. plur. m. of *incensus*, -a, -um, perf. part. pass. of *incendō*, -ere, *incendī*, *incensum*, 3 (*in*, = *into*, + root *KAN*, = *to burn*); agrees with *lychni*; *incensi* is emphatic, denoting that the lamps are only now being lighted. — *et*, cop. conj. — *noctem*, acc. sing. of *nōx*, *noctis*, f., 3d; direct obj. of *víncunt*. — *flammis*, abl. plur. of *flamma*, -ae, f., 1st; abl. of the means or instrument, with *víncunt*. — *fūnália*, nom. plur. of *fūnāle*, -is, n., 3d (*fūnis* = *a rope*); subj. of *víncunt*; *funalia* are torches made of twisted fibre or rope, covered with pitch or wax. — *víncunt*, 3d pers. plur. pres. ind. act. of *vincō*, -ere, *vīcī*, *vīctum*, 3; agrees with the subj. *funalia*.

LINE 728. *Híc*, adv. of place. *Hic* in this instance refers to time rather than place, and = *at this stage of the feast, then*. — *rēgína*, nom. sing., subj. of *poposcit*. — *gravem*, acc. sing. f. of the adj. *gravis*, -e, 3d (probably akin to Greek *βαρύς*); agrees with *pateram*. — *gemmis*, abl. plur. of *gemma*, -ae, f., 1st (= lit. *a bud*, hence from the resemblance *a jewel*); abl. of specification, explaining *gravem*. A. & G. 253; B. 226; G. 397; H. 424. — *aurō*, abl. sing. of *aurum*, -i, n., 2d; abl. of specification, joined by *que* to *gemmis*; *pateram gravem gemmis auroque* = *a goblet heavy with jewels and gold*, i.e. a heavy golden goblet encrusted with jewels. This is not an instance of *hendriads*, as some say, for *gemmis* and *auro* go closely with *gravem*, and together make the bowl heavy. — *que*, enclitic cop. conj. — *poposcit*, 3d pers. sing. perf. ind. act. of *poscō*, -ere, *poposcī*, no supine, 3; agrees with the subj. *regina*. The perfect tense describes the single action of Dido in calling for the goblet.

LINE 729. *Implēvit*, 3d pers. sing. perf. ind. act. of *impleō*, -ēre, -ēvī, -ētum, 2 (*in*, = *into*, + *pleō*, = *I fill*); joined by *que* closely to *poposcit*, and in agreement with the same subject *regina*. — *que*, enclitic cop. conj. — *merō*, abl. sing. of *merum*, -i, n., 2d (from the adj. *merus*, -a, -um, = *pure*, supply *vinum*); abl. of the instrument, with *implevit*. *Merum* = the strong, undiluted wine. The wine of the ancient Romans was thick and usually required a large admixture of water before it was fit for drinking. — *pateram*, acc. sing. of *patera*, -ae, f., 1st (from *pateō* = *I lie open*); direct obj. of *poposcit implēvitque*. The *patera* was a large and shallow open bowl, generally used in making libations; cf. *pateris libamus et auro*. — *quam*, acc. sing. f. of the rel. *quī*; agrees with the antecedent *pateram*, and direct obj. of *implēre* understood as the complement of *soliti* (*sunt*). — *Bélus*, gen. *Bēlī*, m., 2d; one of the subjects of *soliti* (*sunt*). Belus was the king of Tyre and the father of Dido and Pygmalion. If this Belus is meant, Vergil makes him the founder of the Tyrian dynasty, but probably the word is a title here (= *Lord*; cf. *Baal*), and is used in much the same way as *Caesar* was by the Roman emperors. — *et*, cop. conj. — *omnēs*, nom. plur. m. substantival of the adj. *omnis*, -e, 3d; joined by *et* to *Belus*, and a subj. of *soliti* (*sunt*).

of Belus' line were | **Ā** Be,ló soli,tí; tum , fácta 730
 wont to fill. Then | from Belus were wont (to fill); then was made
 silence fell within the | si,léntia , téctis: "Iúpter, , hóspiti,bús ,, 731
 hall. "Jupiter, for | silence in the building: "Jupiter, to guests (and hosts)
 men say that thou | nam , té dare , iúra lo,quúntur,
 dost set the laws | for (that) thou givest the laws they say,
 'twixt host and guest, | Húnc lae,túm Tyri,isque di,ém ,, Tro,iáque 732
 be it thy will that this | this joyful both to Tyrians day and from Troy
 day be one of joy to
 the Tyrians and the

LINE 730. **Ā**, prep. with the abl.; gov. *Belo*, denoting origin. *A* or *ab* (*ab* before vowels and *h*, *ab* or *a* before consonants) expresses with the abl.: (1) *the agent*; (2) *place whence*; (3) *cause*; (4) *origin*; (5) *time from which*. *A.* & *G.* 152, *b*, and 153; *B.* 142, 1; *G.* 417, 1; *H.* 434. — **Beló**, abl. sing. of *Bélus*; governed by the prep. *a*; *omnes a Belo* = all (*orti* = descended) from *Belus*. — **soliti**, nom. plur. m. of *solitus*, -a, -um, perf. part. of the semi-deponent *soleō*, -ēre, *solitus sum*, 2; supply *sunt* with *soliti*, = the 3d pers. plur. perf. ind., in agreement with the composite subj. *Belus et omnes*; the predication is grammatically incomplete (though clear from the context) and the *prolative* inf. *implere* must be understood (from *implevit* above). Semi-deponent verbs are those which are active in meaning, but owing to the absence of perfect-stem active tenses supply them in the passive form. There are very few in use, viz. *gaudeo*, *audeo*, and *solo*. *A.* & *G.* 136; *B.* 114, 1; *G.* 167, 1; *H.* 268, 3, and 465, 2, NOTE 2. — **tum**, adv. of time, here connective. — **facta**, nom. plur. n. of *factus*, -a, -um, perf. part. of *fiō*, fieri, *factus sum*, irreg. (used as the pass. of *faciō*); supply *sunt* with *facta*, = the 3d pers. plur. perf. ind. pass. of *facio*, agreeing with the subj. *silentia*. — **silentia**, nom. plur. of *silentium*, -i, n., 2d (*sileō* = *I am silent*; pres. part. *silens*); subj. of *facta* (*sunt*); the plural is poetic for singular. — **tectis**, abl. plur. of *tectum*, -i, n., 2d; abl. of 'the place where.'

LINE 731. **Iúpter**, voc. sing. of *Iúpiter*, gen. *Iovis*, m., 3d (= *Dies* . . . *piter*; cf. Greek *Zeús*, gen. *Δίος*, and the Sanskrit *dju* = *light*, and *dju* = *heaven*); the case of address. Lines 731-735 are spoken by Dido, though the verb of saying does not appear until the end (*dixit*, l. 736). *Jupiter* is addressed, because he was the god of strangers or hospitality, with the title in Greek of *Zeús Xénos* (ξένος = *a stranger*). — **hospitibus**, dat. plur. of *hospes*, *hospitis*, common gender, 3d (= (1) *a host*, (2) *a guest*); dat. of the indirect obj. of *dare*. — **nam**, causal conj., introducing in parenthesis a reason for addressing *Jupiter*; cf. *nam*, l. 65. *Nam* usually stands first and *enim* second in a sentence. — **tē**, acc. sing. of *tū*; subj.-acc. of *dare* in the indirect discourse after *loquuntur*. — **dare**, pres. inf. act. of *dō*, *dare*, *dedi*, *datum*, 1; agrees with the subj.-acc. *te*. *A.* & *G.* 272, and REM.; *B.* 330, 331; *G.* 527; *H.* 534, 535. — **iūra**, acc. plur. of *iūs*, *iūris*, n., 3d; direct obj. of *dare*. *Ius* is used of law, both human and divine, written and unwritten; cf. *iūs gentium*; here it refers to the divinely prompted, unwritten moral principle of hospitality. — **loquuntur**, 3d pers. plur. pres. ind. of the deponent verb *loquor*, -i, *locūtus sum*, 3; the subj. is indefinite, = *they say* (French *on dit*). *Loquor* is seldom found introducing the acc. and inf. construction, though other verbs of saying, e.g. *narrant*, *dicunt*, *ferunt*, etc., are regularly followed by that construction.

LINE 732. **Hunc**, acc. sing. m. of *hic*, *haec*, *hōc*; agrees with *diem*. — **laetum**, acc. sing. m. of the adj. *laetus*, -a, -um; agrees with *diem*; *laetum* is predicative, being the complement of the copula *esse* in the acc. and inf. construction *velis hunc diem laetum esse*. — **Tyriis**, dat. plur. of *Tyrii*, -ōrum, m., 2d; dat. of the indirect obj., dependent on *laetum*. — **que**, enclitic cop. conj.; here *que* . . . *que* (*τε* . . . *καί*) = *both* . . .

733	pro, fécitis	Esse	ve, lís, „	nos, trósque	farers from Troy, and
	(to those who)	set out to be	may'st thou will,	and our	that our children's
734	hu, iús	memi, nísse	mi, nóres.	Ádsit ,	children may keep it
	of this (day)	to be mindful	descendants.	May be present	in mind. May Bac-
	lætiti, æ	„	Bac, chús	dator, ,	ét bona ,
	of joy	Bacchus	giver,	and	kind with us, and gracious

and; refer to the note on *que*, l. 332. — *diem*, acc. sing. of *diēs*, *dieī*, 5th, m. (always in plur.; sometimes f. in sing.); subj.-acc. of *esse laetum* in the acc. and inf. construction dependent on *velis*. — *Troia*, abl. sing. of *Trōia*, -ae, f., 1st; abl. of 'the place from which'; a preposition is not used when the 'place from which' is the name of a town or small island, but if *urbe* had been added in apposition, a preposition (*a* or *ab*, *ex*) would have been necessary. — *que*, enclitic cop. conj.; see *que* above. — *profecitis*, dat. plur. m. of *profectus*, -a, -um, perf. part. of the deponent verb *proficiscor*, -i, *profectus sum*, 3; dat. of the indirect obj., joined by *que* to *Tyriis*; *profecitis* is substantival, = *those who set out*. A. & G. 113, f; B. no reference; G. 437; H. 441. *Profecitis Troia* = *Troianis*, and is a Vergilian variation from what would be simple and expected.

LINE 733. *Esse*, pres. inf. of *sum*; agrees with the subj.-acc. *diem* in the acc. and inf. construction introduced by *velis*. — *velis*, 2d pers. sing. pres. subjunct. of the irreg. verb *volō*, *velle*, *voluī* (akin to Greek *βούλομαι*): the subj. *tu* is contained in the verb. The subjunctive mood is *hortatory*, expressing Dido's entreaty. The *hortatory* subjunctive covers entreaties, mild orders, commands, and concessions. A. & G. 266; B. 274-276; G. 263; H. 484. — *nostrōs*, acc. plur. m. of *noster*, *nostra*, *nostrum*; agrees with *minores*. — *que*, enclitic cop. conj., joining the subordinate *minores meminisse* with *diem laetum esse* above. — *hūius*, gen. sing. m. of *hūc*, *haec*, *hōc*; agrees with *dieī*, which must be supplied from *diem* above. *Hūius* is emphatic, and so is *hunc* in the preceding verse. Verbs which express remembrance or the reverse may govern the genitive case; they appear in most cases to govern the acc. of things, e.g. *haec meminī*, and the genitive of persons, e.g. *fratris meminī*, but this rule has many exceptions. A. & G. 219; B. 206; G. 376; H. 406, 2, and 407. — *meminisse*, perf. inf. act. of *meminī* (perf.), *memineram* (pluperf.), no present stem tenses; agrees with the subj.-acc. *minores* in the acc. and inf. construction dependent on *velis*. A. & G. 143, c; B. 133; G. 175, 5, b; H. 297, I. — *minōrēs*, acc. plur. m. of the comparative adj. *minor*, *minus*, gen. *minōris*, 3d (pos. *parvus*; superl. *minimus*); substantival, the subj.-acc. of *meminisse*. *Minores* (i.e. *natu*) = *descendants*; cf. *maiores* = *ancestors*, and *minimus* (*natu*) and *maximus* (*natu*), superlatives of *iuvēnis* and *senex* respectively.

LINE 734. *Adsit*, 3d pers. sing. pres. subjunct. of *adsum*, *adesse*, *affuī* (*adfui*), a compound of *ad* and *sum*; agrees with the subj. *Bacchus*; the subjunctive mood is *optative*, expressing a wish for the immediate future. A. & G. 267; B. 279; G. 260-262; H. 483, 484. — *laetitiaē*, gen. sing. of *laetitia*, f., 1st (from *laetus*); objective gen., dependent on the idea of agency expressed in *dator*. A. & G. 217; B. 200; G. 363, 2; H. 396, III. With *laetitiaē dator*, cf. l. 636, *laetitiam dei*. — *Bacchus*, gen. *Bacchi*, m., 2d (Greek *Βάκχος*); nom. sing., subj. of *adsit*. *Bacchus*, the son of Jupiter and Semele, was the god of wine and a patron of erotic poets. He was worshipped in Greece and especially Athens under the name of Dionysus, and his festivals were observed with much mingled solemnity and revelry. His worship, as imported from Greece to Rome, was marred by so much licentiousness that it was repeatedly forbidden by law. — *dator*, gen. *datoris*, m., 3d (*dō* = *I give*); nom. sing., in appos. with *Bacchus*. — *et*, cop. conj., connecting *Bacchus* and *Iuno*. — *bona*, nom. sing. f.; agrees with *Iuno*.

Juno: and do ye,	Iūno; Ēt vos, , ó coe,túm, , Tyri,i,	735
Tyrians, honor our	Juno; and you, , o the gathering, , Tyrians,	
gathering with good	cele,bráte fa,véntes." Dīxit, et , in	736
accord." She spake,	honor showing favor." She spoke, and onto	
and poured libation-	men,sám , lati,cúm li,bāvit ho,nórem,	
offering of wine upon	the table of wine poured as libation the offering,	
the board, and after	Primaque, , liba,tó, , sum,mó tenus ,	737
the libation first	and first, libation being made, outside as far as	

— **Iūnō**, nom. sing.; joined by *et* to *Bacchus*. Observe that the singular verb *adsit* agrees only with the nearest subject *Bacchus*, and that it must be understood with *Iuno*.

LINE 735. **Ēt**, cop. conj., connecting this sentence with the one preceding. — **vōs**, nom. plur.; subj. of *celebrate*. *Vos* is very emphatic; Dido has entreated the gods, and directly addresses the Tyrians. — **ō**, exclamation, with the voc. *Tyrii*. When the main verb is an imperative, *o* is occasionally separated from the voc. by an important word. — **coetum**, acc. sing. of *coetus*, -ūs, m., 4th (a collateral form of *coitus*, from *co* = *cum* + *eō*); direct obj. of *celebrate*. — **Tyrii**, voc. plur. of *Tyrii*, -ōrum, m., 2d; the case of address. — **celebráte**, 2d pers. plur. imperative mood act. of *celebrō*, -āre, -āvī, -ātum, 1 (from adj. *celeber*, = *much frequented*); agrees with the subj. *vōs*. *Celebrate* = *honor, celebrate*. — **faventēs**, nom. plur. m. of *favēs*, -entis, pres. part. act. of *faveō*, -ēre, *fāvī*, *fautum*, 2; predicate part., agreeing with the subj. *vōs*. *Celebrate faventes* = *celebrate et favete*, i.e. *honor our gathering with all good will*. Sometimes *favere* is used in the special religious phrase *favete linguis* = lit. *be favorable with your tongues*, i.e. *be silent*, so as to avoid the chance of saying anything of ill omen. *Faventes* means something very different here, and may perhaps be rendered *applauding*.

LINE 736. **Dixit**, 3d pers. sing. perf. ind. act. of *dicō*, -ere, *dixī*, *dictum*, 3; understand *Dido* or *regina* as subject. The abrupt departure from the description into the direct speech of Dido, without any verb of *saying* except *dixit* at the end, is very effective, and is one of the many examples of Vergil's appreciation of variety and mastery of literary devices. — **et**, cop. conj. — **in**, prep.; gov. the acc. *mensam*. — **men-sam**, acc. sing.; governed by the prep. *in*. — **laticum**, gen. plur. of *lātex*, *laticis*, m., 3d; gen. of the substance or material. A. & G. 214, e; B. 197; G. 361; II. 395. *Laticum* explains *honorem* = *the offering of the flowing wine*. *Latex* is usually modified by an adj. = e.g. *Lycaus*, l. 686, or by a genitive, e.g. *latex Lyaei*; but here it is used absolutely with the meaning of *wine*. — **libāvit**, 3d pers. sing. perf. ind. act. of *libō*, -āre, -āvī, -ātum, 1 (akin probably to Greek *λείβω* = *I pour*); joined by *et* to *dixit*, and in agreement with the same subject. *Libavit* = *poured as a libation*; it was customary at all heroic banquets to pour some wine as a thank-offering to the gods; at sacrifices milk was sometimes substituted for wine. — **honōrem**, acc. sing. of *hōnos*, -ōris, m., 3d; direct obj. of *libavit*. We should expect *laticem* or *vinum* as object, but Vergil for variety has *honorem laticum* = *the offering* (special sense) *of wine*.

LINE 737. **Prima**, nom. sing. f. of the adj. *primus*, -a, -um; agrees with the subj. of *attigit* (i.e. *Dido*). *Prima* is an adverbial attribute. A. & G. 191; B. 241, 2; G. 325, REM. 6; H. 443. — **que**, enclitic cop. conj. — **libātō**, abl. sing. n. of *libātus*, -a, -um, perf. part. pass. of *libō* (see *libavit* above); adverbial abl. abs. standing alone and impersonally, i.e. without a substantive. *Libato* = *quum libavisset, when she had made a libation*. Some think that *honore* should be supplied with *libato* in the abl. abs. (in which case *libato* is a masculine abl., not neuter), as the phrase *libavit honorem* occurs

738	áttagit	, óre ;	Túm	Biti,æ	dedit		touched the cup with
	touched (the bowl)	her mouth ;	then	to Bitias	she gave (it)		her lips, then passed
	íncrepi,táns :	" il,le	ímpiger	, haúsit			it to Bitias with a
	challenging :	he	not slow	drained			challenge. Nothing
739	Spúman,tém	pate,ram,	" ét	ple,nó	se		loath he drained the
	foaming	the bowl,	and	brimful himself			foaming bowl, and

just above; then (*honore*) *libato* = *when the libation-offering had been poured*. But probably *libato* is impersonal; cf. other adverbial ablatives, e.g. *auspicato, consulto, audito, optato*, etc., found in Cicero. A. & G. 255, c; B. 227, 3; G. 410, NOTE 4; H. 431, NOTE 2. — *summō*, abl. sing. n. of *summus*, -a, um; partitive adj., agreeing with *ore*. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE 1. — *tenus*, prep. with the abl.; gov. *ore*. *Summo tenus* ore = lit. as far as the surface of her mouth, i.e. with the lips. A. & G. 152, b; B. 142, 3; G. 417, 14; H. 434, NOTE 4. *Tenus* (from the root *ten* or *tan*, as in *ten-do* = *I stretch*, and in Greek *τενω*) is in origin the accusative case of a noun, and so sometimes takes the genitive, e.g. *lumborum tenus* = *as far as the loins*. But *tenus* almost always in prose governs the ablative; in late Latin, it is found with the accusative. *Tenus* always follows the noun which it governs. — *attigit*, 3d pers. sing. perf. ind. act. of *attingō*, -ere, *attigi, attactum*, 3 (*ad + tangō*); joined by *que* to *libavit*, and in agreement with the same subject. — *óre*, abl. sing. of *ōs, óris*, n., 3d; governed by *tenus*. Dido just sipped the wine, for it would have been indecorous for her as queen and a woman to do as Bitias did.

LINE 738. *Tum*, adv. of time. — *Bitiae*, dat. sing. of *Bitiās*, -ae, m., 1st decl. Greek noun; dat. of the indirect obj., dependent on *dedit*. Bitias was one of Dido's courtiers; his name is Phoenician, and occurs in other places in the Aeneid. — *dedit*, 3d pers. sing. perf. ind. act. of *dō, dare, dedī, datum*, 1; understand Dido as subject. — *íncrepitāns*, nom. sing. f. of the pres. part. act. of *íncrepitō*, -āre, -āvī, -ātum, 1; predicate part., agreeing with the subj. of *dedit*; *dedit íncrepitāns* = *dedit (et íncrepitavit or et, dum dat, íncrepitavit)*. There is no notion of *chiding* in *íncrepitāns*; it may be rendered *challenging*. — *ille*, nom. sing.; subj. of *hausit*; *ille* is emphatic. — *ímpiger*, nom. sing. m. of the adj. *ímpiger, ímpigra, ímpigerum* (*in*, = *not*, + *piger*, = *indolent*, hence *quick*); agrees with *ille*; *ímpiger* is an adverbial attribute, = *briskly*. Vergil undoubtedly intends a humorous contrast between the dainty sip of Dido and the deep draught of Bitias. — *hausit*, 3d pers. sing. perf. ind. act. of *hauriō*, -ire, *hausi, haustum*, 4; agrees with the subj. *ille*.

LINE 739. *Spūmantem*, acc. sing. f. of *spūmāns*, -antis, pres. part. act. of *spūmō*, -āre, -āvī, -ātum, 1; agrees with *pateram* attributively. — *pateram*, acc. sing. of *patera*, -ae, f., 1st; direct obj. of *hausit*. — *et*, cop. conj. — *plēnō*, abl. sing. of the adj. *plēnus*, -a, -um (*plēō* = *I fill*); qualifies *auro*. — *sē*, acc. sing. of the reflexive pron. *sē*, gen. *suī*, dat. *sibi*, abl. *sē*; direct obj. of *proluit*. — *prōluit*, 3d pers. sing. perf. ind. act. of *prōluō*, -ere, *prōluī, prōlūtum*, 3 (*prō + luō*); joined by *et* to *hausit* and in agreement with the same subject. *Se proluit* = *drenched himself in the brimming gold*; cf. Horace, speaking of a sailor *multā prolutus vappa* (Mr. Page renders "a sailor soaked in swipes"). There is one of the very few passages in Vergil where we get a glimpse of that heroic humor which is so abundant in Homer. — *aurō*, abl. sing. of *aurum*, -ī, n., 2d; abl. of the means, with *proluit*. *Auro* = *aureā paterā*, *gold* standing by metonymy for the golden bowl. A. & G. 386; B. no reference; G. no reference; H. 637, III.

drenched him in the brimming gold :	próluit ,	aúro ;	Póst ali,í	proce,rés. „ 740
thereafter other chiefs	drenched	in the gold ; afterwards	other	chiefs.
partook. Long-haired	Citha,rá	cri,nítus	I,ópas	Pérsonat , 741
Iopas, whom mighty	On the lyre	long-haired	Iopas	plays loudly
Atlas taught, made	aúra,tá, „	docu,ít	quem ,	máximus ,
the hall resound with	gilded,	taught	whom	most mighty
his gilded lyre. He	Atlas. Híc	canit ,	érran,tém	lu,nám „ 742
sings of the wandering	Atlas.	He	sings of	wandering the moon

LINE 740. *Post*, adv. = *postea* ; *post* is rarely used as an adverb, being a preposition with the accusative; but cf. *ante* used adverbially. — *alii*, nom. plur. m. of *alius*, *alia*, *aliud* ; agrees with *proceres*. — *proceres*, nom. plur. of *procer*, -is, m., 3d (*prō*, = *before*, + CER, root akin to Greek *κῆρα* = the *head*), subj. of *hauserunt* understood (from *hausit* above). — *Citharā*, abl. sing. of *cithara*, -ae, f., 1st (Greek *κithára*) ; abl. of the means or instrument, with *personal*. — *crinitus*, nom. sing. m. of the adj. *crī-nītus*, -a, -um (from *crinis* = *hair*, hence here *with long hair*) ; agrees with *Iopas*. The custom of wearing long hair was followed by ancient bards, because their patron Apollo was represented with flowing hair. — *Iōpās*, gen. *Iōpae*, m., 1st decl. Greek; nom. sing., subj. of *personal*. The introduction of a bard at the feast is consistent with the customs of heroic times; cf. *Phemius* and *Demodocus* in the *Odyssey*. It was a common custom also in Scotland; cf. Sir Walter Scott's "Lay of the Last Minstrel," etc.

LINE 741. *Personat*, 3d pers. sing. pres. ind. act. of *personō*, -āre, -uī, -itum, 1 (*per* + *sonō*) ; agrees with the subj. *Iopas*. — *aurātā*, abl. sing. f. of the adj. *aurātus*, -a, -um (from *aurum* = *gold*) ; agrees with *cithara*. — *docuit*, 3d pers. sing. perf. ind. act. of *docēō*, -ēre, -ui, *doctum*, 2 ; agrees with the subj. *Atlas* in the relative clause introduced by *quem*. — *quem*, acc. sing. m. of the rel. pron. *quī* ; agrees with the antecedent *Iopas*, and is the direct obj. of *docuit*. There is another reading *quae* ; *ea* must in this case be understood as direct object of *personal*, and *quae* is acc. n. plur. governed by *docuit* (*personat ea quae Atlas docuit*). But *quem* is generally preferred, both because *persono* is often used absolutely, i.e. without an object, = *accompanies himself* or *fills (the hall) with music*. — *māximus*, nom. sing. m. of the superl. adj. *māx-imus*, -a, -um (pos. *magnus* ; comparative *maior*) ; agrees with *Atlas* ; *maximus* refers to the stature and strength of *Atlas*. — *Atlās*, gen. *Atlantis*, m., 3d (Greek *Ἀτλας*) ; nom. sing., subj. of *docuit* in the relative clause. In mythology, *Atlas* was one of the giants known as *Titans*, who, for his part in the rebellion against the gods, was forced to bear the world on his shoulders. In Homer he is so described, and is, moreover, called *δολόφρων*, i.e. the possessor of strange and wonderful knowledge. The stories that connect *Atlas* with *Africa* are later; in these we find him as a *Mauritanian* king, very learned in astronomy (from which fact some derive the legend that he supported the world), who, having refused *Perseus* hospitality, was changed by means of *Medusa's* head into the mountain bearing his name. Vergil selects *Atlas* here because of his supposed connection with *Africa*.

LINE 742. *Híc*, nom. sing. m. of the demonstr. pron. *hic*, *haec*, *hōc* ; subj. of *canit* ; *hic* is deictic and emphatic, distinguishing *Iopas* from *Atlas*. — *canit*, 3d pers. sing. pres. ind. act. of *canō*, -ere, *cecini*, *cantum*, 3 ; agrees with the subj. *hic* ; *canit* is active and = *sings of* or *celebrates in song*. — *errantem*, acc. sing. f. of *errāns*, -antis, pres. part. act. of *errō*, -āre, -āvī, -ātum, 1 ; agrees with *lunam* ; *errantem lunam* = *lunae*

743	so, lísque	la, bóres ;	Únde	homi, núm	moon and the suffer-
	and of the sun	the toils ;	whence	of men	ings of the sun ;
	genus , ét	pecu, dés ;	„ un, de	ímber et ,	whence comes the
	the race	and cattle ;	whence	rain and	race of men and
744	íignes,	Árctu, rúm	pluvi, ásqúe	Hya, dás „	beasts ; whence rain
	fires, (he sings of)	Arcturus	and rainy	the Hyades	and fire ; of Arcturus,
					the rainy Hyades, and

errores, the wanderings of the moon. The reference is to the constant change in the moon's position, which is more noticeable as the moon is nearer the earth than any other heavenly body. — *lūnam*, acc. sing. of *lūna*, -ae, f., 1st (= *lucna*, from *luceō*, = *I shine*) ; direct obj. of *canit*. Whereas Homeric and Scottish bards sing songs of the deeds of brave men, Vergil's bard sings of the wonders of the physical world and astronomy. Vergil was evidently attracted to natural philosophy, as we see from his frequent imitation of Lucretius (the author of *De rerum natura*). — *sōlis*, gen. sing. of *sōl*, m., 3d (Greek *ἥλιος*) ; poss. gen., limiting *labores*. — *que*, enclitic cop. conj. — *labōrēs*, acc. plur. of *labor*, *labōris*, m., 3d ; direct obj. of *canit*, joined by *que* to *lūnam*. In *Georgics*, II, 478, *lunae labores* = *the travails of the moon*, a poetic way of referring to *the eclipses* ; and in the same passage the *defectus solis* are mentioned (*the eclipses of the sun*). So here *labores* possibly = *eclipses* (*defectus*, the proper word), and suggests also the great tasks which the sun has to perform in following its course in the heavens.

LINE 743. *Unde*, adv. of 'place from which,' here introducing the indirect question (*canit, unde sit hominum genus*). A. & G. 334 ; B. 300 ; G. 467 ; H. 528, 2, and 529, I. — *hominum*, gen. plur. of *homō*, -inis, m., 3d ; adnominal gen. of specification, describing *genus*. — *genus*, gen. *generis*, n., 3d ; nom. sing., subj. of *sit* understood in the indirect question. — *et*, cop. conj. — *pecudēs*, nom. plur. of *pecus*, *pecudis*, f., 3d (sing. = a single head of cattle ; the plur. = *cattle* in general ; collateral form *pecus*, *pecoris*, n., 3d, = a herd, usually of cattle) ; subj. of *sint* understood in the indirect question introduced by *unde*. — *unde*, adv., repeated rhetorically from *unde* above. — *ímber*, gen. *imbris*, m., 3d (akin to Greek *ὄμβρος*) ; nom. sing., one of the subjects of *sint* understood (*unde ímber et íignes sint*). — *et*, cop. conj. — *ígnēs*, nom. plur. of *ígnis*, -is, m., 3d ; joined by *et* to *ímber*, and one of the subjects of *sint* understood. All these subjects had been discussed by the Ionic philosophers in Asia Minor ; some held water to be the primal element, others the air, others fire, etc. ; they greatly advanced natural philosophy, and by setting men's mind at work paved the way for mental and moral philosophy.

LINE 744. *Arctūrum*, acc. sing. of *Arctūrus*, -ī, m., 2d (Greek *Ἄρκτοῦρος* = *the Bear-Keeper*) ; direct obj. of *canit*. This star, near the tail of the Bear (hence its name), is the brightest star in Boötes ; its rising and setting were said to be accompanied by storms. — *pluviās*, acc. plur. f. of the adj. *pluvius*, -a, -um (from *pluit*, = *it rains*) ; qualifies *Hyadas* ; observe that the Latin exactly translates the Greek word *Hyadas* (from *ueiv*, = *to rain*). — *que*, enclitic cop. conj. — *Hyadās*, acc. plur. of *Hyades*, -um, f., plur. 3d (Greek *Ῥάδες*, from *ῥεiv*, = *to rain*) ; Greek acc. (*Ῥάδας*), joined by *que* to *Arcturum* ; a direct obj. of *canit*. The Hyades are seven stars in Taurus, and their rising in the spring brought rain (whence their name). Mythology makes them daughters of Atlas, who made such lament for their brother Hyas, killed by a boar, that Jupiter changed them to stars. The *Hyades* are known in Latin as *Suculae* (= *Little Pigs*), which word illustrates the popular derivation from *ūs*, gen. *ūs*, = a pig. — *geminōs*, acc. plur. m. of *geminus*, -a, -um ; agrees with *Triones*. — *que*, enclitic cop. conj. — *Triōnēs*, acc. plur. of *Triōnēs*, -um, m., plur. 3d (from *triō*, originally *ter-id*, = a plough-

the twin Bears; why	gemi,nósque	Tri,ónes ;	Quíd	tan,tum 745
winter suns so haste	and twin	the Wains (Bears);	(sings) why	so much
to dip in ocean, and	ócea,nó	prope,rént	" se, tingere	," sóles
what delay checks the	in the ocean	hasten	themselves	to dip
slow-gliding nights.	Híber,ní,	vel ,	quæ tar,dís	" mora , 746
The Tyrians redouble	wintry,	or	what lingering	delay
with applause, and	noctibus	, óbset.	Íngemi,nánt	plau,sú 747
	the nights	hinders.	Redouble	with applause

ing ox); direct obj. of *canit*, joined by *que* to *Hyadas*; *geminos Triones* = lit. *the twin oxen*, i.e. *the twin Bears* (Greater and Lesser). The regular Latin word for the north is *septentriones* (*septem triones* = *seven oxen*). Both the Greater and Lesser Bear consist of seven stars. Their regular names are *Ursa Maior* and *Ursa Minor*.

LINE 745. *Quid*, adverbial n. acc. sing. of the interrog. pron. *quis, quae, quid*; introduces the indirect question *quid soles properent*, dependent on the principal verb *canit*, l. 742. — *tantum*, adv. of degree, extending *properent*. For the adverbial use of the acc. sing. n. of adjectives, consult the references under *multum*, l. 3. — *óceanó*, abl. sing. of *óceanus*, -i, m., 2d (Greek *ókeanos*); abl. of 'the place where' with *tingere*. — *properent*, 3d pers. plur. pres. subjunct. act. of *properō*, -āre, -āvī, -ātum, I (from *properus* = *hastening*); agrees with the subj. *soles*; the mood is subjunctive because *quid* (after *canit* understood from above) introduces an indirect question. — *sē*, acc. plur. of the reflexive pron.; direct obj. of *tingere*. — *tingere*, pres. inf. act. of *tingō*, -ere, *tinxi, tinctum*, 3 (Greek *τέγω*); poetic *prolative* inf., dependent on *properent*; in prose we should require *ut* with the subjunctive, expressing purpose, e.g. *properent ut se tinguant*. A. & G. 273, c; B. 326, NOTE; G. 421, NOTE I, a; H. 533, II. — *sólēs*, nom. plur. of *sól*, *sólis*, m., 3d; subj. of *properent* in the indirect question. This line and the one following are repeated word for word from *Georgics*, II, 481, 482.

LINE 746. *Hiberni*, nom. plur. m. of the adj. *hibernus*, -a, -um (for *hiem-ernus*, from *hiemps*, gen. *hiemis*, = *winter*); agrees with *soles*. — *vel* (probably old imperative of *volō*), enclitic disjunctive conj., joining the alternative theme *quae mora obstat* with *quid soles properent*. A. & G. 156, c; B. 342; G. 494; H. 554, II, 2. — *quae*, nom. sing. f. of the interrog. adj. *quī, quae, quod*; agrees with *mora*, and is followed by the subjunct. *obstat* in indirect question. — *tardis*, dat. plur. f. of the adj. *tardus*, -a, -um; agrees with *noctibus*. *Tardis* is contrasted with *properent*; the sun sinks swiftly in winter, while in summer the nights are long in coming on. — *mora*, gen. *morae*, f., 1st; nom. sing., subj. of *obstat*. — *noctibus*, dat. plur. of *nōx*, *noctis*, f., 3d (Greek *νύξ*); governed by *obstat*. — *obstet*, 3d pers. sing. pres. subjunct. act. of *obstō*, -āre, *obstīti, obstātum*, I (*ob*, = *in the way*, + *stō*, = *I stand*); agrees with the subj. *mora*, and, being a compound of *ob*, governs the dat. *noctibus*; the indirect question (*canit*) *quae mora* requires the subjunct. *obstat*.

LINE 747. *Ingeminant*, 3d pers. plur. pres. ind. act. of *ingeminō*, -āre, -āvī, -ātum, I (*in*, = *upon*, intensive, + *geminō*, = *I double*, hence *I redouble*); agrees with the subj. *Tyrii*. — *plausū*, abl. sing. of *plausus*, -ūs, m., 4th (from *plaudō*, = *I clap*); abl. of manner, with *ingeminant*. Some MSS. read *plausum*, direct obj., = *they redouble their applause*, but *plausu* is more in Vergil's style; cf. *Aen.* IX, 811, *ingeminant hastis* = *they redouble* (i.e. their blows) *with their spears*, and *Georgics*, I, 333, *ingeminant Austri*, where *ingemino* is used absolutely. — *Tyrii*, nom. plur.; subj. of *ingeminant*. — *Trōēs* (Greek *Τρῶες*), nom. plur.; subj. of *sequuntur*. Observe the juxtaposition of the two subjects *Tyrii* and *Troes*; this is intended to give a distributive effect such as in

748	Tyri,í, „ Tro,ésque se,quúntur. Néc non ,	the Tyrians, and the Trojans . follow. Nor not	the Trojans follow.
	ét vari,ó „ noc,tém ser,móne tra,hébat	also changing „ the night with talk was protracting	Thereto besides with changing talk hapless
749	Infel,líx Di,dó, „ lon,gúmque bi,bébat	unhappy Dido, „ and lasting was drinking in	Dido drew out the night, and drank in
750	a,mórem, Múlta su,pér Pria,mó rogi,táns, „	love, „ many things about Priam asking,	lasting love, asking many a question of
751	super , Héctore , múlta; Núnc, quibus,	about Hector „ many things; now what	Priam, many of Hector; now in what

Greek would be attained by μέν . . . δέ. — **que**, enclitic cop. conj., joining its own to the preceding clause. — **sequuntur**, 3d pers. plur. pres. ind. of the deponent verb *sequor*, -i, *secutus sum*, 3; agrees with the subj. *Troes*.

LINE 748. **Nec** (= *neque, nor, and . . . not*), negative cop. conj.; joins this sentence to the one above, and with *non* (*nec non = nor . . . not*) makes an emphatic assertion. — **nōn**, negative adv. — **et**, cop. conj., here = *etiam, moreover*. — **variō**, abl. sing. m. of the adj. *varius*, -a, -um; agrees with *sermone*. — **noctem**, acc. sing. of *nōx, noctis*, f., 3d; direct obj. of *trahēbat*. — **sermōne**, abl. sing. of *sermō, -ōnis*, m., 3d; abl. of the means, or abl. of manner, with *trahēbat*. — **trahēbat**, 3d pers. sing. imperf. ind. act. of *trahō, -ere, trāxī, tractum*, 3; agrees with the subj. *Dido*.

LINE 749. **Infelix** (*in = not, + felix = fortunate*), adj. nom. sing. f.; agrees with *Dido*. *Infelix* is attributive, but by its emphatic position suggests that Dido was doom-ing herself by protracting the night with talk. — **Didō**, gen. *Didōnis* or *Didūs*, f., 3d; nom. sing., subj. of *trahēbat*. — **longum**, acc. sing. m. of the adj. *longus*, -a, -um; agrees with *amorem*; *longum* is very forcible, and = *unceasing*. Cf. *longa oblivia = endless forgetfulness*. — **que**, enclitic cop. conj. — **bibēbat**, 3d pers. sing. imperf. ind. act. of *bibō, -ere, bibī, bibitum*, 3 (root BI = πi, in πiνω = *I drink*); joined by *que* to *trahēbat*, and in agreement with the same subj. *Dido*. — **amōrem**, acc. sing. of *amor, -ōris*, m., 3d; direct obj. of *bibebat*.

LINE 750. **Multa**, acc. plur. of the adj. *multus*, -a, -um; substantival, and direct obj. of *rogitans*. — **super**, prep. with the acc. and abl.; gov. the abl. *Priamo*. *Super* usually = *over*, of place, denoting *motion over* with the acc., and *rest over* with the ablative. Here *super* = *de, over, touching, concerning*. A. & G. 153, and 260; B. 143; G. 418, 4; H. 435. — **Priamō**, abl. sing. of *Priamus*, -i, m., 2d; governed by *super*. *Dido* makes eager inquiries respecting the principal figures and events connected with the siege of Troy. — **rogitāns**, nom. sing. f. of the pres. part. act. of *rogitō, -āre, -āvī, -ātum*, 1 (frequentative of *rogo*; cf. *clāmō*, and *clāmītō*); predicate part., agreeing with *Dido*; *rogitans = dum rogitat*. — **super**, prep. (see above); gov. *Hectore*. The repetition *multa super . . . super . . . multa* expresses the eager interest which Dido takes in her distinguished guest and the heroes whom he had personally known. — **Hectore**, abl. sing. of *Hector, -is*, m., 3d; governed by *super*. — **multa**, acc. plur. n.; direct obj. of *rogitans*; *multa* is repeated from above, and expresses great excitement.

LINE 751. **Nunc**, adv. of time, with *rogitans* understood. Observe the *anaphora, nunc . . . nunc, now . . . now*, and the skill with which Vergil breathes the spirit of reality into his picture of Dido's increasing eagerness to hear of Troy. *Nunc . . . nunc* suggests that Aeneas no sooner answers one question than Dido asks another. — **quibus**, abl. plur. n. of the interrog. adj. *quī, quae, quod*; agrees with *armis*. — **Aurōrae**,

armor the son of the | Aúro,ræ " ve,nisset , filius , ármis ;
 Dawn had come; now | of Aurora had come the son with arms ;
 of what sort were the | Nunc, qua,lés Dio,médis e,quí ; , nunc, , 752
 steeds of Diomedes; | now of what sort of Diomedes the horses (were) ; now
 now how mighty was | quántus A,chíllés. "Ímmo age, et , á 753
 Achilles. "Nay | how mighty (was) Achilles. "Nay come, and from
 come, guest," she | pri,má , dic, , hósper, o,rígine , nóbis
 sayeth, "and from the | first tell, o guest, the origin to us
 earliest beginning tell

gen. sing. of *Aurōra*, f., 1st (akin to Greek *αὐ-ός*, = *ἡ-ός*, the Dawn); poss. gen., limiting *filius*. Aurora was the wife of Tithonus, and the mother of Memnon. — *venisset*, 3d pers. sing. pluperf. subjunct. act. of *veniō*, -ire, *veni*, *ventum*, 4; agrees with the subj. *filius*; the mood is subjunct. in the indirect question introduced by (*rogitans*) *quibus* . . . *armis*. — *filius* (voc. *filī*), nom. sing. m.; subj. of *venisset*; *filius* = *Memnon*. Memnon is probably called the son of Aurora because he came from the east. — *armis*, abl. plur.; abl. of manner, with *cum* omitted. With this passage cf. l. 489, *nigri Memnonis arma*. The arms of Memnon were made by Vulcan.

LINE 752. *Nunc*, adv., repeated rhetorically from the verse above. — *quālēs*, nom. plur. m. of the interrog. adj. *quālis*, -e (= of what kind?); agrees with *equi*. — *Diomēdis*, gen. sing. of *Diomēdēs*, m., 3d (Greek *Διομήδης* = *Zeus-counselled*); poss. gen., limiting *equi*. Diomedes was the son of Tydeus, hence often called *Tydidēs*. The horses of Diomedes here mentioned are those which took part in the chariot race (Iliad, XXIII, 377 ff.). It was an unfortunate question on Dido's part, for Diomedes had captured these horses from Aeneas. For this reason, some suppose that other horses of Diomedes are meant, for he both bred and captured others; but there are none sufficiently famous, except the horses which Diomedes and Ulysses took from the camp of Rhesus. As this latter incident was painted on the temple walls, perhaps the horses of Rhesus are referred to (see lines 469-473). — *equi*, nom. plur.; subj. of *essent* understood in the predicate *quales essent*; *essent* is the subjunct. due to the indirect question with *quales*. — *nunc*, adv., repeated by *anaphora* for effect; see *nunc* above. — *quantus*, nom. sing. m. of the interrog. adj. *quantus*, -a, -um; agrees with *Achilles*. — *Achillēs* (for decl. see *Achilli*, l. 30), nom. sing., subj. of *esset* in the indirect question (*rogitans*) *quantus esset Achilles*.

LINE 753. *Immō* (perhaps = *ipsimō*, from *ipse*), adv., used both affirmatively and negatively; it heightens a previous statement when affirmative (*yes indeed*), and makes a correction or removes some doubt when negative (*nay rather*). *Immo age et dic* = *nay rather, come tell us*, etc. — *age*, 2d pers. sing. imperative mood act. of *agō*, -ere, *ēgi*, *actum*, 3; the subj. *tu* is contained in the verb. *Age*, as often, precedes and makes emphatic a second imperative *dic*. — *et*, cop. conj. — *ā*, prep. with the abl.; gov. *origine*, denoting source. — *primā*, abl. sing. f. of the adj. *primus*, -a, -um; agrees with *origine*, and exercises a partitive force. A. & G. 193; B. 241; G. 291, REM. 2; H. 440, 2, NOTE 1. — *dīc*, 2d pers. sing. imperative mood act. of *dīcō*, -ere, *dixi*, *dictum*, 3; the subj. *tu* is implied; *dic* is joined by *et* to *age*. As *dic* (for *dice*) from *dico*, so is the imperative *fer* from *fero*, and *fac* from *facio*; A. & G. 128, c; B. 116, 3; G. 130, 5; II. 238. — *hospes*, gen. *hospitis*, m., 3d (= (1) *host*, (2) as here, *guest*); voc. sing.; the case of address. — *origine*, abl. sing. of *origō*, -inis, f., 3d (*orior* = *I rise*); governed by the prep. *ā*. — *nóbis*, dat. plur.; dat. of the indirect obj. governed by *dic*.

754	Insidiās,	in,quit, "Danaūm, " ca,súsque	to us the treachery of
	the ambush,"	she says, "of the Greeks, and the fortunes	the Greeks, thy peo-
755	tu,órum,	Érro,résque tu,ós; " nam , té	ple's fate, and thine
	of thy (people),	and wanderings thy; for thee	own wanderings; for
756	iam , séptima ,	pórtat Ómnibus , érran,tém "	'tis now the seventh
	now seventh	carries all wandering	summer that carries
	ter,rís et ,	flúctibus , áestas."	thee a wanderer over
	over lands and	over seas (waves) the summer."	all lands and seas."

LINE 754. *Insidiās*, acc. plur. of *insidiae*, -ārum, f., plur., 1st (from *insido*; cf. *incidat*, l. 719); direct obj. of *dīc*. *Insidias* refers to the wooden horse, filled with armed men, which the Trojans are induced by Sinon's guileful tale to take within the city walls, and to the sack of Troy; this forms the subject-matter of the second book of the *Aeneid*. — *inquit*, 3d pers. sing. pres. ind. act. of the defective verb *inquam*; agrees with the understood subj. *Dido*; *inquit*, as it regularly does, is included in the quotation to which it refers. A. & G. 144, b; B. 134; G. 175, 2; H. 297, II, 2. — *Danaūm*, contracted gen. plur. (for *Danaōrum*; cf. *Teucrūm*, l. 555); subjective gen., limiting *insidias*. — *cāsūs*, acc. plur.; direct obj. of *dīc*, joined by *que* to *insidias*. — *que*, enclitic cop. conj. — *tuōrum*, gen. plur. m. of *tuus*, -a, -um; substantival, and poss. gen., limiting *casus*.

LINE 755. *Errōrēs*, acc. plur. of *error*, -ōris, m., 3d (from *errō*, = *I wander*); direct obj. of *dīc*, joined by *que* to *casus*. The wanderings of Aeneas are related in the third book of the *Aeneid*. — *que*, enclitic cop. conj. — *tuōs*, acc. plur. m. of *tuus*; agrees with *errores*. — *nam*, causal conj., introducing an explanation of *errores*. — *tē*, acc. sing. of *tū*; direct obj. of *portat*. — *iam*, adv. of time, extending *portat*. — *septima*, nom. sing. f. of the adj. *septimus*, -a, -um (ordinal of *septem*); agrees with *aestas*. The wanderings of Aeneas are apportioned as follows: (1st year) After the fall of Troy, Aeneas spends the winter in preparing a fleet; (2d) sails in the spring to Thrace, and tries to settle, but is deterred by the omen of Polydorus, and leaves in the next spring; (3d, 4th, and part of the 5th year) Aeneas sails to Delos, and thence, as advised by Anchises, to Crete, where they attempt to found Pergameum, but owing to plague and blighted crops they sail away, and as directed by the *penates* (and Anchises, who remembers Cassandra's prophecy) make for Italy; they encounter the Harpies and a storm, and reach Actium; (winter of 5th year) they spend the winter at Actium, and celebrate games; (6th year) Aeneas sails along the coast of Epirus to Buthrotum, meeting Helenus and Andromache; Helenus foretells their visit to Sicily, and warns them to sail round Sicily, and escape Scylla and Charybdis; the Trojans sail on and anchor in a port near Mount Aetna in Sicily; they meet Achaemenides, who had been left behind by Odysseus' company among the Cyclopes, and also see Polyphemus, but escape him by sailing away with Achaemenides; they coast along Sicily, passing many towns, to Drepanum, where Anchises dies; (7th year) early in the summer, Aeneas sails to Carthage. — *portat*, 3d pers. sing. pres. ind. act. of *portō*, -āre, *āvī*, -ātum, I; agrees with the subject. *aestas*.

LINE 756. *Omnibus*, abl. plur. f. of *omnis*, -e, adj., 3d; agrees with *terris*. — *errantem*, acc. sing. m. of *errāns*, -antis, pres. part. act. of *errō*, -āre, *āvī*, -ātum, I; predicate part., agreeing with *te*; *errantem* practically = *qui erravisti omnibus terris et fluctibus*, et nunc erras. — *terris*, abl. plur.; abl. of 'place over which' (locative). — *et*, cop. conj. — *fluctibus*, abl. plur. of *fluctus*, -ūs, m., 4th; abl. of 'place over which,' joined by *et* to *terris*. — *aestas*, gen. *aestātis*, f., 3d; nom. sing., subj. of *portat*.

VERGIL'S AENEID, BOOK I.

COMPLETELY SCANNED

VERGIL'S AENEID, BOOK I.

PREFACE AND INVOCATION

Árma vi_rúmque ca_nó || Tro_iáe qui , prímus ab , óris
Ítali_ám, || fa_tó profu_gús, || La_víniaque , vénit
litora, , múl_tum il_le ét ter_rís || iac_tátus et , álto
ví supe_rúm sae_váe || memo_rém Iu_nónis ob , íram,
múlta quo_que ét bel_ló pas_sús || dum , cónderet , úrbem, 5
ínfer_rétque de_ós Lat_ió, || genus , únde La_tínium
Alba_níque pa_trés , at_que áltae , móenia . Rómae.

Músa, mi_hí cau_sás memo_rá, || quo , aúmine , láeso,
quídve doléns, re_gína de_úm || tot vólvere , cásus
ínsig_ném pie_táte vi_rúm, || tot ad_íre la_bóres 10
ímpule_rít. Tan_táene || ani_mís coe_léstibus , írae?

THE WRATH OF JUNO

Úrbs an_tíqua fu_ít, || Tyri_í tenu_ére co_lóni,
Cártha_go, Ítali_ám con_trá || Tibe_rínaque , lónge
óstia, , dives opúm || studi_ísque aspérrima , bélli;
quám Iu_nó fer_túr || ter_rís magis , ómnibus , únám 15
pósthabi_tá colu_ísse Sa_mó; || hic , íllius , áрма,

híc currús fuit; , hóc || regnúm dea , géntibus , ésse,
 sí qua , fáta sinánt, || iam , túm tenđítque fo,vétque.
 Prógeniém sed ením || Troiáno a , ságuine , dúci
 aúdie,rát, Tyriás || olím quae , vérteret , árces; 20
 hínc populúm la,té re,gém || bel,lóque supérbum
 véntu,rúm éxcidió Lib,yáe; || sic , vólvere , Párcas.
 Íd metuéns vete,risque me,mór || Sa,túrnia , bélli,
 príma quod , ád Troiám || pro , cáris , gésserat , Árgis:
 nécdum etiám cau,sae íra,rúm || sae,víque dolóres 25
 éxcide,ránt animó: || manet , álta , ménte repóstum
 iúdicíúm Pari,dís || spre,táeque iníúria , fórmæ,
 ét genus , invi,sum, || ét raptí Gany,médís ho,nóres:
 hís ac,cénsa supér || iac,tátos , áequore , tóto
 Tróas, , réliquiás || Dana,um átque im,mítis A,chílli, 30
 árce,bát longé Latió, || multósque per , ánnos
 érra,bánt ac,tí fatís || mari,a ómnia , círcum.
 Tántae , mólis erát || Ro,mánam , cóndere , géntem.
 Vix e , cónspectú || Sicu,láe tel,lúris in , áltum
 véla da,bánt lae,tí || ét spu,más salis , áere ruébant, 35
 cúm Iu,no áeter,núm || ser,váns sub , péctore , vúl nus
 háec seqúm: “Me,ne ínceptó || de,sístere , víctam,
 néc posse Ítaliá || Teu,crórum a,vértere , régem?
 qúippe ve,tór fa,tís. || Pal,lásne ex,úrere , clássem
 Árgi,vum átque ipsós || potu,ít sub,mérgere , pónto, 40
 únius , ób no,xam ét furiás || A,jiácis O,íli?

Ípsa, Io, vís rapi, dúm || iacu, láta e , núbibus , ígnem,
 dísie, cíque rapi, tés || e, vértit, que áequora , vén-tis;
 illum ex, spi, ran, tēm || trans, fíxo , péc-tore , flám-mas
 túrbine , córripu, ít || scopu, lóque in, fíxit acu, to; 45
 ást ego, , quáe di, vum || ince, dó regí-na, Io, vísque
 ét soror , ét con, iún-x, || uná cum , génte tot , ánnos
 bélla ge, ro. É-t quis, quám || nu-men Iu, nónis ad, órat
 praétere, a aut sup, pléx || a, rís impónet ho, nórem?"

SHE CONFERS WITH AEOLUS

Tália , flám-ma, tó || se, cūm dea , córde vo, lú-tans 50
 nímbo, rum in patriám, || loca , féta fu, réntibus , aústris,
 Áeoliám venit. , Híc || vastó rex , Áeolus , ántro
 lúctan, tés ven, tós || tem, pésta, tésque so, nóras
 ímperió premit, , ác vin, clís || et , cárcere , frénat.
 Ílli in, dígnan, tés || mag, nó cum , múrmure , móntis 55
 círcum , cláustra fre, mún-t; || cel, sá sedet , Áeolus , árce,
 scé-ptra tenéns, mol, lítque ani, mós || et , témperat , íras :
 ní faciát, mari, a ac terrás || coe, lúmque pro, fúndum
 quíppe feránt rapi, dí se, cūm || ver, rántque per , áuras :
 séd Pater , ómni, poténs || spe, lúncis , áb-didit , átris, 60
 hóc metuéns, || mol, émque et , móntes , ínsuper , áltos
 ímposu, ít, regémque de, dít, || qui , fóedere , cértó
 ét preme, re ét laxás || sci, rét dare , iússus ha, bénas.
 Ád quem , túm Iu, nó || sup, pléx his , vó-cibus , úsa est :

“Áeole, , námque tibi || divúm pater , átque hominúm rex 65
 ét mulcére dedit fluctús || et , tollere , vénto,
 géns inimíca mihi || Tyr, rhénúm , návigat , áequor,
 Ílium in , Ítaliám portáns || victósque penátes :
 incute , vím ven, tís || sub, mérsas, que óbrue , púppes,
 aut age , díversós || et , dísiice , córpora , pónto. 70
 Súnť mihi , bis septém || prae, stánti , córpore , nýmphae,
 quárum , quáe for, má || pulchérřima , Déio, pēia,
 connubi, ó iun, gám stabi, lí || propriámque dicábo,
 ómnes , út te, cüm || meri, tís pro , tálibus , ánnos
 éxigat , ét pul, chrá || faci, át te , próle pa, réntem.” 75
 Áeolus , haec con, trá : || “Tuus , , Ó regína, quid , óptes,
 éxplo, rare labór ; || mihi , iússa cap, éssere , fás est.
 Tú mihi , quód, cum, que hóc regni, || tu , scéptra Io, vémque
 concili, ás, tu , dás epu, lís || ac, cúbere , dívum,
 nímbo, rúmque fa, cis || tem, pésta, túmque poténtem.” 80

A STORM THREATENS THE FLEET

Háec ubi , dícta, || ca, vúm con, vēr̃sa , cúspide , mόνtem
 ímpulit , ín latus : , ac ven, tī, || velut , ágmine , fácto,
 quá data , pórtā, ru, ũnt || et , térras , túrbine , pérflant.
 Íncubu, ere ma, ri, || to, túmque a , sédibus , ímis
 únā Eup, rúsque No, túsque ru, ũnt || cre, bérque pro, céllis 85
 Áfricus , , ét vastós || vol, vúnť ad , lítora , flúctus.
 Ínsequi, tūr clamórque vi, rúm || stri, dórque ru, déntum.

Éripíunt subitó nu_bés || coe_lúmque di_émque
 Téucro_rum éx oculís ; || pon_tó nox , ín_cubat , átra.
 Íntonu_ére pol_i ét cre_bris || micat , ígnibus , áether, 90
 práesen_témque vi_rís || in_téntant , ómnia , mórtem.
 Éxtem_plo Áene_áe || sol_vúntur , frígore , mémbra ;
 íngemit , ét duplicés || ten_déns ad , sídera , pálmās
 tália , vóce refért : || “O , térque quatérque be_áti,
 quéis ante óra patrúm || Tro_iáe sub , móenibus , áltis 95
 cóntigit , óppete_re ! || Ó Dana_úm for_tissime , géntis
 Týdi_dé, me_ne Ília_cís || oc_cúbere , cámpis
 nón potu_ísse tu_áque ani_mam || hánc ef_fúndere , d_éxtra,
 sáevus ubi Áeaci_dáe || teló iacet Héctor, ubi íngens
 Sárpe_dón, ubi , tót Simo_ís || cor_répta sub , úndis 100
 scúta vi_rúm gale_ásque || et , fórtia córpora , vólvit ?”

SHIPWRECK

Tália , iáctan_tí || stridéns Aquilónè pro_célla
 vélum advérsa ferít, || fluctúsque ad , sídera , tóllit.
 Frángun_túr remí ; || tum , próra a_vértit et , úndis
 dát latus ; , ínsequítúr cumu_ló || prae_rúptus a_quáe mons. 105
 Hí sum_mo ín fluctú pen_dént, || his , únda dehíscens
 térram in_tér fluctús ape_rít, || furit , áestus a_rénis.
 Trés Notus , ábreptás || in , sáxa la_téntia , tórquet ;
 sáxa vo_cánt Ita_lí || medi_ís quæ in , flúctibus , áras,
 dórsum im_máne ma_rí sum_mó ; || tres , Éurus ab , álto 110

in brevia , ét syr_ttés ur_guét, ॥ mise_rabile , vísu,
 illi_dítque va_dís ॥ at_que ággere , cingit a_rénae.
 Únam, , quáe Lyci_os ॥ fi_dúmque ve_hébat O_rónten,
 ípsius , ánte oeu_lós ॥ ingéns a , vértice , póntus
 in pup_pím ferit : , éxcuti_túr ॥ prop_núsque mágister 115
 vólvitur , in caput ; , ást il_lám ॥ ter , flúctus i_bídem
 tórquet agéns cir_cum, ॥ ét rapi_dús vorat , áequore , vértex.
 Áppa_rént rari ॥ nan_tés in , gúrgite , vásto,
 árma vi_rúm tabu_láeque ॥ et , Tróia , gáza per , úndas.
 Iám vali_dam Ílio_nei navém, ॥ iam , fórtis A_{ch}átae, 120
 ét qua , véctus A_bás, ॥ et , quá gran_dáevus A_létes,
 vícit hiémps ; ॥ la_xís late_rúm compágibus , ómnes
 áccipi_unt inímicum im_brém ॥ ri_mísque fa_tíscent.

INTERVENTION OF NEPTUNE

Íntere_a mag_nó ॥ mis_céri , múrmure , póntum,
 émis_sámque hie_mém ॥ sen_sít Neptúnus et , ímis 125
 stáгна refúsa va_dís, ॥ gravi_tér com_mótus ; et , álto
 prospiciéns sum_má ॥ placi_dúm caput , éxtulit , únda.
 Disiec_tam Áene_ae ॥ to_tó videt , áequore , clássem,
 flúctibus , óppres_sós Tro_as ॥ coe_líque ruína.
 Néc latu_rére do_li ॥ fra_trém Iu_nónis et , írae. 130
 Eúrum ad , sé Zephy_rúmque vo_cát, ॥ dehinc , tália , fátur :
 “tántane , vós gene_rís ॥ tenu_it fi_dúcia , véstri ?
 Iám coe_lúm ter_rámque ॥ me_o sine , númine , , vénti,

misce_{re}, ét tantás || au_détis , tóllere , móles ?
 quós ego , — séd mo_tós || prae_{st}át comp_onere , flúctus: 135
 póst mihi , nón simi_li || poe_ná com_{missa} lu_etis.
 Má_turáte fu_gám, || re_gique haec , dícite , véstro:
 nón il_li ímperí_um pelagi || sae_vúmque tri_déntem,
 séd mihi , sórte da_túm. || Tenet , ille im_mánia , sáxa,
 véstras , , Eúre, do_mós; || il_lá se , iáctet in , aúla 140
 Aéolus , ét clau_só || ven_tórum , cárcere , régnet.”
 Sic ait , , ét dic_tó citi_us || tumi_da áequora , plácat,
 cóllectásque fu_gát nu_bés || solémque re_dúcit.
 Cýmotho_e simul , ét Tri_tón || an_níxus acúto
 détru_dúnt na_vés scopuló; || levat , ípse tri_dénti, 145
 ét vastás ape_rít syrtés || et , témp_erat , áequor,
 átque ro_tis sum_más || levi_bús per_lábitur , úndas.
 Ác velutí mag_no ín populó || cum , saepe co_orta est
 séditió, sae_vítque ani_mís || ignóbile , vúl_gus,
 iámque fa_cés et , sáxa volánt, || furor , árma minístrat: 150
 túm pie_táte gra_vem ác meri_tís || si , fórte vi_rúm quem
 cóspexére, silént || ar_réctis_{que} aúribus , ádstant;
 ille re_gít dic_tís ani_mós, || et , péctora , múl_cet:
 síc cun_etús pelagi || cecidit fragor , , áequora , póstquam
 próspiciéns geni_tor || coeló_{que} in_véctus ap_{er}to 155
 fléctit e_quós cur_rúque voláns || dat , lóra se_cúndo.

THE TROJANS LAND IN AFRICA

Défes_i Aénea_dáe || quae , próxima , lítora cúrsu
 cóntendúnt pete_re, ét Liby_iáe || ver_túntur ad , óras.
 Ést in , séces_sú || lon_gó locus : , ínsula , pórtum
 éfficit , óbiec_tú late_rúm, || quibus , ómnis ab , álto 160
 frángitur , ínque si_nús || scin_dít sese únda re_dúctos.
 Hínc at_{que} hínc vas_té rup_es || gemi_nique mi_nántur
 ín coelúm scopu_lí, || quo_rúm sub , vértice , láte
 áquora , túta si_lént : || tum , sílvis , scána cor_rúscis
 désuper , hórren_tique || a_trum nemus , ímminet , úmbra ; 165
 frónte sub , ádversá || scopu_lís pen_déntibus , ántrum,
 íntus a_quáe dul_cés || vi_vóque se_dília , sáxo,
 Nýmpha_rúm domus . , Híc || fes_sás non , víncula , náves
 úlla te_nént, un_có || non , álligat , áncora , mórsu.
 Húc septem Aéne_as || col_léctis , návibus , ómni 170
 éx nume_ró subit ; || ác mag_nó tel_lúris amóre
 égres_si ópta_tá || poti_untur , Tróes a_réna,
 ét sale , táben_tés ar_tús || in , lítore , pónunt.
 Ac pri_múm sili_ci || scin_tíllam ex_cúdit A_{ch}átes
 súscépit_{que} igném foli_s || at_{que} árida , círcum 175
 nútri_ménta de_dít || rapu_ít_{que} in , fómite , flámmam.
 Túm Cere_rém cor_rúptam un_dís || Cere_alia_{que} árma
 expedi_unt, fes_si re_rúm ; || frugés_{que} re_céptas
 ét tor_rére paránt flam_mís || et , frángere , sáxo.

THE FEAST ON THE SHORE

Aénéas scopulū || intereā conscēndit, et , ómnem 180
 prospēctū latē || pelagó petit, , Ánthea , sí quem
 iactatū ventó videát, || Phrygiásque bi_rémes,
 aut Capyn, , aut cel_sis || in , púppibus , árma Caíci.
 Návem in , cónspectú nullám, || tres , lítore , cérvos
 prospicit , érrantés; || hos , tóta ar_ménta sequúntur 185
 á tergo, ét longúm || per , válles , páscitur , ágmen.
 Cónstitit , híc, || arcúmque manú cele_résque sagíttas
 córripuit, || fidús quae , téla gerébat A_chátés;
 dúcto_résque ipsós primúm, || capi_tá álta feréntes
 cónibus , árboreís, ster_nít, || tum , vúlgu; et , ómnem 190
 míscet agéns telís || nemo_ra ínter , fróndea , túrbam.
 Néc prius , ábsistít, || quam , séptem ingéntia , víctor
 córpora , fúndat humo, || ét numerúm cum , návibus , æquet.
 Hínc portúm petit, , ét sociós || partítur in , ómnes.
 Vína bonús quae , déinde cadís || one_rárat A_céstes 195
 lítore , Trínacrió || dede_rátque abeúntibus , héros,
 dívidit, , ét dic_tis || mae_réntia péctora , múlcet:
 “Ó socií, neque ením igna_rí || sumus , ánte malórum,
 ó pas_sí gravióra, || da_bít deus , hís quoque , fínem.
 Vós et , Scýllaeám rabiém || penitúsque sonántes 200
 ácces_tis scopulós; || vos , ét Cyclópea , sáxa
 éxper_tí. Revo_cáte anímós, || maes_túmque timórem

mittere. , Fôrsan et , hæc || oîlm memi,nisse iu,vabit.
 Pér vari,ôs casús, || per , tót dis,crimina , rerum
 téndimus , in Latíúm, || sedés ubi , fáta qui,étas 205
 ósten,dunt: il,líc || fas , régna re,surgere , Tróiae.
 Dúra,te, ét vos,mét || re,bús ser,váte se,cúndis.”
 Tália , vóce refért; || cu,risque in,géntibus , æger
 spém vul,tú simu,lát, || premit , áltum , córde dol,órem.
 Ílli , sé prae,dae áccin,gunt || dapi,búsque fu,túris: 210
 térgora , dérapi,unt cos,tis, || et , víscera , núdant;
 párs in , frústa se,cánt, || veri,búsque tre,méntia , figunt;
 lítoze a,éna lo,cánt ali,í, || flam,másque mi,nístrant.
 Túm vic,tú revo,cánt vi,rés, || fu,síque per , hérbam
 ímple,túr vete,rís Bac,chi || pin,gúsque fe,rínae. 215
 Póstquam ex,émpta fam,és epu,lis, || men,sæque re,mótae,
 ámis,sós lon,gó || soci,ós ser,móne re,qúirunt,
 spémque me,túmque in,tér dubi,í, || seu , vívere , crédant,
 síve ex,tréma pa,tí || nec , iam éxau,díre vo,cátos.
 Præcipu,é pius , Aéne,ás || nunc , ácris Orónti 220
 núnc Amy,cí casúm || gemit , ét cru,délia , sécum
 fáta Ly,cí, for,témque Gy,án, || for,témque Clo,ánthum.

VENUS APPEALS TO JUPITER

Ét iam , finis erát: || cum , Iúpiter , æthere , súmmo
 déspeci,éns mare , vélivo,lúm || ter,rásque ia,céntes,
 lítoza,que ét la,tós popu,lós, || sic , vértice , céli 225

cónstitit, , ét Liby,æ || defixit , lúmina , régnis.
 Átque il,lúm ta,lés || iac,tántem , pectore , cúras
 tristior , ét lacrimís || oculós suffúsa ni,téntes
 álloqui,túr Venus : , “Ó || qui , rés homi,númque de,úmque
 æter,nís regis , imperi,ís, || et , fúlmine , térres, 230
 quíd meus , Aené,ás || in , té com,mittere , tántum,
 quíd Tro,és potu,ére, || qui,bús, tot , fúnera , pássis,
 cúnctus ob , Ítali,ám || ter,rárum , claúditur , órbis ?
 Cérte hinc , Róma,nós olím, || vol,véntibus , ánnis,
 hinc fore , dúcto,rés || revo,cáto a , sángine , Teúcri 235
 qui mare, , qui ter,rás || om,ní diti,óne te,nérent,
 pollici,tús : || quae , té, geni,tór, sen,téntia , vértit ?
 Hóc equi,dem ócca,súm Tro,iæ || trist,ésque ru,ínas
 sóla,bár, fat,ís || con,trária , fáta repéndens.
 Núnc ea,dém for,túna vi,rós || tot , cásibus , áctos 240
 insequi,túr. Quem , dás fi,ném, || rex , mágne, la,bórum ?
 Ánte,nór potu,ít, || medi,ís el,ápsus Achívis,
 Íllyri,cós penetráre si,nús || at,que íntima , tútus
 régna Li,búrno,rum, || ét fontém supe,ráre Timávi,
 únde per , óra no,vém || vastó cum , múrmure , móntis 245
 it mare , próruptum || ét pela,gó premit , árva so,nánti.
 Híc tamen , ille ur,bém Pata,ví || se,désque lo,cávit
 Teúcro,rum, ét gen,tí || no,mén dedit, , ármaque , fíxit
 Tróia ; , núnc placidá || compóstus , páce qui,éscit :
 nós, tua , prógeni,és, || coe,lí quibus , ánnuis , árcem, 250

návibus , infan,dum ! ámis,sis , ॥ uníus ob , íram
 pródimur , , átque Itális ॥ lon,gé disiúngimur , óris.
 Híc pietátis ho,nós ? ॥ sic , nós in , scéptra re,pónis ? ”

PROPHECY OF ROMAN GREATNESS

Ólli , súbri,déns ॥ homi,núm sator , átque de,órum
 vúltu , , quó coe,lúm ॥ tem,péstátésque se,rénat , 255
 óscula , liba,vít nat,té , ॥ dehinc , tália , fátur :
 “Párce me,tú , Cythe,réa ; ॥ ma,nént im,móta tu,órum
 fáta ti,bí ; ॥ cer,nés ur,bem ét pro,míssa La,víni
 móenia , , súbli,mémque ॥ fe,rés ad , sídera , coéli
 mágnanímum Aéne,án ; ॥ neque , mé sen,téntia , vértit . 260
 Híc — tibi , fábor e,ním , ॥ quan,dó hác te , cúra re,mórdet ,
 lóngius , ét vol,véns ॥ fa,tórum ar,cána mo,vébo —
 béllum ingéns geret , Ítali,á , ॥ populósque fe,róces
 cóntun,dét ; ॥ mo,résque vi,rís et , móenia , pónet ,
 tértia , dúm Lat,ió ॥ reg,nántem , viderit , áestas , 265
 térnaque , tránsie,rínt ॥ Rutulís hi,bérna sub,áctis .
 Át puer , Áscani,ús , ॥ cui , núnc cognómen Iúlo
 ádditur , , — Ílus e,rát , ॥ dum , rés stetit , Ília , régno , —
 trígin,tá magnós ॥ vol,véndis , ménsibus , órbes
 ímperi,o éxple,bít , ॥ reg,númque ab , séde La,víni 270
 tránsferet , , ét lon,gám ॥ multá vi , múniet , Álbam .
 Híc iam , tér cen,túm ॥ to,tós reg,nábitur , ánnos
 génite sub , Héctore,á , ॥ do,néc regína sa,cérδος

Márte gra_vís gemi_nám || pa_rtú dabit , Ília , prólem.

Índe lupæ ful_vó || nu_tricis , tégmine , lætus

275

Rómulus , éxci_piét ge_ntem, || ét Ma_vórtia , cóndet

moénia , , Róma_nósque || su_o de , nómine , dícet.

Hís ego , néc me_tás re_rúm || nec , témpora , póno ;

ímp_eriúm sine , fíne de_dí. || Quin , ásp_era , Iúno,

quæ mare , núnc ter_rásque me_tú || coe_lúmque fa_tígat,

280

cónsili_a ín meli_us refe_rét, || me_cúmque fo_vébit

Róma_nós, re_rúm domi_nós, || ge_ntémque to_gátam.

Síc placi_túm. || Veniét lustris la_béntibus , átas,

cúm domus , Ássa_ra_ci || Phthiám cla_rásque My_cénas

sérvitió premet, , ác vic_tís || domi_nábitur , Árgis.

285

Násce_túr pulchrá || Troiá_nus o_rígine , Cæsar,

ímp_eri_{um} ócea_nó, || fa_mám qui , términet , ástris,

Iúlius, , á magnó || de_míssum , nómen Iúlo.

Húnc tu o_lím coe_ló, || spoliis Ori_entis o_pnústum,

áccipiés se_cúra; || vo_cábitur , híc quoque , vótis.

290

Ásp_era , túm posi_tís || mi_téscent , sácula , béllis;

cána Fi_dés et , Vésta, || Re_mó cum , frátre Qui_rínus

iúra da_búnt; || di_ræ fer_ro ét compágibus , ártis

claúdentúr bel_li po_rté; || Furor , ímpius , íntus,

sæva se_déns super , árma, || et , céntum , víñctus a_enís

295

póst ter_gúm no_dís, || fremet , hórridus , óre cru_ento.”

MEETING OF VENUS AND ÆNEAS

Hæc ait: , ét Maiá genitúm || de,mittit ab , álto,
 út ter,rae, útque no,væ || pate,ánt Car,tháginis , árces
 hóspiti,ó Teu,crís, || ne , fáti , néscia , Dido
 finibus , árce,rét. || Volat , ille per , áëra , mágnum 800
 rémigi,ø ála,rum, || ác Liby,æ citus , ádstitit , óris.
 Ét iam , iússa fa,cit; || po,núntque fe,rócia , Póeni
 córda, volénte de,ø; || ín pri,mís regína qui,étum
 áccipit , ín Teu,crós || ani,múm men,témque be,nígnam.
 Át pius , Aéne,ás || per , nóctem , plúrima , vólvens, 805
 út pri,múm lux , álma da,ta ést, || ex,íre loc,ósque
 éxplo,ráre nov,ós, || quas , vénto ac,çesserit , óras,
 qui tene,ánt, nam in,cúlta vidét, || homi,nésne fe,ræne,
 quérere , cóstitu,ít, || soci,ísque ex,ácta re,férre.
 Clássem in , cónvex,ó || nemo,rúm sub , rúpe ca,váta 810
 árbori,bús clau,sám cir,cum || átque hor,réntibus , úmbris
 ócculit: , ípse únó || gradi,túr comi,tátus A,cháte,
 bína ma,nú la,tó || cri,spáns has,tília , férro.
 Cui ma,tér medi,á || se,se tulit , óbvia , sílva,
 vírginis , ós habi,túmque geréns || et , vírginis , árma 815
 Spárta,næ, vel , quális equ,ós || Thre,íssa fat,ígat
 Hárpaly,cé, volu,crémque fu,gá || prae,vértitur , Hébrum.
 Námque hume,rís de , móre habi,lém || sus,pénderat , árcum
 véna,tríx, dede,rátque co,mám || dif,fúndere véntis,

núda genú, || no,dóque si,nús collécta fluéntes. 320
 Ác prior, , “Heús,” inquit, “iue,nés, || mon,strate me,arum
 vidistís si , *quam* híc || er,rantem , fórtē so,rórum,
 succin,ctám phare,tra || ét macu,lósaē , tégmīne , lyncis,
 aút spu,mántis ap,ri cursúm || cla,móre pre,méntem.”
 Sic Venus; , ét Vene,ris con,tra || sic , fílius , órsus: 325
 “Núlla tu,arum au,díta mi,hí || neque , vísa so,rórum,
 Ó—quam , té memo,rém, vir,gó? || nam,que haúd tibi , vúltus
 mórtalís, || nec , vóx homi,ném sonat. , Ó dea , cértē:
 án Phoe,bí || soror? , án nym,phárum , sán,guinis , úna?
 Sís fe,líx, no,strúmque le,vés, || quae,cúmque, la,bórem, 330
 ét quo , súb coe,ló tan,dém, || quibus , órbis in , óris
 iácte,múr, doce,ás. || Igná,ri homi,númque lo,córumque
 érra,mús, ven,to || húc et , vástis , flúctibus , ácti.
 Múlta ti,bí ánte ar,ás || no,stra cadet , hóstia , dextra.”

THE TALE OF DIDO'S FLIGHT

Túm Venus; , “Haúd equi,dém || ta,li me , dígnor ho,nóre; 335
 vírgini,bús Tyri,ís || mos , ést gest,are pha,rétram,
 púrpure,óque al,té || su,rás vin,cire co,thúrno.
 Púnica , régna ví,dés, || Tyri,ós et Agénoris , úrbem;
 séd fi,nés Liby,cí, || genus , ín,tra,ctá,ble , béllo.
 Ímperi,úm Didó || Tyri,á regit , úrbe pro,fécta, 340
 gérma,núm fugi,éns. || Longa ést in,iúria, , lóngae
 ámbagés; sed , súmma se,quár || fa,stígia rérum.

Huic con*i*u*n*x Sy*ch*æus e*r*át, || di*t*íssimus , ágri
 Phéni*cum*, ét magnó || mise*r*é di*l*éctus a*m*óre,
 cui pater , íntactám dede*r*át, || pri*m*isque iu*g*árat 845
 ómini*b*ús. Sed , régna Ty*r*i || ger*m*ánus ha*b*ébat
 Pýgmalión, || sce*l*ere ánte ali*o*s im*m*ánior , ómnes.
 Quós in*t*er medi*u*s || ve*n*it furor. , Ílle Sy*ch*æum
 impius , ánte a*r*ás || at*que* aúri , cæcus a*m*óre
 clám fer*r*o incautú*m* supe*r*át, || se*c*urus a*m*órum 850
 germa*n*æ; factú*m*que || di*u* celávit, et , ágram,
 múlta malús simuláns, || va*n*á spe , lúsit a*m*ántem.
 Ípsa sed , ín som*n*is || inhu*m*át*i* , vénit imágo
 cóniugis; , óra mo*d*is || at*t*óllens , pállida , míris,
 crúde*l*es a*r*ás || tra*i*éctaque , péctora , férro 855
 núda*v*it, cae*c*umque do*m*ús || scelus , ómne re*t*éxit.
 Tú*m* cele*r*are fu*g*ám || patriá*que* ex*c*edere , suádet,
 aúxi*l*iumque vi*a*e || vete*r*es tel*l*úre re*cl*údit
 thesau*r*ós, || ignó*tum* argé*n*ti , póndus et , aúri.
 Hís com*m*óta fu*g*ám || Didó soci*o*sque pa*r*ábat. 860
 Có*n*veniú*n*t, quibus , aút odiú*m* || cru*d*éle ty*r*ánni
 aút metus , ácer e*r*át; || na*v*és, quae , fórte pa*r*átae,
 córripiú*n*t, one*r*ánt*que* auró. || Por*t*ántur a*v*ári
 Pýgmaliónis op*e*s pelagó; || dux , fémina , facti.
 Déve*n*ere locós, || ubi , nú*n*c ingé*n*tia , cé*n*is 865
 móenia , súrgen*t*em*que* || no*v*æ Car*t*háginis , árcem,
 mércat*ique* solú*m*, || facti de , nó*m*ine , Býrsam,

taúri,nó quan,túm || pos,sént cir,cúmdare , térgo.
 Séd vos , qui tandém, || quibus , aút ve,nístis ab , óris,
 quóve te,nétis i,tér?" || Quae,rénti , tálibus , ille 370
 súspi,ráns, imóque tra,héns || a , péclore , vócem :

REPLY OF ÆNEAS

"Ó dea, , sí pri,má || repe,téns ab o,rígene , pérgam,
 ét vacet , ánnalés || nos,trórum au,dire la,bórum,
 ánte di,ém clau,só || compónat , vésper Olýmpo.
 Nós Tro,ia ánti,quá, || si , véstras , fórte per , aúres 375
 Tróiae , nómen i,t, || di,vérsa per , áquora , véctos
 fórte su,á Liby,cis || temp,éstas , áppulit , óris.
 Súm pius , Aéne,ás, || rap,tós qui ex , hóste pe,nátes
 clásse vehó me,cúm, || fa,má super , áthera , nótus.
 Ítali,ám quae,ró || patri,am, ét genus , áb Iove , súmmo. 380
 Bis de,nís Phrygi,úm || con,scéndi , návibus , áquor,
 mátre de,á mon,stránte vi,ám, || data , fáta se,cútus.
 Vix septém con,vúlsæ un,dís || Euróque sup,érsunt.
 Ípse ignótus, egéns, || Liby,æ desérta per,ágro,
 Eúro,pa átque Asi,á pul,sús." || Nec , plúra que,réntem 385
 pássa Ve,nús medi,ó || sic , inter,fáta dol,óre est :

VENUS REASSURES HIM BY AN OMEN

"Quísqvis es, , haúd, cre,do, || ínvi,sús coe,léstibus , aúras
 víta,lés car,pís, || Tyri,ám qui ad,véneris , úrbem.
 Pérge mo,do, átque hinc , té re,gínae || ad , límina , pérfer.

Námque tibi reducés sociós || classemque relátam 390
 nuntio, et , in tutum || versis aquilonibus , actam,
 ni frustra augurium || vani docuere parentes.
 Áspice , bis senós || lætantes , agmine , cýnos,
 ætheriá quos , lapsa plagá || Iovis , ales aperto
 turbabát coeló ; || nunc , terras , ordine , longo 395
 aut capere, aut captas || iam , despectare videntur :
 ut reducés illi ludunt || stridentibus , alis,
 ét coetú cinxere polúm, || cantusque dedere,
 haud aliter puppesque tuæ || pupbesque tuorum
 aut portum tenet, , aut pleno || subit , ostia , vélo. 400
 Perge modo, ét, || qua , te ducit via, , dirige , gréssum.”
 Dixit; et , avértens || roseá cervíce refúlsit,
 ámbrosiæque comæ || divinum , vértice odórem
 spiravére : || pedés vestis deflúxit ad , ímos ;
 ét vera incésu || patuit dea. , Ílle ubi , mátrem 405
 ágnovit, talí || fugientem est , voce secútus :
 “ Quid natum toties || crudélis , tú quoque , falsis
 ludis imáginibús ? || cur , dextrae , iungere , dextram
 nón datur, , ac verás || audire et , réddere , voces ? ”

VEILED IN A CLOUD ÆNEAS AND ACHATES VIEW THE CITY

Talibus , incusát, || gressumque ad , mœnia , téndit. 410
 Át Venus , obscuró || gradientes , aëre , sapsit,
 ét multó nebulæ || circum dea , fúdit amíctu,

cérnere , né quis e₁ós , ॥ neu , quís con₁tíngere , pósset.
 Móli₁ríve mo₁ram , ॥ aút veni₁éndi , póscere , caúsas.
 Ipsa Paphú₁m sub₁límis abí₁t , ॥ se₁désque re₁vísit 415
 láeta suás , ubi , témplum il₁lí , ॥ cen₁túmque Sa₁báo
 thúre ca₁lént a₁ræ ॥ ser₁tísque re₁céntibus , hálant.
 Córripu₁ére vi₁am íntere₁á , ॥ qua , sémita , mónstrat.
 Íamque as₁cénde₁bánt col₁lém , ॥ qui , plúrimus , úrbi
 ímminet , ॥ ádversásque ॥ aspéctat , désuper , árces. 420
 Míra₁túr mo₁lem Aéneás , ॥ ma₁gália , quóndam ;
 míra₁túr portás , ॥ strep₁túmque et , stráta vi₁árum.
 Ínstant , árden₁tés Tyri₁i ॥ pars , dúcere , múros ,
 móli₁ríque ar₁cem , ॥ ét mani₁bús sub₁vólvere , sáxa ;
 párs optáre lo₁cúm ॥ tec₁to , ét con₁clúdere , súlco ; 425
 iúra ma₁gístra₁túsque legúnt , ॥ sanc₁túmque se₁nátum ;
 híc portús ali₁i éffodiúnt ; ॥ hic , álta theátris
 fúnda₁ménta lo₁cánt ali₁i , ॥ ímma₁nésque colúmnas
 rúpibus , éxci₁dúnt , ॥ sce₁nís deco₁ra álta fu₁túris :
 quális apés aestáte no₁vá per , flórea , rúra 430
 éxer₁cét sub , sóle la₁bór , ॥ cum , géntis a₁dúltos
 édu₁cúnt fetús , ॥ aut , cúm li₁quéntia , mélla
 stípan₁t , ॥ ét dul₁cí ॥ disténdunt , néctare , céllas ;
 aút one₁ra áccipiúnt ॥ veni₁éntum , aut , ágmine , fácto
 ígna₁vúm fu₁cós ॥ pecus , á prae₁sépibus , árcent : 435
 fervet opús , redo₁léntque thymó ॥ fra₁grántia , mélla.
 “Ó for₁túnatí , ॥ quo₁rúm iam , móenia , súrgunt !”

Aéneás ait, , ét, ॥ fastígia , súspect , úrbis.
 Ínfert , sé saeptús nebulá, ॥ mi,rábile , dictu,
 pér mediós, mis,cétque vi,rís ; ॥ neque , cérnitur , úlli. 440

THE TEMPLE OF JUNO

Lúcus in , úrbe fuít mediá, ॥ lac,tíssimus , úmbrae,
 quó pri,múm iac,tátí un,dís ॥ et , túrbine , Póeni
 éffo,dére lo,có signúm, ॥ quod , régia , Iúno
 mónstra,rát, caput , ácris equi ; ॥ sic , nám fore , bello
 égregi,am ét faci,lém vic,tú ॥ per , sácula , géntem. 445
 Híc templúm Iunóni ingéns ॥ Sidónia , Dído
 cónde,bát, do,nís ॥ opu,léntum et , númine , dívae ;
 aérea , cuí gradi,bús ॥ surgébant , límina , , níxaeque
 aére tra,bés : ॥ fori,bús cardó stri,débat a,énis.
 Hóc pri,mum ín lu,có ॥ nova , rés obláta tì,mórem 450
 léniit , , híc pri,mum Aéneás ॥ spe,ráre salútem
 aúsus et , áfflic,tís ॥ meli,ús confidere , rébus.
 Námque sub , ingen,tí ॥ lustrát dum , síngula , témplo
 régi,nam ópperi,éns, ॥ dum , , quæ fortúna sit , úrbi,
 ártifi,cúmque ma,nús ॥ in,tér se ope,rúmque la,bórem 455
 míra,túr, videt , Ília,cás ॥ ex , órdine , púgnas,
 béllaque , iám famá ॥ to,túm vulgáta per , órbem,
 Átri,dás, Priamúmque, ॥ et , sævum am,bóbus Achíllen.
 Cónstitit , , ét lacri,máns, ॥ “ Quis , iám locus,” , inquit , “ Acháte,
 quæ regi,o ín ter,rís ॥ nos,tri non , pléna la,bóris? 460

Én Priamús ! ॥ Sunt , híc etiám sua , præmia , laúdi ;
 súnt lacrimæ rerum , ॥ ét mentém mortália , tángunt.
 Sólve me_tús ; feret , hæc aliq_uám ॥ tibi , fáma sa_lútem."
 Sic ait , , átque animúm ॥ pictúra , páscit ináni,
 múlta geméns , ॥ largóque huméctat , flúmine , vúltum. 465

THE PICTURED WALLS

Námque vidébat, utí ॥ bel_lántes , Pérgama , círcum
 hác fuge_rént Graií , ॥ preme_rét Troiána iu_véntus ;
 hác Phryges ; , insta_rét cur_rú ॥ cris_tátus Achíllés.
 Néc procul , hinc Rhe_sí ॥ niveís ten_tória , vélis
 ágnos_cit lacrimáns , ॥ primó quæ , pródita , sómno 470
 Týdi_dés mul_tá ॥ vas_tabat , cæde cru_éntus,
 árdentésque avértit equós ॥ in , cástra, pri_úsquam
 pábula , gústas_sént Troiæ ॥ Xan_thúmque bi_bissent.
 Párte aliá fugi_éns ॥ amíssis , Tróilus , ármis,
 infelíx puer , , átque impár ॥ cong_réssus Achílli, 475
 fértur equís, cur_rúque hæ_rét ॥ resupínus ináni,
 lóra tenéns ॥ tamen : , huic cer_vixque comæque tra_húntur
 pér ter_ram , ét ver_sá ॥ pul_vís in_scribitur , hásta.
 Ínterea ad templúm ॥ non , æquæ , Pálladis , ibant
 crínibus , Ília_dés pas_sís , ॥ pep_lúmque ferébant 480
 súpplici_tér tristés ॥ et , túnsæ , péctora : pálmis ;
 díva soló fixós oculós ॥ avérsa tenébat.
 Tér cir_cum Ília_cós ॥ rap_táverat , Héctora , múros,

éxani,múmque au,ró || cor,pús ven,débat A,chíles.
 Túm ve,ro íngen,tém gemi,túm || dat péctore ab , ímo, 485
 út spoli,a, út currús, || ut,que ípsum , córpus amíci,
 ténden,témque manús || Priamúm conspéxit in,ermes.
 Sé quoque , principi,bús || per,míxtum agnóvit A,chívis,
 Éo,ásque aci,és || et , nígrí , Mémnonis , árma.
 Dúcit A,mázoní,dúm || lunátis , ágmina , péltis 490
 Pénthesiléa fu,réns, || medi,isque in , mílibus , árdet,
 aúrea , súbnec,téns || ex,sértae , cingula , mámmae
 bélla,tri,x, au,détque vi,rís || con,cúrrere , vírgo.

DIDO

Hác dum , Dárdani,o Aéne,æ || mi,ránda vi,déntur,
 dúm stupet, , óbtutú,que || hae,rét defixus in , úno, 495
 régi,na ad tem,plúm, || for,má pulchér,rima , Dído,
 ín,ces,sít, mag,ná iuve,núm || sti,pánte ca,térva.
 Quális in , Eúro,tæ rip,ís || aut , pér iuga , Cýnthy
 éxer,cét Di,ána cho,rós, || quam , mílle seq,útae
 hínc at,que hínc || glome,rántur o,réades : , illa pha,rétram 500
 fért hume,ró, || gradi,énsque de,ás super,éminet , ómnes ;
 Láto,næ tacitúm || perténtant , gaúdia , péctus :
 tális e,rát Didó, || ta,lém se , læta fer,ébat
 pér medi,ós, in,stáns ope,rí || reg,nisque fu,túris.
 Túm fori,bús di,væ, || medi,á tes,túdine , témpli, 505
 sápta ar,mís || soli,óque al,té sub,níxa res,édit.

Iúra da,bát legésque vi,rís, || ope,rúmque la,bórem
 pártibus , æqua,bát iustís, || aut , sórte tra,hébat ;
 cúm subitò Aéne,ás || con,cúrsu ac,cédere , mágno
 Ánthea , Sérge,túmque vi,dét || fortémque Clo,ánthum 510
 Teúcro,rúmque ali,ós, || a,tér quos , æquore , túrbo
 díspule,rát, || peni,túsque ali,ás a,véxerat , óras.
 Óbstupu,ít simul , ípse || si,múl per,cússus A,chátes
 léstiti,áque me,túque : || avi,dí con,iúngere , déxtras
 árde,bánt ; sed , rés ani,mós || in,cógnita , túrbat. 515
 Díssimu,lánt ; || et , núbe ca,vá specu,lántur a,mícti,
 quæ for,túna vi,rís ; || clas,sém quo , lítore , línquant ;
 quíd veni,ánt : || cun,ctís nam , lécti , návibus , íbant,
 óran,tés veni,am, || ét tem,plúm cla,móre pe,tébant.

THE TROJANS TELL THEIR STORY

Póstquam in,trógres,si, || ét co,rám data , cópia , fándi, 520
 máximus , Ílio,neús || placi,dó sic , péctore , cópit :
 “ Ó regína, || no,vám cui , cóndere , Iúpiter , úrbem
 iústiti,áque de,dít || gen,tés fre,qnàre supérbas,
 Tróes , té mise,rí, || ven,tís mari,a ómnia , vécti,
 óra,mús : || prohi,be ínfan,dós a , návibus , ígnes ; 525
 párce pi,ó gene,rí, || ét propi,ús res , áspice , nóstras.
 Nón nos , aút fer,ró || Liby,cós popu,làre pe,nátes
 vénimus, , aút raptás || ad , lítora , vértete , prædas :
 nón ea , vís ani,mó, || nec , tánta supérbia , víctis.

Ést locus, , Hésperiám || Graií cognómine , dícunt, 530
 térra an_tiqua, || poténs armís at_que úbere , glébae ;
 Oéno_ítri colu_ére vi_rí ; || nunc , fáma mi_nóres
 Ítaliám di_xisse du_cís || de , nómine , géntem.
 Híc cur_sús fuit ;
 cú_m subi_to ássurgéns fluctú || nim_bósus Or_íon 535
 ín vada , cáeca tulít, || peni_túsque pro_cácibus , aústris
 pér_que un_dás, super_ánte saló, || per_que ínvia , sáxa
 dispulit. , Húc pau_cí || ves_trís ad_návimus , óris.
 Quód genus , hóc homi_núm ? || quae_ve hunc tam , bárbara , mórem
 pérmit_tit patri_a ? hóspitió || prohi_bémur a_rénae ! 540
 Bélla ciént, || pri_máque ve_tánt consístere , térra.
 Sí genus , húma_num || ét mort_ália , témnitis , árma,
 át spe_ráte de_ós || memo_rés fan_dí átque nef_ándi.
 Réx erat , Aéne_ás no_bís, || quo , iústior , álter
 nec pie_táte fu_ít || nec , béllo , máior et , armis : 545
 quém si , fáta vi_rúm ser_vánt, || si , véscitur , aúra
 aétheri_á, || neque ad_húc cru_délibus , ócubat , úmbris,
 nón metus ; , óffició || nec , té cer_tásse pri_órem
 pónite_át. || Sunt ét Sicu_lís regi_ónibus , úrbes,
 árvaque , , Tróia_nóque || a , ságuine , clárus A_céstes. 550
 Quássatám ven_tís || lice_át sub_dúcere , clássem,
 ét sil_vís ap_táre tra_bés || et , stríngere , rémos,
 sí datur , Ítaliám, || soci_ís et , rége re_cépto,
 téndere, ut , Ítaliám || lae_tí Lati_úmque pe_támus,

sín ab,súmpta sa,lús, ॥ et , té, pater , óptime , Teúcrum, 555
 póntus ha,bét Liby,æ, ॥ nec , spés iam , réstat I,úli,
 át freta , Sícani,æ sa,l'tém ॥ se,désque pa,rátas,
 únde huc , ádvectí, ॥ regémque pe,támus A,céstén."
 Tálibus , Ílio,neús; ॥ cun,ctí simul , óre fre,mébant
 Dárdani,dæ.

560

DIDO'S WELCOME AND GENEROUS OFFER

Túm brevi,tér Di,dó, ॥ vultúm de,míssa profátur:
 "Sóluite , córde me,túm, ॥ Teu,crí, se,clúдите , cúras.
 Rés du,ra ét reg,ní novitás ॥ me , tália , cógunt
 móli,rí, ét la,té ॥ fi,nés custóde tu,éri.
 Quís genus , Aénea,dúm, ॥ quis , Tróia,e , nésciat , úrbem, 565
 virtutésque vi,rósque, ॥ aut , tánti in,céndia , bélli?
 Nón obtúsa ade,ó ॥ gestámus , péctora , Póeni;
 néc tam a,vérsus e,quós ॥ Tyri,á Sol , iúngit ab , úrbe.
 Seú vos , Hésperi,ám magnám ॥ Sa,túrnia,que árva,
 síve Ery,cís fi,nés ॥ regémque optátis A,céstén, 570
 aúxili,ó tu,tós di,míttam, ॥ opi,búsque iu,vábo.
 Vúltis et , hís me,cúm ॥ pari,tér consídere , régis?
 Úrbem , quám statu,ó, ve,stra ést: ॥ sub,dúcite , náves;
 Trós Tyri,úsque mi,hí ॥ nul,ló dis,crimine ag,éture.
 Átque uti,nám rex , ípse, ॥ No,tó compúlsus e,ódem, 575
 áfforet , Aéne,ás! ॥ Equi,dém per , lítora , cértos
 dímit,tam, ét Liby,æ ॥ lustráre ex,trema iu,bébo,
 sí quibus , éie,ctús ॥ sil,vis aut , úrbibus , érrat."

ÆNEAS DISCLOSED

Hīs animū arrectī dictīs, ॥ et, fortis Achates
 ét pater, Aeneās ॥ iam dudum erumpere, núbem 580
 ardebant. ॥ Prior, Aeneán compéllat Achates:
 “Nate deá, quae, nūc animó ॥ senténtia, surgit?
 Ómnia, túta vidés, ॥ classem sociósque receptos.
 Únus abést, medió in fluctú ॥ quem, vidimus, ípsi
 súmersum; ॥ dictīs respondent, cétera, mátris.” 585
 Vix ea, fátus erat, ॥ cum, circumfúsa repente
 scíndit, sé núbés ॥ et in, áthera, purgat apértum.
 Réstitit, Aeneās ॥ claráque in, luce refúlsit,
 ós humerósque deó similis: ॥ namque ipsa decóram
 cæsariém nató genetríx ॥ luménque iuventae 590
 púrpureū ét laetós ॥ oculís afflárat honóres:
 quále manus addunt ॥ ebori decus, aut ubi, flávo
 argéntum Pariúsve lapis ॥ circúmdatur, auro.
 Túm sic, régīnam álloquitúr, ॥ cunctisque repente
 improvísus aít: “Corám, quem, quæritis, adsum 595
 Tróius, Aeneās, ॥ Libycís eréptus ab, úndis.
 Ó sola infandós ॥ Troiæ miseráta labóres,
 quæ nos, reliquías Danaúm, ॥ terræque marisque
 ómnibus, éxhaustós ॥ iam, casibus, ómnium eígenos,
 úrbe domó sociás, ॥ grátēs persólvere, dignas 600
 nón opis, ést nostrae, ॥ Didó, nec, quidquid ubique est

géntis , Dárdaniæ, || magnúm quae , sparsa per , órhem.
 Dí tibi , sí qua piós || respéctant , númina, , sí quid
 úsquam , iústitiæ ést || et , méns sibi , cónschia , récti,
 præmia , dígna feránt. || Quae , té tam , læta tulérunt 605
 sæcula? , qui tantí || talém genuére paréntes?
 Ín freta , dúm fluvií currént, || dum , móntibus , úmbrae
 lústrábunt convéxa, || polús dum , sídera , páscet:
 sémper honós noménque tuúm, || laudésque manébunt,
 quæ me , cúmq; vocánt terræ.” || Sic , fátus , amícum 610
 Íliónéa petit dex trá, || laeváque Seréstum;
 póst aliós, fortémque Gyán, || fortémque Cloánthum.

RECEPTION OF ÆNEAS—A HOSPITABLE QUEEN

Óbstupuít primo áspec tú || Sidónia , Dído,
 cásu , deínde vírí tanto; || ét sic , ore locúta est:
 “Quís te , náte deá, || per , tánta perícula , cásus 615
 ínsequítur? || quae , vís immánibus , ápplicat , óris?
 Túne ille Aénéás, || quem , Dárdanió Anchísae
 álma Veínús Phrygií || genuít Simoéntis ad , úndam?
 Átque equidém Teucrúm || memíní Sidóna veínre,
 fínibus , éxpulsúm patriís, || nova , régna peténtem 620
 aúxilió Belí: || genitór tum , Bélus opímam
 vástabát Cyprum, || ét victór ditióne tenébat:
 témpore , iam éx illó || cásús mihi , cógnitus , úrbis
 Tróianæ, noménque tuúm, || regésque Pelásgi.

Ípse hostis Teucrós || insígni , laúde ferébat, 625
 séque or̃tum ántiquá || Teuocrórum ab , stírpe volébat.
 Quáre agíte, ó tectis, || iuvenés, succédite , nóstris.
 Mé quoque , pér multós || simílis for̃tuna labóres
 iácta, tam hác deimúm voluít || consistere , térra.
 Nón ignára malí || miseris succurrere , díscó.” 630
 Sic memorát: || simul , Aenéán in , régia , dúcit
 técta; símul dívum || templis índícit honórem.
 Néc minus íntereá || sociis ad , lítora , míttit
 víginti tauros, || magnórum horréntia , céntum
 térga suúm, || pingués centúm cum , mátribus , ágnos, 635
 múnera , létitiámque deí.

At domus , interiór || regáli , spléndida , lúxu
 instruitúr, mediisque paránt || convívia , tectis:
 árte labóratæ vestés || ostróque supérbo,
 íngens , árgeñtúm meñsis, || caelátaque in , aúro 640
 fórtia , fácta patrúm, || seriés longíssima , rerum,
 pér tot , dúcta vírós || añtíqua ab orígene , géntis.

TROJAN GIFTS TO DIDO

Aenéás — neque ením patriús || consistere , méntem
 pássus amór — || rapídum ad navés praeímtit Acháten,
 Áscanió ferat , hác, || ipsúmque ad , móenia , dúcat. 645
 Ómnis in , Áscanió || capí stat , cúra paréntis.
 Múnera , prátereá, || Íliacís erépta ruínis,

férre iubét, ॥ pallám signis auróque rigéntem,
 ét circútextúm ॥ croceó velámen acántho,
 órnatús Argívæ Hele, nê; ॥ quos , illa Mycénis, 650
 Pérgama , cúm petérét ॥ incónces, sósque hymenaios,
 éxtulerát, matrís Le, dæ ॥ mirábile , dónum :
 prætere, á sceptrum, ॥ Ílióné quod , gæsserat , ólim,
 máxima ॥ nátarúm Priamí, ॥ colloque monile
 bácatum, ét dupli, cém ॥ gem, mís auróque corónam. 655
 Hæc cele, rans, iter , ád na, vés ॥ ten, débat Achátes.

VENUS SUMMONS CUPID TO HER AID

Át Cythe, réa novás artés, ॥ nova , pectore , vérsat
 consili, a, út faciém ॥ mutátus et , óra Cupído
 pró dul, ci Áscani, ó veniát, ॥ donisque fu, réntem
 incen, dát reginam, ॥ at, que óssibus , ímplicet , ígnem; 660
 quíppe domúm timet , ámbiguám ॥ Tyri, ósque bi, língues.
 Úrit atróx Iu, no, ॥ ét sub , nóctem , cúra re, cúrsat.
 Érgo his , álige, rúm dictis ॥ affátur Amórem :
 "Náte, meæ vi, rés, ॥ mea , mágna poténtia , sólus,
 náte, patrís sum, mí ॥ qui , téla Ty, phóia , témnis, 665
 ád te , cónfugi, o, ét sup, pléx ॥ tua , númina , pósko.
 Fráter ut , Aene, ás ॥ pela, gó tuus , ómnia , circú
 lítora , iáctetúr ॥ odi, is Iu, nónis acérbae
 nóta ti, bi; ét nostró ॥ doli, isti , sæpe dolóre.
 Húnc Phoe, nissa tenét Didó, ॥ blandisque mo, rátur 670

vócibus; , ét vere_{or}, || quo , sé Iu_nónia , vértant
 hóspiti_a; haúd tantó || ces_sábit , cárdine , rérum.
 Quócir_{cá} cape_{re} ánte dol_{is} || et , cingere , flámma
 régi_{nám} medi_tór, || ne , quó se , númine , mútet,
 séd mag_{no} Aéne_æ || me_cúm tene_{átur} a_móre. 675

Quá face_{re} id pos_sis, || nos_{trám} nunc , áccipe , méntem:
 régi_{us} , ácci_tú || ca_ri geni_tóris ad , úrbem
 Sídoni_{ám} puer , íre pa_rát, || mea , máxima , cúra,
 dóna fe_réns, || pela_{go} ét flam_{is} res_tántia , Tróiae:
 hunc ego , sópi_túm som_{nó} || super , álta Cythéra 680
 aút super , Ídali_{úm} || sa_cráta , séde re_cóndam,
 né qua , scíre dol_{os} || medi_{úsve} oc_cúrrere , póssit.
 Tú faci_{em} illi_{ús} || noc_tém non , ámplius , únam
 fálle dol_o, ét not_{os} pue_ri || puer , índue , vúltus:
 út cum , té gremi_o || áccipi_{ét} laet_íssima , Dído 685
 réga_lés in_tér men_sás || lati_cémque Ly_æum,
 cúm dabit , ámpl_{ex}ús || at_{que} óscula , dúlcia , figet,
 ócul_{tum} inspi_rés igném, || fal_lásque ve_néno.”

Páret A_mór dic_tis || ca_ræ gene_tricis, et , álas
 éxuit, , ét gressú || gaudéns in_cédit Iúli. 690

Át Venus , Áscani_o || placidám per , mémbra qui_étem
 irrigat, , ét fo_túm gremi_o || dea , tóllit in , áltos
 Ídali_æ luc_{os}, || ubi , móllis a_máracus , illum
 flóribus , ét dul_{ci} áspi_ráns || compléctitur , úmbra.

THE BANQUET IN HONOR OF THE TROJANS

Iámque i**b**át dic**t**o pa**r**éns, || et , dóna Cu**p**ído 695
 régia , pórtab**á**t Tyri**í**s, || duce , lätus A**ch**áte.
 Cúm venit , aúlae**í**s || iam , sé regína sup**é**rbis
 aúrea , cómpo**s**u**i**t spon**d**á, || medi**á**mque lo**c**ávit :
 iám pater , Aéne**á**s, || et , iám Troi**á**na iu**v**éntus
 cónveni**ú**nt, || stra**t**oque sup**é**r dis**c**úmbitur , óstro. 700
 Dánt famu**l**í mani**b**ús lym**p**hás, || Cere**r**émque ca**n**ístris
 expedi**ú**nt, || ton**s**isque fe**r**únt man**t**élia , v**í**llis.
 Quínqua**g**inta in**t**ús famu**l**áe, || quibus , órdine , lóngo
 cúra pe**n**úm strue**r**e ét flam**m**ís || adolére pe**n**átes ;
 céntum ali**é**s, || toti**d**émque pa**r**és ae**t**áte mi**n**ístri, 705
 qui dapi**b**ús men**s**ás one**r**ént, || et , pócula , pónant.
 Né non , ét Tyri**í** || per , límina , láta fre**q**uéntes
 cónve**n**éne, to**r**ís || ius**s**í dis**c**úmbere , píctis.
 Míran**t**úr do**n**a Aéne**á**e ; || mi**r**ántur Iú**l**um,
 flágran**t**ésque de**i** vul**t**ús, || simu**l**átaque , v**é**rba, 710
 pállam**q**ue ét píctúm croce**ó** || ve**l**ámen a**c**ántho.
 Práe**i**pu**e** infel**í**x, || pes**t**í devóta fu**t**úrae,
 éple**r**í men**t**ém || nequit , árdes**c**ítque tu**é**ndo
 Phéni**s**sá ét pari**t**ér || pue**r**ó do**n**ísque mo**v**étur.
 Ílle ubi , cómplexu Aéne**á**e || col**l**óque pe**p**éndit, 715
 ét mag**n**úm fals**i** ímple**v**ít || geni**t**óris amórem,
 régi**n**ám petit. , Hæc ocu**l**ís, || hæc , p**é**ctore , tóto

háret; et , interdúm gremiό ॥ foveť, , inscia , Dído
 insidát quantús ॥ miseræ deus! , Áť memor , ille
 mátris Aćidaliæ ॥ paulátim abolére Sychæum
 incipit, , ét vi,vó ॥ tenťát prae,vértere a,móre
 iám pri,dém resi,dés animós ॥ desuétaque , córda.

720

FESTIVITIES FOLLOW THE FEAST

Póstquam , prima quiés epulís, ॥ mensæque remótae,
 cráte,rás magnós statuúnt, ॥ et , vína co,rónant.

Fít strepitús tectís, ॥ vocémque per , ámpla volútant
 átria; , dépendént lychní ॥ laqueáribus , aúreis
 incen,sí, ét noc,tém ॥ flam,mís funália , víncunt.

725

Híc regína gra,vém ॥ gem,mís auróque popóscit
 implevítque me,ró pate,rám, ॥ quam , Bélus et , ómnes
 á Be,ló solití; ॥ tum , fácta siléntia , téctis:

730

“Iúpiter, , hóspiti,bús ॥ nam , té dare , iúra lo,quúntur,
 hunc laetúm Tyriísque diém ॥ Troiáque profécťis
 ésse velís, ॥ nos,ťrósque huiús memínisse mi,nóres.

Ádsit , lětitiæ ॥ Bacchús dator, , ét bona , Iúno;
 ét vos, , ó coetúm, ॥ Tyrií, celebráte fa,véntes.”

735

Dixit, et , in mensám ॥ latícúm libávit honórem,
 primaque, , libató, ॥ sum,mó tenus , áttigit , óre;
 túm Bitiæ dedit , increpitáns: ॥ ille ímpiger , háusit
 spúmanťém pate,ram, ॥ ét plenó se , próluit , auro;
 póst alií proce,rés. ॥ Cithará cri,nítus Iópas

740

p ersonat , a ura t a ,   docu it quem , m aximus ,   Atlas.
 H ic canit ,   erran t em lu nam   sol isque lab ores ;
   unde homin um genus ,  t pecu d es ;   unde imber et ,   ignes,
   Arc tu rum pluvi asque Hy ad as   gemin osque Tri ones ;
 qu id tantum  cea n o prope r ent   se , tingere sol es 745
 h iber ni , vel , qu e tard is   mora , noctibus ,  bstet.
  ngem n ant plau s u Ty ri i ,   Tro  sque sequ untur.
 N ec non ,  t vari o   noct em ser m one tra heb at
 inf elix Di d o ,   long umque bi beb at am orem,
 m ulta sup er Pri am o rogi t ans ,   super , H ectore , m ulta ; 750
 n unc , quibus , A uro r e   venisset , filius ,   armis ;
 n unc , qual es Dio med is equ i ;   nunc ,   quantus A ch illes.
 “ mmo age , et ,   prim a   dic ,   h ospes ,  rigine , nobis
 insidi as,” inqu it , “Dana um ,   cas usque tu orum,
 erro resque tu os ;   nam , t e iam ,   septima , p ortat 755
  mnibus ,  rran t em   terr is et , fl uctibus ,  estas.”

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